# THE VVORKES OF THAT FAMOVS AND WORTHY MINISTER OF CHRIST in the Vniversitie of CAMBRIDGE, Mr. WILLIAM PERKINS.

## THE FIRST VOLVME: NEWLY CORRECTED ACCORDING TO HIS OWNE COPIES.

WITH DISTINCT CHARACTERS, AND Contents of every Booke, and two Tables of the whole: one of the matter and questions, the other of choice places of Scripture.

ISA. 57. verse 1.

*The righteous perisheth and no man considereth it in heart: mercifull men are taken away, and no man understandeth that the righteous is taken away from the evill to come.*

2 PET. 1. verse 15.

*Neuertheleſſe, I will endeavour alwaies, that ye alſo may bee able to have remembrance of theſe things after my departing.*

LIBRARY OF THE UNION THEOLOGICAL SEMINARY. NEW YORK.

receos. in qrs 30 3 vol.

LONDON, Printed by IOHN LEGATT. 1635.

# WORKS OF

# The Printer to the Reader.

I SVPPOSE it altogether needlesse (Christian Reader) by commending Mr WILLIAM PERKINS, the Author of this Booke, to wooe your holy affection, which either himselfe in his life time by his Christian conuersation hath woone in you, or sithence his death, the never-dying memorie of his excellent knowledge, his great humilitie, his sound religion, his fervent zeale, his painefull labours, in the Church of God, doe most justly challenge at your hands. Only in one word I dare be bold to say of him, as in times past Nazianzen spake of Athanasius. His life was a good definition of a true Minister and preacher of the Gospel. And needlesse also is it (if not injurious) by praysing of his learned and godly writings, to thinke to incline your better judgement which in so holy a subject (as is the body of Divinitie, and principles of Religion) I dare not suspect to be unsetled; and in so easie a method and familiar a style, which he useth in them both, I am sure can hardly miscarrie. Such is his love to all, that, as for the matter of his doctrine, he contenteth and satisfieth the most learned: so for the manner of his delivering the same, he condescendeth to the capacitie of the meanest of Gods children. I here once more present unto you the Workes of this worthy man. Reade them diligently, and judge of them freely. I doubt not but in your exactest censure, you will conspire with those learned Men, who for the profitable instruction they containe in all, or the most points of Christianitie, for the more common good of the Church of God, have deemed them worthy their godly labours by translating them into divers languages, as into Latine, Dutch, Spanish, &c. A thing not ordinarily observed in other writings of these our times.

Concerning this new Edition, if you aske why I have not added those other Treatises of his, which have beene published since the former impression? I answer, it is not done without the advice of graue and learned men, in two respects: First to set a difference (as indeed there is great oddes) betwixt those bookes which the Author himselfe yet living, by his owne care not onely in the penning, but likewise in the correcting of the same, did set forth: and those other which are Posthumi, that is, borne after his death, gathered and collected by others. Such as are these following:

1. Vpon three chapters of the Revelation.
2. Sathans Sophistrie.
3. Vpon the Epistle of Saint Iude.
4. The dignitie of the Ministerie.
5. Vpon the eleventh chapter to the Hebrewes.
6. Vpon three chapters of Saint Matthewes Gospel, &c.

Secondly, because I have remaining by me, so many other Treatises in divers prints and formes of the same Authors owne collection, which I purpose (by Gods permission) to set forth, as will amount to a second Volume equall to this, if not bigger.

In the meane time, what heretofore I have wished concerning such as have the interest in those Afterbirths, viz. that they would agree likewise, to draw them all into one Volume, that so they that take delight in Mr. Perkins his writings, might with lesse labour of their owne, attaine to the compleate body of his studies: it being also more convenient for their use, to have them rather compacted in one Volume, then scattered into divers parcels of divers formes: I now understand, is effected, and nothing henceforth to bee added. Thus with promise to make all possible expedition in setting forth the second Volume of his workes: I commend this to your diligent reading, my endeavours to your charitable construction, and us all to the blessing and holy protection of Almightie God. From London this 15. of December. 1612.

The foundation of Christian Religion gathered into five Principles. page 1.

The Exposition of the Principles, page 3. cap. 1.


# A GOLDEN CHAINE:

## OR,

## The description of Theologie.

### THE CONTENTS.


CHAP. 1. Of the books of Scripture and Theologie, page 1. col. 1.

2 Of God, and the nature of God, *ibid.*
3 Of the life of God, 12.1
4 Of Gods glorie and blessednesse, 13.2
5 Concerning the Persons of the Godhead, 14.1
6 Of Gods workes and his decree, 15.1
7 Of Predestination and Creation, 16.1
8 Of Angels, 16.2
9 Of man, and the estate of innocencie, 17.2
10 Of sinne, and the fall of Angels, 18.1
11 Of mans fall and disobedience, 19.1
12 Of Originall sinne, 20.1
13 Of actuall sinne, 21.2
14 Of the punishment of sinne, 23.2
15 Of Election, and of Iesus Christ the foundation thereof, 24.1
16 Of the union of the two natures in Christ, 25.1
17 Of the distinction of both natures 26.2
18 Of Christs nativitie and office, *ibid.*
19 Concerning the outward meanes of executing the decree of election, and of the Decalogue, 31.2
20 Of the 1. commandement, 32.2
21 Of the 2. commandement, 35.2
22 Of the 3. commandement, 42.2
23 Of the 4. commandement, 46.2
24 Of the 5. commandement, 49.1
25 Of the 6. commandement, 53.1
26 Of the 7. commandement, 58.2
27 Of the 8. commandement, 62.1
28 Of the 9. commandement, 66.1
29 Of the 10. commandement, 69.1
30 Of the use of the law, 69.2
31 Of the covenant of grace, 70.1
32 Of the Sacraments, 71.1
33 Of Baptisme, 73.1
34 Of the Lords Supper, 75.1
35 Of the degrees of executing Gods decree of Election, 76.2
36 Concerning the first degree of the declaration of Gods love. 77.1
37 Concerning the second degree of the declaration of Gods love, 81.2
38 Concerning the third degree of the declaration of Gods love, 83.1
39 Of repentance, and the fruits thereof, 84.2
40 Of Christian warfare, 85.1
41 Of the first assault, 86.1
42 Of the second assault, 87.2
43 Of the third assault, 88.1
44 Of the patient bearing of the crosse, 89.2
45 Of the calling upon God, 90.2
46 Of Christian Apologie and Martyrdome, 92.2
47 Of Edification and Almes among the faithfull, 92.1
48 Of the fourth degree of the declaration of Gods love, and of the estate of the elect after this life, 92.2.
49 Of the estate of the Elect at the last day of judgement, 93.2
50 Of the estate of the Elect after judgement, 94.1
51 Concerning the order and the cause of Salvation according to the doctrine of the Church of Rome, 95.1
52 Concerning the decree of Reprobation, 105.1
53 Concerning the execution of the decree of reprobation, 105.2
54 Concerning a new devised doctrine of Predestination, taught by some new and late Divines, 107.2
55 Of the state and condition of the Reprobates when they are dead, 112.1
56 Of the condemnation of the Reprobates at the last judgement. *ibid.*
57 Of the estate of the Reprobates in hell, *ibid.*
58 Of the Application of Predestination, *ibid.* 2
A Treatise of comforting such as are troubled about their predestination, 114.1


# AN EXPOSITION OF THE SYMBOLE OR Creede of the Apostles.

### THE CONTENTS.


The Creede. page 123
Faith. 125
God. 128
The three Persons. 131
The Father. 133
Gods omnipotencie. 137
The creation. 140
Gods counsell. 141
The creation in generall. 142
The creation of heaven. 146
The creation of Angels. 148
The creation of Man. 151
Gods providence. 154
Adams fall and originall sinne. 159
The covenant of grace. 165
The title, Iesus. 166
The title Christ. 169
The title Sonne. 171
The title, Lord. 175
The incarnation of Christ. 187
Christs humiliation. 186
Christs passion. 187
Christs arraignment. 189
Christs execution. 205
Christs sacrifice. 218
Christs triumph. 222
Christs buriall. 228
The descension of Christ. 232
Christs exaltation. 234
Christs resurrection. 235
Christs ascension. 245
Christs sitting at, &c. 251
Christs intercession. 253
Christs kingdome. 258
The last judgement. 259
The holy Ghost. 268
The Church. 277
Predestination. 279
The mysticall union. 299
The communion of Saints. 308


The

The forgiveneſſe of ſinnes, 313
The reſurrection of the body, 314
life everlasting, 318

## AN EXPOSITION OF THE LORDS PRAYER.

### THE CONTENTS.

The expoſition of the Lords Prayer, 328
The uſe of the Lords Prayer, 346
Of the circumſtances of Prayer, 347
Of Gods hearing our prayers, 348
The Prayers of *Paul*. *ibid*

## A TREATISE TENDING VNTO A DECLARATION, whether a man be in the eſtate of damnation, or in the eſtate of grace.

### THE CONTENTS.

1 How farre a Reprobate may goe in Chriſtian religion, 356, 1
2 The eſtate of a true Chriſtian in this life: which alſo ſheweth how farre the Elect being called, goe beyond all reprobates in Chriſtianitie, 362
3 A Dialogue to the ſame purpoſe, gathered out of the ſavourie writings of M. *Tindall*, and *Bradford*, 381
4 How a Reprobate may performe all the religion of the Church of Rome, 396
5 The conflicts of Sathan with a Chriſtian, 404
6 How the word of God is to bee applyed aright unto the conſcience, 408
7 Conſolations for the troubled conſciences of weake Chriſtians, 409, 2
8 A Declaration of certaine ſpirituall Deſertions, 415

## A CASE OF CONSCIENCE.

### THE CONTENTS.

A caſe of conſcience reſolved out of the word of God, How a man may know whether hee bee the childe of God, or no. 421
A diſcourſe taken out of the writings of *Hier. Zanchius*, wherein the aforeſaid caſe of conſcience is diſputed and reſolved, 429

## A DIRECTION FOR THE GOVERNMENT OF THE Tongue, according to Gods Word.

### THE CONTENTS.

Chap. 1. The generall meanes of ruling the tongue, 440, 1
2 The matter of our ſpeech, *ibid.* 2.
3 The manner of our ſpeech, and what muſt bee done before our ſpeech, 441, 2
4 What muſt be done in ſpeaking, and of wiſedome, *ibid.*
5 Of truth and reverence in ſpeech, 442, 2
6 Of modeſtie and meekeneſſe, 445, 1
7 Of ſobrietie, urbanitie, fidelitie, and care of others good name, 447, 1
8 Of the bonds of truth, 449, 1
9 What is to be done when we have ſpoken, 449, 2
10 Of writing, 450, 1
11 Of ſilence, *ibid.*
12 An Exhortation to keepe the tongue, 451, 1

## TWO TREATISES:

### I. Of the Nature and Practice of Repentance.

### THE CONTENTS.

Chap. 1. What repentance is, 455
2 Of the cauſes of repentance, 456, 1
3 How repentance is wrought, 457, 1
4 Of the parts of repentance, *ibid.*
5 Of the degrees of repentance, 458, 1
6. Of the perſons which muſt repent, *ibid.*
7 Of the practice of repentance, 458, 2
8 Of legall motives to repentance, 463, 1
9 Of motives Evangelicall, 465, 2
10 Of the time of repentance, 466, 1
11 Of certaine caſes in repentance, 469, 1
12 Of the contraries to repentance, 478, 1
13 Of corruptions in the doctrine of Repentance, 468, 2

II. Of the Combate of the Fleſh and Spirit. 469

## A TREATISE HOW TO LIVE WELL, IN ALL ESTATES and times, ſpecially when helps and comforts faile. 475

## THE TREATISE OF DYING WELL. 487

## A DISCOVRSE OF CONSCIENCE.

### THE CONTENTS.

Chap. 1. What conſcience is, 517
2. The actions or duties of conſcience, where the point is handled, How any thing is ſaid to binde the conſcience, 528, 1
3 The kinds and differences of conſcience, where is handled liberrie of conſcience, and the queſtion diſputed whether a man may in conſcience be infallibly certaine of his ſalvation, 538, 1 a
4 Mans dutie touching conſcience, which is to get and keepe it, 551, 1. b

# The Contents of the severall Bookes.

## A REFORMED CATHOLIKE: OR,

A Declaration shewing how neere we may come to the present Church of Rome in sundry points of Religion: and wherein we must for ever depart from them.

### THE CONTENTS.


1 Of Free-will. 558. 1,a
2 Of Originall sinne. 561,1,b
3 Assurance of salvation. 562,2,d
4 Iustification of a sinner. 567,1,b
5 Of Merits. 574,2,c
6 Of Satisfaction for sinne. 577,1,d
7 Of Traditions. 580,2,a
8 Of Vowes. 583,2,c
9 Of Images. 587,2,c
10 Of Reall presence. 589,2,d
11 The sacrifice of the Masse. 593,1,d
12 Of Fasting. 596,2,a
13 Of the state of perfection. 598,2,a
14 Of the worshipping of Saints departed. 600,2,d
15 Of intercession of Saints. 603,1,d
16 Of implicite Faith. 604,2,d
17 Of Purgatorie. 607,1,b
18 Of the Supremacie. 607,2,d
19 Of the efficacie of the Sacraments. 610,1,b
20 Of Faith. 611,2,d
21 Of Repentance. 613,2,d
The sinnes of the Romane Church. 618,1,b
An Advertisement to Romane Catholikes. 629


## A DECLARATION OF THE TRVE MANNER of knowing Christ crucified. 625. 1. a

## A GRAINE OF MVSTARD-SEED.

### THE CONTENTS.


*I. Conclusion.*
A man that doth but begin to be first converted, is even at that instant the very child of God, though inwardly he be more carnall then spirituall. 637,1,c

*II. Conclusion.*
The first materiall beginnings of the conversion of a sinner, or the smallest measure of renewing grace, have the promises of this life, and the life to come. 638,1,b

*III. Conclusion.*
A constant and earnest desire to be reconciled to God, to beleeve and to repent, if it be in a touched heart, is in acceptation of God, as reconciliation, faith, repentance it selfe. 638,2,d

*IV. Conclusion.*
To see and feele in our selves the want of any grace, pertaining to salvation, and to be grieved therefore, is the grace it selfe. 641,2,b

*V. Conclusion.*
He that hath begun to subject himselfe to Christ, and his word, though as yet he be ignorant in most points of religion: yet if he have a care to increase in knowledge, and to practise that which he knoweth, he is accepted of God, as a true beleever. 642,1,a

*VI. Conclusion.*
The foresaid beginnings of grace are counterfeit, unlesse they increase. *ibid.* d


## THE TRVE GAINE, MORE IN WOORTH THEN all the goods of the world. 647.

## A WARNING AGAINST THE IDOLATRY of the last times.

### THE CONTENTS.


I. What an Idol is. p.672,1
II. The propertie of an Idol. *ibid.* 2
III. Three kinds of idols. p. 673
IV. The first kinde. God mis-conceived is an idol, *ibid.*
Christ mis-conceived an idol. *ibid.*
The second kinde is, when God is worshipped amisse. 674. 2. Here it is handled, that a devised image of God is an idol. 675. 1. c
That God represented or worshipped in an image is an idol. p. 676. 1 d
That Christ worshipt in a crucifixe, is an idol, p 677. 1. a
The third kinde is, when that which is proper to God, is given to the creatures, and that three wayes.
I. When the Divinitie is any way given to creatures.
Here is a description of heathen gods, p. 677. 2
The Virgin *Mary* made a goddesse, p. 678. 2. b
The Pope made a god. 679. 1
II. When properties of God are given to creatures.
Thus Saints are made idols. 679. 2
Sacraments are idols. 680. 1
Workes are idols. 680. 2
The bread in the Eucharist an idol. *ibid.*
III. When Gods worship is given to creatures. Thus Angels and Saints are idols many wayes. 680. 681
Images and reliques are idols. 683. 1. c
The idolatry of the Romane Church in Crucifixes noted. 684. 2 c
V. The preservation of our selves from idols in foure respects. 685. 2
1. From the making of them. 685. 2
2 From the having or keeping of them. 686. 1
3 From the religious use of them. *ibid.* 2
4 From the users of them. *ibid.*
First, in respect of their deceits and excuses which are five.
1 They worship images and not idols. *ibid.*
2 Not images properly, but God in them worshipped, 687. 1. d
3 They give worship to God, and service to Saints, 687. 2. c
4 Worship of images confirmed by miracles and revelations. 688. 1. c
5 They worship not gods of the heathen, but Saints and Christian images. *ibid.* d
Secondly, in respect of their fellowship: where is shewed that we may not have fellowship with idolaters in the exercises of religion. 690. 1. 691. 2. That societie of concord with them is not unlawfull. 692. 2. That societie of Amitie is forbidden. 693. 1
VI. How many wayes the word Sonne, or childe is taken in Scripture. 694. 1. a
VII. That the Church of Rome maintaines idolatry, 694. 2. c

I. What the worship of God is. p. 698. 1. b
1 The foundation of worship. *ibid.* c.
2 The rule of worship. *ibid.* 2. d
3 The end. 699. 2. d
4 Of persons apt to worship God. 700. 1. a
5 The place of worship. *ibid.* 2. c

6. The properties of worſhip, p.701.1.c
II. The kinds of worſhip.
*Principall*, p.701. 2. in ſubjection, 703. 2. in cleaving to God by faith, love, and confidence, 704. the mixture of the former in humilitie, p.705.1. in patience, ibi. 2. in prayer, 706.1. in thankſgiving, ibid. 2.
*Leſſe principall*, outward worſhip, p. 706. 2. where is handled externall adoration. ibid.
The parts of this worſhip are three.
I. Church ſervice: the parts foure. Preaching, 707. 2. d. and 708. Fellowſhip or almes, 711. 1. Sacraments, 713. 2. Publike prayer, 714.1.2
II. Houſhold ſervice, p 714.1.d
III. Perſonall worſhip, p.715.2 c.

## A TREATISE OF GODS FREE GRACE, AND Mans Free-will. 717.

## A TREATISE OF THE VOCATIONS, OR CALlings of men, with the ſorts and kinds of them, and the right uſe thereof.

### *THE CONTENTS.*

What vocation is, pag. 750. col. 1. where is ſet downe: The cauſes of every calling, Efficient, 1. and 2. finall, p. 751. 1
2. Two generall rules belonging to all callings.
1. Whatſoever any man doth, muſt be done by vertue of his calling, and within the compaſſe of it, 751.2
2. Every man muſt doe the duties of his calling with diligence, p.752.1
II. The parts and kinds of vocations: which are two, 752. 2
I. Generall, whereof there be foure maine duties.
1 Invocation, 753. 1
2 Furtherance of the ſtate of the Church, ibid.
3 Serving one another in love, 754.1
4 Walking worthy of the calling, 754.2
III. Perſonall, 754. 2. whereof the rules are five.
1 Every one in the Church muſt have a perſonall calling to walke in, 755.2
2 Every man muſt judge his particular calling wherein he is, to be the beſt for him, 750. 1
3 Every man muſt joyne the practiſe of his perſonall calling with the practiſe of the generall, 756.2
4 Such as beare publike callings, muſt firſt reforme themſelves in private, 757. 2
5 A particular calling muſt give place to a generall when they cannot ſtand together, ibid.
Sorts, two:
1 Thoſe that make a ſocietie, 758. 1
2 Thoſe that preſerve a ſocietie made, ibid.
III. The right uſe of every particular calling, 758, 2. which ſtands in foure things.
I. A good choice of a calling; whereof there bee three Rules.
1 To chooſe an honeſt and a lawfull calling, 758, 2.
2 To chooſe a fit calling, ibid.
3 He that is fitted for ſundry, muſt make choice of the beſt, 759, 2.
II. A good entrance into it, 760, 1. where are anſwered five queſtions.
1 What callings the firſt planters of our Churches had, 760, 2.
What is to be done, when entrance is made into a lawfull calling with an evill mind, and by evill meanes, 762, 1.
3 Whether a man may lawfully offer himſelfe, and make meanes to enter into a calling or no, 762, 2.
4 Whether a man may enter into two callings at once or no, 763, 2.
5 Whether it be lawfull to enter into two trades at once or no, ibid. 2.
III. A good continuance in a calling, 764. 1. where is ſhewed: First,
What be the workes of a calling, viz.
Thoſe which are { proper, 764, 1. / profitable, ibid. 2. / neceſſary, ibid.
Here two Queſtions are anſwered.
1 Whether workes of a calling done by a man unlawfully entred, be nullities, or no, 765, 1.
2 Whether perſons baptized by Maſſe-prieſts, are to bee rebaptized? ibid. 2.
Secondly,
What is the right manner of doing the duties of a calling; where are required two things: First, Holineſſe, ſtanding in a double ſanctification.
1 Of the worker, 766, 1.
2 Of the workes, by { the word; which gives direction for { Eſchewing of vices, as { Covetouſneſſe, 768, 2. 769, 1. / Injuſtice, 770, 2. / Practice of vertues, as 771, 1. { Faith, 772, 1. / Love. ibid. 2. / Prayer, 773, 1.
Secondly, Conſtancy, in two things.
1 Removing of impediments.
as { Ambition, 773, 2. / Envy, 774. 1. / Impatience, ibid.
2 Vſing of { Helpes, 774, 1. / Vacations, ibid. & 775. / Changes, 776, 1.
A good ending of the Calling: which ſtands in,
1 A good Reſignation, 776, 2.
2 A good account, 777, 2.

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

The Contents of the several Books.

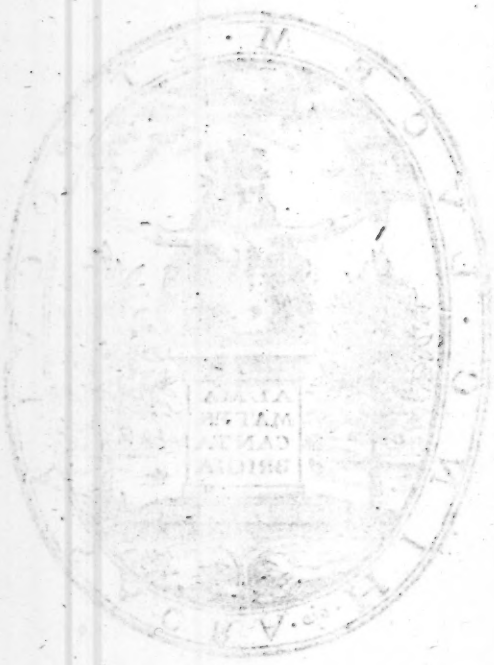
# THE FOVNDATION OF CHRISTIAN RELIGION, GATHERED INTO SIXE PRINCIPLES.

## AND IT IS TO BE LEARNED OF IGNORANT PEOPLE, THAT THEY MAY BE FIT TO HEARE SERMONS WITH PROFIT, AND TO RECEIVE THE LORDS SVPPER WITH COMFORT.

Pſal. 119. verſ. 130.

*The* entrance *into thy words ſheweth light, and giveth underſtanding to the* ſimple.

LONDON,
Printed by IOHN LEGATT.
1635.



# TO ALL IGNORANT PEOPLE
## that desire to bee instructed.

*POORE people, your manner is to sooth up your selves, as though you were in a most happie estate: but if the matter come to a just tryall, it will fall out farre otherwise. For you leade your lives in great ignorance, as may appeare by these your common opinions which follow;*

1 That faith is a mans good meaning, and his good serving of God.

2 That God is served by the rehearsing of the ten commandements, the Lords Prayer, and the Creed.

3 That ye have beleeved in Christ ever since you could remember.

4 That it is pitie that he should live which doth any whit doubt of his salvation.

5 That none can tell whether he shall be saved or no certainly: but that all men must bee of a good beleefe.

6 That howsoever a man live, yet if hee call upon God on his death-bed, and say, *Lord have mercie upon me*, and so goe away like a lambe, he is certainely saved.

7 That if any be strangely visited, he is either taken with a planet, or bewitched.

8 That a man may lawfully sweare, when he speakes nothing but the truth, and sweares by nothing but that which is good, as by his faith or troth.

9 That a Preacher is a good man no longer then he is in the pulpit. *They thinke all like themselves.*

10 That a man may repent when he will, because the Scripture saith; *At what time soever a sinner doth repent him of his sinnes, &c.*

11 That it is an easier thing to please God, then to please our neighbour.

12 That yee can keepe the commandements, as well as God will give you leave.

13 That it is the safest to doe in Religion as most doe.

14 That merry ballads and bookes, as *Scogging, Bevis of Southhampton, &c.* are good to drive away the time, and to remoove heart-qualmes.

15 That yee can serve God with all your hearts, and that yee would be sorrie else.

16 That a man neede not heare so many Sermons, except he could follow them better.

17 That a man which commeth at no Sermons, may as well beleeve, as he which heares all the Sermons in the world.

18 That yee know all the Preacher can tell you. For hee can say nothing, but that every man is a sinner, that we must love our neighbours as our selves, that every man must be saved by Christ: and all this yee can tell as well as hee.

19 That it was a good world, when the old Religion was, because all things were cheape.

20 That drinking and bezeling in the ale-house or taverne, is good fellowship, and shewes a good kind nature, and maintaines neighbourhood.

21 That a man may sweare by the Masse, because it is nothing now, and byr Lady, because she is gone out of the Countrey.

22 That every man must bee for himselfe, and God for us all.

23 That a man may make of his owne whatsoever he can.

24 That if a man remember to say his prayers every morning (though hee never understand them) hee hath blessed himselfe for all the day following.

25 That a man prayeth when he saith the ten commandements.

26 That a man eates his Maker in the Sacrament.

27 That if a man be no adulterer, no theefe, no murderer, and doe no man harme, he is a right honest man.

28 That a man neede not have any knowledge of religion, because he is not booke-learned.

29 That one may have a good meaning, when he saith and doth that which is evill.

30 That a man may goe to wizzards, called wise men, for counsell: because God hath provided a salve for every sore.

31 That yee are to be excused in all your doings, because the best men are sinners.

32 That yee have ſo ſtrong a faith in Chriſt, that no evill company can hurt you.

*Theſe and ſuch like ſayings, what argue they but your groſſe ignorance? Now where ignorance raigneth, there raignes ſinne: and where ſinne raignes, there the divell rules: and where he rules, men are in a damnable caſe.*

*Yee will reply unto mee thus: that yee are not ſo bad as I would make you. If neede bee you can ſay the Creede, the Lords prayer, and the ten Commandements: and therefore you will be of Gods beleefe, ſay all men what they will, and you defie the divell from your hearts.*

*I anſwer againe, that it is not ſufficient to ſay all theſe without booke, unleſſe you can underſtand the meaning of the words, and be able to make a right uſe of the Commandements, of the Creed, of the Lords prayer by applying them inwardly to your hearts and conſciences, and outwardly to your lives and converſations. This is the very point in which you faile.*

*And for an helpe in this your ignorance, to bring you to true knowledge, unfained faith, and ſound repentance: here I have ſet downe the principall points of Chriſtian religion in ſixe plaine and eaſie rules: even ſuch as the ſimpleſt may eaſily learne: and hereunto is adjoyned an expoſition of them word by word. If yee doe want other good directions, then uſe this my labour for your inſtruction. In reading of it, firſt learne the ſixe Principles: and when you have them without booke, and the meaning of them withall, then learne the expoſition alſo: which being well conceived, and in ſome meaſure felt in the heart, yee ſhall bee able to profit by Sermons, whereas now ye cannot, and the ordinary parts of the Catechiſme, namely, the ten Commandements, the Creede, the Lords prayer, and the inſtitution of the two Sacraments, ſhall more eaſily bee underſtood.*

Thine in Chriſt Ieſus,

WILLIAM PERKINS.

# THE FOVNDATION OF CHRISTIAN Religion, gathered into sixe Principles.

## *The first Principle.*

Question.

WHAT doest thou beleeve concerning God?

*A.* There is one God, Creator and Governour of all things, distinguished into the Father, the Sonne, and the holy Ghost.

*Proofes out of the Word of God.*

1. There is a God.

Rom. 1. 20. *For the invisible things of him, that is, his eternall power & Godhead, are seene by the Creation of the world being considered in his workes, to the intent, that they should bee without excuse. Nevertheless, he left not himselfe without witnes, in that he did good, and gave us raine from heaven, and fruitfull seasons, filling our hearts with food and gladnes.*

Act. 14 17

2. This God is one.

1 Cor. 8. 4. *Concerning therefore meate sacrificed to Idols, wee know that an Idol is nothing in the world: and that there is none other God but one.*

3. He is Creator of all things.

Gen. 1. 1. *In the beginning God created the heaven and the earth.*

Heb. 11. 3. *Through faith wee understand, that the world was ordained by the word of God: so that the things which we see, are not made of things which did appeare.*

4. He is governour of all things.

Pro. 15 3. *The eyes of the Lord in every place behold the evill and the good.*

Matth. 10. 30. *Yea and all the haires of your heads are numbred.*

5. Distinguished into the Father, the Sonne, and the holy Ghost.

Mat. 3. 16 *And Iesus when he was baptized came straight out of the water: and loe, the heavens were opened unto him, and Iohn saw the spirit of God descending like a Dove and lighting upon him.*

Verse 17. *And loe a voice came from heaven, saying, This is my beloved Sonne, in whom I am well pleased.*

1 Ioh. 5. 7 *For there are three which beare record in heaven, the Father, the Word, and the holy Ghost: and these three are one.*

## The second Principle.

*Q.* What doest thou beleeve concerning man, and concerning thine owne selfe?

*A.* All men are wholly corrupted with sin through *Adams* fall, and so are become slaves of *Satan*, and guiltie of eternall damnation.

1. All men are corrupted with sinne.

Rom. 3. 10. *As it is written, There is none righteous, no not one.*

2. They are wholly corrupted.

1 Thess. 5. 23. *Now the very God of peace sanctifie you throughout, & I pray God that your whole spirit, and soule, and body, may be kept blamelesse unto the comming of our Lord Iesus Christ.*

*This I say therefore and testifie in the Lord, that* Eph. 4. 17 *ye henceforth walke not as other Gentiles walke, in vanitie of their minde.*

Vers. 18. *Having their cogitation darkened, & being strangers from the life of God, through ignorance that is in them, because of the hardnesse of their heart.*

Gen. 6. 5. *When the Lord saw that the wickednes of man was great in the earth, and all the imaginations of the thoughts of his heart, were evil only continually.*

3. Through *Adams* fall.

Rom. 5. 12. *Wherefore, as by one man sinne entered into the world, and death by sinne, and so death went over all men, for so much as all men have sinned.*

4. And so are become slaves of Sathan.

Eph. 2. 2. *Wherein in times past yee walked according to the course of the world, and after the prince that ruleth in the ayre, even the spirit that now worketh in the children of disobedience.*

Heb. 2. 14 *For as much then as the children were partakers of flesh and blood, he also himselfe likewise took part with them, that he might destroy through death, him that had the power of death; that is, the divell.*

2 Cor. 4. 4 *In whom the God of this world hath blinded the minds, that is, of Infidels, that the light of the glorious Gospel of Christ, which is the image of God, should not shine unto them.*

5. And guiltie of eternall damnation.

Gal. 3. 10. *For as many as are of the workes of the law, are under the curse: for it is written, Cursed is every man that continueth not in all things, which are written in the booke of the law, to doe them.*

Rom. 5. 18 *Likewise then, as by the offence of one, the fault came on all men to condemnation: so by the justifying of one, the benefit abounded toward all men, to the justification of life.*

## The third Principle.

*Q.* What meanes is there for thee to escape this damnable estate?

*A.* Iesus Christ, the eternall Sonne of God, being made man, by his death upon the Crosse, and by his righteousnesse, hath perfectly alone by himselfe accomplished all things that are needfull for the salvation of mankinde.

1. Christ Iesus the eternall Sonne of God.

Ioh. 1. 14 *And the Word was made flesh, and dwelt among us, and we saw the glory thereof, as the glory of the onely begotten (Sonne) of the Father, full of grace and truth.*

2. Being made man.

Heb. 2. 16 *For hee in no sort tooke the Angels, but he tooke the seede of Abraham.*

3. By his death upon the Crosse.

Esa. 53.5. *But he was wounded for our transgressions, hee* A *was broken for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.*

4. And by his righteousnesse.

Rom.5. 19. *For as by one mans disobedience many were made sinners: so by the obedience of one, shall many also be made righteous.*

2 Cor. 5. 21. *For hee hath made him to be sinne for us, which knew no sinne, that we should be made the righteousnesse of God in him.*

5. Hath perfectly.

Heb.7.25 *Wherefore he is able also perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them.*

6. Alone by himselfe.

Act.4.12. *Neither is there salvation in any other: for among men there is given none other name under heaven, whereby we must be saved.*

7. Accomplished all things needfull for the salvation of mankind.

1 Ioh.1.2. *And he is the reconciliation for our sinnes: and not for ours only, but also for the sinnes of the whole world.*

## The fourth Principle.

Q. But how maist thou be made partaker of Christ and his benefits?

*Answ.* A man of a contrite and humble spirit, by faith alone apprehending and applying Christ with all his merits unto himselfe, is justified before God and sanctified.

1. A man of a contrite and humble spirit.

Isa.57.15. *For thus saith hee that is high and excellent; Hee that inhabiteth the eternitie, whose name is the Holy one, I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to give life to them that are of a contrite heart,*

Psal.51. 17. *The sacrifices of God, are a contrite spirit: a contrite and broken heart, O God, thou wilt not despise.*

2. By faith alone.

Mar.5.36 *As soone as Iesus heard that word spoken, hee said unto the ruler of the Synagogue, Bee not afraid, only beleeve.*

Num.21. 19. *So Moses made a serpent of brasse, and set it up for a signe, and when a serpent had bitten a man, then hee looked to the Serpent of brasse, and lived.*

Ioh.3.14. *And as Moses lift up the Serpent in the wildernesse, so must the Sonne of man bee lifted up.*

Verse 15. *That whosoever beleeveth in him, should not perish, but have eternall life.*

3. Apprehending and applying Christ with all his merits unto himselfe.

Ioh.1.12. *But as many as received him, to them hee gave power to be the sonnes of God, to them that beleeve in his name.*

Ioh.6.35. *And Iesus said unto them; I am the bread of life, hee that commeth to mee, shall not hunger, and hee that beleeveth in mee; shall never thirst.*

4. Is justified before God.

Rom.4.3. *For what saith the Scripture; Abraham beleeved God, and it was counted to him for righteousnesse.*

Verse 6. *Even as David declareth the blessednesse of the man, unto whom God imputeth righteousnesse, without workes: saying,*

Verse 7. *Blessed are they whose iniquities are forgiven, and whose sinnes are covered.*

5. And sanctified.

Act.15.19 *And hee put no difference betweene us and* B *them, after that by faith hee had purified their hearts.*

1 Cor.1. 30. *But yee are of him in Christ Iesus, who of God is made unto us wisedome, and righteousnesse, and sanctification, and redemption.*

## The fifth Principle.

Q. What are the ordinary or usuall meanes for obtaining of faith.

*A.* Faith commeth onely by the preaching of the Word, and increaseth daily by it: as also by the administration of the Sacraments and prayer.

1. Faith commeth onely by the preaching of the Word, and increaseth daily by it.

Rom. 10. 14. *But how shall they call on him, in whom they* C *have not beleeved: how shall they beleeve in him, of whom they have not heard? And how shall they heare without a Preacher? Where there is no vision, the people decay: but he that keepeth the law is blessed.*

Prov. 29. 18. *My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt bee no Priest to mee: and seeing thou hast forgotten the law of thy God, I will also forget thy children.*

Hos.4. 8.

2. As also by the administration of the Sacraments.

Rom.4. 11. *After hee received the signe of circumcision,* D *as the seale of the righteousnesse of faith, which he had when he was uncircumcised, that hee should bee the father of all them that beleeve, not being circumcised, that righteousnesse might bee imputed to them also.*

1 Cor. 10.1. *Moreover, brethren, I would not that yee should bee ignorant, that all our fathers were under the cloud, and all passed through the sea, &c.*

3. And Prayer.

Rom.10. 13. *For whosoever shall call upon the name of the Lord shall be saved.*

## The sixth Principle.

Q. What is the estate of all men after death?

*A.* All men shall rise againe with their owne bodies, to the last judgement, which being ended, the godly shall possesse the kingdome of heaven: but unbeleevers and reprobates shall be in hell, tormented with the divell and his angels for ever.

1. All men shall rise againe with their owne bodies.

Ioh. 5. 28. *Marvell not at this, for the houre shall come, in the which all that are in the graves shall heare his voyce.*

Verse 29. *And they shall come forth that have done good, unto the resurrection of life: but they that have done evill, unto the resurrection of condemnation.*

2. To the last judgement.

Eccl. 12. 14. *For God will bring every worke unto judgement, with every secret thing, whether it be good or evill.*

Matth. 12. 36. *But I say unto you, that of every idle word that men shall speake, they shall give an account thereof, at the day of judgement.*

2 Pet. 2 7. 3. Which being ended the godly.

*And delivered just Lot, vexed with the uncleane conversation of the wicked.*

Ezech. 9 4. *And the Lord said unto him: goe thorow the middest of the Citie, euen thorow the middest of Ierusalem, and set a marke upon the foreheads of them that mourne, and cry for all the abominations that be done in the middest thereof.*

4. Shall possesse the kingdome of God.

Matth. 25. 34. *Then shall the king say to them on his right hand, Come yee blessed of my Father, inherit yee the kingdome prepared for you from the beginning of the world.*

5. But unbeleevers and reprobates shall be in hell, tormented with the divell and his angels.

Verse 41. *Then shall hee say unto them on the left hand, Depart from mee yee cursed into everlasting fire, which is prepared for the divell and his angels.*

The Scriptures for proofe were onely quoted by the Author, to moove thee to search them: the words themselves I have expressed at the earnest request of many, that thou maiest more easily learne them: if yet thou wilt be ignorant, thy malice is evident; if thou gainest knowledge, give God the glory in doing of his will.

Thine *T. S.*

## THE EXPOSITION OF THE PRINCIPLES.

### *The first Principle expounded.*

Question.

WHat is God?

*A.* God is a [a] *spirit*, or spirituall substance, most wise, most holy, eternall, infinite.

a Ioh. 4. 24.

Q. How doe you perswade your selfe that there is a God?

*A.* Beside the testimony of the Scriptures, plaine reason will shew it.

Q. What is one reason?

*A.* When I consider [b] the wonderfull frame of the world, me thinks the silly creatures that be in it could never make it: neither could it make it selfe, and therefore besides all these, the maker of it must needs be God. Even as when a man comes into a strange country, and sees faire and sumptuous buildings, and yet finds no living creatures there, besides birds and beasts, hee will not imagine, that either birds or beasts reared those buildings, but hee presently conceives, that some men either are or have beene there.

b Rom. 1. 20. Acts 14. 17.

Q. What other reason have you?

*A.* [c] A man that commits any sinne, as murther, fornication, adultery, blasphemie, &c. albeit hee doth so conceale the matter, that no man living know of it, yet oftentimes he hath a griping in his conscience, and feeles the very flashing of hell fire; which is a strong reason to shew, that there is a God, before whose judgement seat he must answer for his fact.

c Rom. 2. 15. Gen. 3. 8. 10. and 42. 21.

Q. How many Gods are there?

*A.* No [d] more but one.

d 1 Cor. 8. 9.

Q. How doe you conceive this one God in your minde?

*A.* Not [e] by framing an image of him in my minde (as ignorant folkes doe, that thinke him to be an old man sitting in heaven) but I conceive him by his properties and works.

e Deut. 4. 16. Amos 4. 13.

Q. What be his chiefe properties?

*A.* First, hee is [f] *most wise*, understanding all things aright, and knowing the reason of them. Secondly, he is [g] *most holy*, which appeareth, in that hee is *most just* and *mercifull* unto his creatures. Thirdly, hee is [h] *eternall*, without either beginning, or end of dayes. Lastly, hee is (*i*) *infinite*, both because hee is present in all places, and because he is of power sufficient to doe whatsoever he [k] *will*.

f Iob 12. 13. g Esa. 6. 3. Exod. 20. 5. h Esa. 41. 4. i Psa. 139. 12. k Iob 9. 4. Deut. 10. 17. Iier. 10. 12. Psal 33. 6.

Q. What be the works of God?

*A.* [l] The creation of the world, and every thing therein, and the preservation of them; being created, by *his speciall providence*.

Q. How know you that God governeth every particular thing in the world by his *speciall providence*?

*A.* To omit the [m] Scriptures, I see it by experience: [n] Meate, Drinke and Clothing, being voide of heate and life, could not preserve the life of man, unlesse there were a *speciall providence* of God to give vertue unto them.

m Matth. 10. 30. Prov. 16. 33. n Levit. 26 26. Mat. 4. 4. o 1 Ioh. 5. 7. Matth. 3. 16, 17. p Iob 15. 26.

Q. How is this one God distinguished?

*A.* [o] Into the *Father*, which begetteth the Sonne; into the *Sonne*, who is begotten of the Father; into the *holy Ghost*, [p] who proceedeth from the Father and the Sonne.

### *The second Principle expounded.*

Q. Let us now come to our selves, and first tell me, What is the naturall estate of man?

*A.* Every man is by nature [q] *dead* in sinne as a loathsome carrion, or as a dead corpse lying

q Eph. 2. 1 1 Tim. 5. 6.

rotting and ſtinking in the grave, having in him the ſeed of all ſinnes.

Q. What is ſinne?

A. Any [b] breach of the law of God, if it bee no more but the leaſt want of that which the law requireth.

Q. How many ſorts of ſinne are there?

A. Sinne is either the [c] corruption of nature, or any evill actions that proceed of it, as fruits thereof.

Q. In whom is the corruption of nature?

A. In all men [d] none excepted.

Q. In what part of man is it?

A. In every [e] part both of body and ſoule, like as a leproſie that runneth from the crowne of the head to the ſoale of the foot.

Q. Shew mee how every part of man is corrupted with ſinne?

A. Firſt, in the [f] minde there is nothing but ignorance and blindneſſe concerning heavenly matters. Secondly, [g] the conſcience is defiled, being alwaies either benummed with ſinne, or elſe turmoyled with inward accuſations and terrors. Thirdly, [h] the will of man onely willeth and luſteth after evill. Fourthly, the [i] affections of the heart, as love, joy, hope, deſire, &c. are moved and ſtirred to that which is evill to embrace it, and they are never ſtirred unto that which is good, unleſſe it be to eſchew it. Laſtly, the (*k*) members of the body are the inſtruments and tooles of the minde for the execution of ſinne.

Q. What be thoſe evill actions that are the fruits of this corruption?

A. [l] Evill thoughts in the minde, which come either by a mans owne conceiving, or by the ſuggeſtion of the divell: [m] evill motions and luſts ſtirring in the heart, and from theſe ariſe evill words and deeds, when any occaſion is given.

Q. How commeth it to paſſe that all men are thus defiled with ſinne?

A. By [n] *Adams* infidelitie and diſobedience, in eating the forbidden fruit: even as we ſee great perſonages by treaſon doe not onely hurt themſelves, but alſo ſtaine their blood, and diſgrace their poſteritie.

Q. What hurt comes to man by his ſinne?

A. [o] He is continually ſubject to the curſe of God in his life time, in the end of his life, and after this life.

Q. What is the curſe of God in this life?

A. [p] In the body diſeaſes, aches, paines: in the ſoule, blindneſſe, hardneſſe of heart, horror of conſcience: in goods, hinderances, and loſſes: in name ignominie and reproch: laſtly, in the whole man, *bondage* under Sathan the prince of darkeneſſe.

Q. What manner of *bondage* is this?

A. This *bondage* [q] is when a man is the ſlave of the divell, and hath him to raigne in his heart as his God.

Q. How may a man know whether Sathan be his God or not?

A. He may know it by this, if he give obedience to him in his heart, and expreſſe it in his converſation.

Q. And how ſhall a man perceive this obedience?

A. If he [r] take delight in the evill motions that Satan puts into his heart, and doe fulfill the luſts of the divell.

Q. What is the curſe due to man in the end of this life.

A. [ſ] Death, which is the ſeparation of body and ſoule.

Q. What is the curſe after this life?

A. [t] Eternall damnation in hell fire, whereof every man is guiltie, and is in as great danger of it, as the traytor apprehended is in danger of hanging, drawing and quartering.

*The third Principle expounded.*

Q. If damnation be the reward of ſinne: then is a man of all creatures moſt miſerable: a dogge or a toade when they die, all their miſery is ended; but when a man dyeth, there is the beginning of his woe.

A. It were ſo indeed, if there were no means of deliverance, but *GOD* hath ſhewed his mercy, in giving a *Saviour* to mankinde.

Q. How is this Saviour called?

A. [u] Ieſus Chriſt.

Q. What is Ieſus Chriſt?

A. [x] The eternall Sonne of God made man in all things, even [y] in his *infirmities* like other men, ſave onely in ſinne.

Q. How was he made man void of ſinne?

A. He was [z] conceived in the wombe of a Virgin, and *ſanctified* by the holy Ghoſt at his conception.

Q. Why muſt our Saviour be both God and man?

A. He [a] muſt be a man, becauſe man had ſinned, and therefore a man muſt die for ſinne, to appeaſe Gods wrath: he muſt be God, to ſuſtaine and uphold the manhood, to overcome and vanquiſh death.

Q. What be the offices of Chriſt to make him an all-ſufficient Saviour?

A. [b] He is a Prieſt, a Prophet, a King.

Q. Why is he a Prieſt?

A. To *worke* the meanes of ſalvation in the behalfe of mankinde.

Q. How doth hee worke the meanes of ſalvation?

A. (*c*) Firſt, by making *ſatisfaction* to his Father for the ſinne of man: ſecondly, by making *interceſſion*.

Q. How doth he make ſatisfaction?

A. By two meanes: and the firſt is by offering a *ſacrifice*.

Q. What is the ſacrifice?

A. [d] Chriſt himſelfe, as he is a man conſiſting of body and ſoule.

Q. What is the [e] Altar.

A. Chriſt as hee is God, is the *Altar* on which he ſacrificed himſelfe.

Q. Who was the Prieſt?

A. None but [f] Chriſt, and that as he is both God and man.

Q. How

[b] 1 Ioh. 3. 4. Rom. 7. 7. Gal. 3. 10.
[c] Col. 3. 9. Pſal. 51. 5.
[d] Rom. 3. 10.
[e] Gen. 6. 5. 1 Theſſ. 5. 23.
[f] 1 Cor. 2. 14. Rom. 8. 5.
[g] Titus 1. 15. Epheſ. 4. 18, 19. Eſa. 57. 20.
[h] Phil. 2. 13. Iob 15. 16.
[i] Gal. 5. 24.
[k] Rom. 6. 19.
[l] Gen. 6. 5.
[m] Ioh. 13. 2. Act. 5. 3. 1 Chron. 21. 1.
[n] Rom. 5. 12. 18, 19. Gen. 3.
[o] Gal. 3. 10.
[p] Deut. 28. 21, 22. 27. 65, 66, 67.
[q] Heb. 2. 14. Eph. 2. 2. 2 Cor. 4. 4. Luke 11. 14.
[r] Ioh. 8. 44. 1 Ioh. 3. 8.
[ſ] Rom. 5. 12.
[t] Gal. 3. 10. Rom. 3. 19.
[u] Matth. 1. 21.
[x] Heb. 2. 16. Ioh. 1. 14.
[y] Heb. 5. 7. Mark. 13 32.
[z] Matth. 1. 18.
[a] 1 Tim. 2. 5, 6.
[b] Pſal. 45. 7. Luk. 4. 18. Deut. 18. 15. 18. Luk. 1. 33. Pſal. 110. all.
[c] Matth. 20. 28. Heb. 7. 25, 26.
[d] Eſa. 53. 10.
[e] Apoc. 8. 3. Heb. 13. 10.
[f] Heb. 5. 5, 6.

Q. How oft did he sacrifice himselfe?

A. Never but [p] once.

Q. What death did he suffer when he sacrificed himselfe?

A. A death upon the crosse, peculiar to himselfe alone: for (q) besides the separation of body and soule, hee felt also the *pangs of hell*, in that the whole wrath of God due to the sinne of man, was powred forth upon him.

Q. What profite commeth by his Sacrifice?

A. [a] Gods wrath is appeased by it.

Q. Could the sufferings of Christ, which were but for a short time, countervaile everlasting damnation, and so appease Gods wrath?

A. Yea: for seeing Christ suffered, [b] God suffered, though not in his Godhead: and that is more then if all men in the world had suffered for ever and ever.

Q. Now tell me the other meanes of *satisfaction*.

A. It is the perfect fulfilling of *the law*.

Q. How did he fulfill the law?

A. By (c) his *perfect righteousnesse*: which consisteth of two parts; the first, the *integritie and pureneſſe* of his humane nature: the other, [d] his *obedience* in performing all that the law required.

Q. You have shewed how Christ doth make *satisfaction*, tell me likewise how he doth make *intercession*?

A. Hee alone doth continually [e] appeare before his father in heaven, making the faithfull, and all their prayers acceptable unto him, by applying of the merits of his owne perfect *satisfaction* to them.

Q. Why is Christ a Prophet?

A. To (f) *reveale* unto his Church the way and meanes of salvation, and this hee doth outwardly by the ministery of his word, and inwardly by the teaching of his spirit.

Q. Why is he also a *King*?

A. That (g) he might *bountifully bestow* upon us, and *convey* unto us all the aforesaid meanes of salvation.

Q. How doth he shew himselfe to be King?

A. In [h] that beeing *dead* and *buried*, he *rose from the grave*, quickened his dead body, *ascended* into heaven, and now *sitteth at the right hand* of his Father, with full power and glory in heaven.

Q. How else?

A. In [i] that hee doth continually inspire and direct his servants, by the divine power of his holy spirit, according to his holy word.

Q. But to whom will this blessed King communicate all these meanes of salvation?

A. He [k] offereth them to many, and they are *sufficient* to save all mankinde; but all shall not be saved thereby, because by faith they will not receive them.

*The fourth Principle expounded.*

Q. What is faith?

A. Faith is a [l] wonderfull grace of God, by which a man doth apprehend and apply Christ, and all his benefits unto himselfe.

Q. How doth a man apply Christ unto himselfe, seeing wee are on earth, and Christ in heaven?

A. This [m] applying is done by *assurance*, when a man is verily perswaded by the holy Spirit, of Gods favour towards himselfe *particularly* and of the forgiveneſſe of his *owne* sins.

Q. How doth God bring men truly to beleeve in Christ?

A. First, hee prepareth their hearts, that they might be capable of faith: and then hee worketh faith in them.

Q. How doth God prepare mens hearts?

A. [n] By bruising them, as if one would breake an hard stone to powder: and this is done by *humbling* them.

Q. How doth God humble a man?

A. By working in him a sight of his sinnes, and a sorrow for them.

Q. How is this sight of sinne wrought?

A. By the [o] morall Law: the summe whereof is the ten Commandements.

Q. What sinnes may I finde in my selfe by them?

A. Tenne.

Q. What is the first?

A. [a] To make something thy God, which is not God, by fearing it, loving it, and so trusting in it more then in the true God.

Q. What is the second?

A. [b] To worship false gods, or the true God in a false manner.

Q. What is the third?

A. [c] To dishonour God in abusing his titles, words, and workes.

Q. What is the fourth?

A. To [d] breake the Sabbath, in doing the workes of thy calling, and of the flesh; and in leaving undone the workes of the spirit.

Q. What be the sixe latter?

A. To doe any thing that may hinder thy neighbors [e] dignity, [f] life, [g] chastity, [h] wealth, [i] good name, [k] though it bee but in the secret thoughts and motions of the heart unto which thou giveſt no liking nor consent.

Q. What is sorrow for sinne?

A. It is [l] when a mans conscience is touched with a lively feeling of Gods displeasure for any of these sinnes: [m] in such wise, that hee utterly despaires of salvation, in regard of any thing in himselfe, acknowledging that hee hath deserved shame and confusion eternally.

Q. How doth God worke this sorrow?

A. By the terrible curse of the law.

Q. What is that?

A. Hee [n] which breakes but one of the Commandements of God, though it bee but once in all his life time, and that onely in one thought, is subject to, and in danger of eternall damnation thereby.

Q. When mens hearts are thus prepared, how doth God ingraft faith in them?

A. By working certaine inward motions

[p] Heb. 9. 28.
[q] Esa. 53. 5. Ioh. 12. 27. Rev. 19. 15. Luk. 22. 44.
[a] Heb. 9. 26.
[b] Act. 20. 28. 2 Cor. 5. 15.
[c] 1 Cor. 1. 30. Rom. 3. 25. 2 Cor. 5. 21.
[d] Rom. 5. 19. Rom. 4. 8.
[e] Rom. 8. 38. 1 Pet. 2. 5.
[f] Ioh. 6. 45. Matth. 3. 17.
[g] Esa. 9. 7.
[h] Act. 10. 40. Eph. 4. 8. Act. 1. 9.
[i] Esa. 59. 21. and 30. 21.
[k] Matth. 20. 16. Ioh. 1. 11.
[l] 1 Ioh. 1. 8. [f] Ioh. 1. 12. and 6. 35. Gal. 3. 27. Col. 2. 12.
[m] 2 Cor. 1. 21. 22. Rom. 8. 16.
[n] Ezek. 11. 19. Hos. 6. 1, 2.
[o] Rom. 3. 20. and 7. 7, 8.
[a] Com. 1.
[b] II.
[c] III.
[d] IIII.
[e] V.
[f] VI.
[g] VII.
[h] VIII.
[i] IX.
[k] X.
[l] Act. 2. 37, 38.
[m] 1 Tim. 1. 15. Luk. 15. 21. Ezra 9. 6. 7.
[n] Gal. 3. 10.

in the heart, which are the ſeeds of faith, and of which it breedeth.

Q. What is the firſt of them?

A. When a man humbled under the burden of his ſinne, doth [o] acknowledge and feele that he ſtands in great need of Chriſt.

Q. What is the ſecond?

A. An [p] hungring deſire and a longing to be made partaker of Chriſt and all his merits.

Q. What is the third?

A. A [q] flying to the throne of grace, from the ſentence of the law pricking the conſcience.

Q. How is it done?

A. By (r) praying, with ſending up loud cries for Gods favour in Chriſt, in the pardoning of ſinne: and with fervent perſeverance herein, till the deſire of the heart be granted.

Q. What followeth after this?

A. God then (s) according to his mercifull promiſe, lets the poore ſinner feele the aſſurance of his love wherewith he loveth him in Chriſt, which aſſurance is a lively faith.

Q. Are there divers degrees and meaſures of true faith?

A. (t) Yea.

Q. What is the leaſt meaſure of true faith that any man can have?

A. When a man of an humble ſpirit, by reaſon of the [u] littleneſſe of his faith, doth not yet *feele* the aſſurance of the forgiveneſſe of his ſinnes, and yet he is perſwaded that they are pardonable; and therefore deſireth that they ſhould be pardoned, and with his heart prayeth to God to pardon them.

Q. How doe you know that ſuch a man hath faith?

A. Theſe [x] *deſires* and *prayers* are teſtimonies of the Spirit, whoſe propertie it is to ſtirre up a *longing* and a *luſting* after heavenly things with *ſighes* and *groanes* for Gods favour and mercie in Chriſt. [y] Now where the Spirit of Chriſt is, there is Chriſt dwelling: and where Chriſt dwelleth, there is true faith, how weake ſoever it be.

Q. What is the greateſt meaſure of faith?

A. When a man daily increaſing in faith comes to be (a) *fully perſwaded* of Gods love in Chriſt towards himſelfe *particularly*, and of the forgiveneſſe of his owne ſinnes.

Q. When ſhall a Chriſtian heart come to this full aſſurance?

A. Not [b] at the firſt, but in ſome continuance of time, when he hath beene well practiſed *in repentance*; and hath had divers *experiences* of Gods love unto him in Chriſt: then after them will appeare in his heart the fulneſſe of perſwaſion: which is the (c) *ripeneſſe* and ſtrength of faith.

Q. What benefits doth a man receive by faith in Chriſt?

A. Hereby [d] he is *juſtified* before God, and ſanctified.

Q. What is this, to be *juſtified* before God?

A. It [e] comprehendeth two things: the firſt, to be cleared from the *guiltineſſe and puniſhment* of ſinne; the ſecond, to bee accepted as perfectly righteous before God.

Q. How is a man cleared from the guiltineſſe and puniſhment of his ſinnes?

A. By Chriſts [f] ſufferings and death upon the Croſſe.

Q. How is hee accepted for righteous before God?

A. By the [g] righteouſneſſe of Chriſt *imputed* to him.

Q. What profit comes by being thus juſtified?

A. Hereby [h] and by no other meanes in the world, the beleever ſhall bee *accepted* before Gods judgement ſeate, as *worthy* of eternall life by the *merits* of the ſame righteouſneſſe of Chriſt.

Q. Doe not good workes then make us *worthy* of eternall life?

A. No: For God, who is perfect righteouſneſſe it ſelfe, will find in the beſt workes we doe, more matter of damnation then of ſalvation: and therefore [i] we muſt rather condemne our ſelves for our good workes, then looke to be juſtified before God thereby.

Q. How may a man know that he is juſtified before God?

A. Hee neede not aſcend into heaven to ſearch the ſecret counſell of God: [k] but rather deſcend into his owne heart to ſearch whether *he be ſanctified* or not.

Q. What is it to be ſanctified?

A. It comprehendeth two things: the firſt, to be purged from the corruption of his owne nature, the ſecond, to be indued with inward righteouſneſſe.

Q. How is the *corruption* of ſinne purged?

A. By the [l] *merits* and *power* of Chriſts death, which being by faith applyed is as a *corroſive* to abate, conſume, and weaken the power of all ſinne.

Q. How is a man indued with inherent righteouſneſſe?

A. Through the [m] vertue of Chriſts reſurrection: which being applyed by faith, is as a *reſtorative* to revive a man that is dead in ſinne, to newneſſe of life.

Q. In what part of man is ſanctification wrought?

A. In [n] every part of body and ſoule.

Q. In what time is it wrought?

A. It is [o] begun in this life, in which the faithfull receive onely the *firſt fruits* of the Spirit, and it is not finiſhed before the end of this life.

Q. What graces of the Spirit doe uſually ſhew themſelves in the heart of a man ſanctified?

A. The *hatred* [p] of ſinne, and the love of righteouſneſſe.

Q. What proceeds of them?

A. *Repentance*, which is [q] a ſetled purpoſe in the heart, with a carefull endeavour to leave all his ſinnes, and to live a Chriſtian life, according to all Gods Commandements.

Q. What

---

[o] Eſa. 55. 1. Ioh. 7.27. Luk. 1.53.
[p] Mat. 5.4. Rev. 21.6.
[q] Heb. 4. 6.
[r] Luk. 15. 18,19. Math. 15. 22,23, &c Acts 8.22 2 Cor. 12. 8.
[s] Mat. 7.7 Eſa. 65. 24. Iob 33. 26.
[t] Rom. 1. 17. Luke 17. 5.
[u] Iſai. 42. 3. Math. 17. 20. Luke 17. 5.
[x] Rom. 8. 23, 26. Gal. 4.6. Matth. 5. 6.
[y] Rom. 8. 9. Eph. 3. 17.
[a] Rom. 8. 38, 39. Cant. 8. 6,7.
[b] 2 Tim. 4 7, 8. Pſal. 23. 6. with 1, 2, 3, 4. verſ.
[c] Rom. 4. 19, 20, 21.
[d] 1 Cor. 1.30. Act. 15.9. Rom. 4.3.
[e] Rom. 8. 33.
[f] Col. 1, 22. 1 Pet 2. 24. 1 Ioh. 1. 7.
[g] 2 Cor. 5, 21.
[h] Rom. 4. 17. Apo. 21. 17.
[i] Pſa. 143. 2. Eſa. 64. 6. Iob 9-3.
[k] Rom. 8, 1. 1 Ioh. 3. 9.
[l] Rom. 6. 4. 1 Pet. 4. 1, 2.
[m] Rom. 6. 5, 6. Phil. 3. 10.
[n] 1 Theſſ. 5. 23.
[o] Rom 8. 23. 2 Cor. 5. 2, 3.
[p] Pſ. 119. v. 113. and 40, 8. and 101. 3. Rom. 7. 22.
[q] Pſ. 119. 57. 112.

Q. What goeth with repentance?

A. * A continuall fighting and struggling against the assaults of a mans owne flesh, 2. against the motions of the divell, and the inticements of the world.

Q. What followeth after a man hath gotten the victory in any temptation or affliction?

A. [t] Experience of Gods love in Christ, and so increase of peace of conscience, and joy in the holy Ghost.

Q. What followeth if in any temptation he be overcome and through infirmitie fall?

A. After a while [u] there will arise a *godly sorrow*, which is, when a man is grieved for no other cause in the world, but for this onely, that by his sin he hath displeased God, who hath beene unto him a most mercifull and loving Father.

Q. What signe is there of this sorrow?

A. The true signe [x] of it is this, when a man can bee grieved for the very *disobedience of God* in his evill words or deeds, though hee should never be punished, and though there were neither heaven nor hell.

Q. What followes after this sorrow?

A. Repentance [y] *renewed afresh.*

Q. By what signes will this repentance appeare?

A. By [z] seven. 1. A care to leave the sinne into which hee is fallen. 2. An utter condemning of himselfe for it, with a craving of pardon. 3. A great anger against himselfe for his carelesnesse. 4. A feare lest he should fall into the same sinne againe. 5. A desire ever after to please God. 6. A zeale of the same. 7. Revenge upon himselfe for his former offence.

*The fifth Principle expounded.*

Q. What outward meanes must wee use to obtaine faith, and all the blessings of God which come by faith?

A. The *preaching* [a] of Gods word, and the administration of the *Sacraments*, and prayer.

Q. Where is the word of God to bee found?

A. The whole word of God, needfull to salvation, is set downe in the holy Scriptures.

Q. How know you that the Scriptures are the word of God, and not mens policies?

A. I am assured of it: first [b] because the holy Ghost perswadeth my conscience that it is so. Secondly, I see it by experience: for the preaching of the [c] Scriptures have the power of God in them to *humble a man*, when they are preached, and to cast him downe to hell, and afterward to *restore* and raise him up againe.

Q. What is the use of the word of God preached?

A. First, it [d] *breedeth*, and then it increaseth faith in them which are chosen to salvation: but unto them that perish, it is by reason of their corruption, *an occasion* of their further damnation.

Q. How must we heare Gods word, that it may be effectuall to our salvation?

A. Wee [e] must come unto it with hunger-bitten hearts, having an appetite to the word; we must marke it with attention, receive it by faith, submit our selves unto it with feare and trembling, even then when our faults are reprooved: Lastly, we must hide it in the corners of our hearts, that wee may frame our lives and conversations by it.

Q. What is a Sacrament?

A. A [f] *signe* to represent, a *seale* to confirme, an *instrument* to convey Christ and all his benefits to them that doe beleeve in him.

Q. Why must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to conceive and to remember them.

Q. Why doe the Sacraments seale unto us the mercies of God?

A. Because we are full of unbeleefe, and doubting of them.

Q. Why is the Sacrament the instrument of the spirit to convey the mercies of God into our hearts?

A. Because we are like *Thomas*, wee will not beleeve till we feele them in some measure in our hearts.

Q. How many Sacraments are there?

A. Two [g] and no more: *Baptisme*, by which we have our *admission* into the true Church of God, and the *Lords Supper*; by which we are nourished and *preserved* in the true Church after our admission.

Q. What is done in Baptisme?

A. [h] In the assembly of the Church the *covenant of grace* betweene God and the partie baptized, is solemnly confirmed and sealed.

Q. In this covenant, what doth God promise to the partie baptized?

A. [i] Christ, with all blessings that come by him.

Q. To what condition is the party baptized bound?

A. To [k] receive Christ, & to repent of his sins.

Q. What meaneth the *sprinkling* or *dipping in water*?

A. It [l] seales unto us remission of sins, and sanctification by the obedience and sprinkling of the blood of Christ.

Q. How commeth it to passe, that many after their baptisme for a long time feele not the effect and fruit of it, and some never?

A. The fault is not in God, who keeps his Covenant, but the fault is in themselves, in that they doe not keepe the condition of the covenant, to receive Christ by faith, and to repent of all their sinnes.

Q. When shall a man then see the effect of his baptisme.

A. At [m] what time soever hee doth receive Christ by faith, though it bee many yeeres after, he shall then feele the power of God to regenerate him, and to worke all things in him, which he offered in baptisme?

Q. How

* Gal. 5. 17. Eph. 6. 11,12. 2 Tim. 4. 7,8.

[t] Rom. 5. 3,4. 2 Cor. 1. 5.

[u] 2 Cor. 7.8,9. Math. 26. 75.

[x] 1 Pet. 2. 19.

[y] 2 Cor. 7. 11.

[z] 2 Cor. 7. 11.

[a] Pro. 29. 18. Rom. 10. 14. Math. 28. 19, 20. 1 Tim. 3. 16.

[b] Eph. 1. 13.

[c] Heb. 4. 12. 1 Cor. 14. 25.

[d] Rom. 1. 17. 2 Cor. 2. 16. Heb. 4. 2

[e] Iam. 1. 19. Act. 16. 14. Heb. 4. 2. Esa. 66. 2. Luke 2. 51. Psal. 119. 11.

[f] Rom. 4. 11. Gen. 17. 11. Gal. 3. 1.

[g] 1 Cor. 10. 1, 2, 3, 5.

[h] Act. 2. 38. Tit. 3. 5. Act. 22. 16. Math. 28. 19.

[i] Gal. 3. 27. 1 Pet. 3. 21.

[k] Mar. 16. 16.

[l] 1 Pet. 1. 2.

[m] Heb. 10. 20. 1 Pet. 3. 21.

Q. How if a man never keepe the condition to which he bound himselfe in baptisme?

A. His damnation (*l*) shall be the greater, because he breaketh his vow made to God.

Q. What is done in the Lords Supper?

A. The former covenant solemnely ratified in baptisme, is renued [m] in the Lords Supper, betweene the Lord himselfe, and the receiver?

Q. Who is the receiver?

A. Every one [n] that hath beene baptized, and after his baptisme hath truly beleeved in Christ, and repented of his sinnes from his heart.

Q. What meaneth the bread and wine, the eating of the bread and drinking of the wine?

A. These outward actions [o] are a second seale, set by the Lords owne hand unto his covenant. And they doe give every receiver to understand, that as God doth blesse the bread and wine, to preserve and strengthen the body of the receiver: so Christ apprehended and received by faith, shall nourish him, and preserve both body and soule unto eternall life.

Q. What shall a true receiver feele in himselfe after the receiving of the Sacrament?

A. [p] The increase of his faith in Christ, the increase of sanctification, a greater measure of dying to sinne, a greater care to live in newnesse of life.

Q. What if a man after the receiving of the sacrament, never find any such thing in himself?

A. He may well suspect himselfe, whether he did ever repent or not: and therupon is to use meanes to come to sound faith and repentance.

Q. What is another meanes of increasing faith?

A. Prayer.

Q. What is prayer?

A. [r] A familiar speech with God in the name of Christ, [s] in which either wee crave things needfull, or give thankes for things received.

Q. In asking things needful, what is required?

A. Two things, an earnest desire, and faith.

Q. [t] What things must a Christian mans heart desire?

A. Sixe things especially.

Q. What are they?

A. 1. [a] That he may glorifie God. 2. That [b] God may reigne in his heart, and not sinne: 3. That [c] hee may doe Gods will, and not the lusts of his flesh. 4. [d] That he may rely himselfe on Gods providence for all the meanes of this temporall life. 5. [e] That he may be justified, and be at peace with God: 6. [f] That by the power of God he may be strengthened against all temptations.

Q. What is faith?

A. A [g] perswasion, that those things which wee truely desire, God will grant them for Christs sake.

*The sixth Principle expounded.*

Q. After that a man hath led a short life in this world, what followeth then?

A. Death, which is the parting a sunder of body and soule.

Q. Why do wicked men & unbeleevers dy?

A. That their bodies may goe to the earth, and their [b] soules may bee cast into hell fire.

Q. Why doe the godly dye, seeing Christ by death hath overcome death?

A. They dye for this end, that [i] their bodies may rest for a while in the earth, and their soules may enter into heaven immediately.

Q. What followeth after death?

A. The day of judgement.

Q. What signe is there to know this day from other dayes?

A. [k] Heaven and earth shall bee consumed with fire immediately before the comming of the judge.

Q. Who shall be judge?

A. Iesus Christ the Sonne of God.

Q. What shal be the comming to judgment?

A. Hee shall come [l] in the cloudes in great Majesty and glory, with infinite company of Angels.

Q. How shall a man be cited to judgement?

A. At the [m] sound of a trumpet, the living shall bee changed in the twinckling of an eye, and the dead shall rise againe every one with [n] his owne body: and all shall be gathered together before Christ; and after this, the good shal be severed from the bad, [o] these standing on the left hand of Christ, the other on the right.

Q. How will Christ try and examine every mans cause?

A. The [p] bookes of every mans doings shall bee laid open, mens consciences shall be made either to accuse them, or excuse them, and every man shall be tryed by the workes which he did in his life time, because they are open and manifest signes [p] of faith or unbeliefe.

Q. What sentence will he give?

A. Hee will give [q] sentence of salvation to the elect and godly, but he will pronounce sentence of damnation against unbeleevers and reprobates.

Q. What state shall the godly be in, after the day of judgement?

A. They shall [r] continue for ever in the highest heaven in the presence of God, having fellowship with Christ Iesus, and reigning with him for ever.

Q. What state shall the wicked, bee in after the day of judgement?

A. In eternall perdition and destruction in hell fire.

Q. What is that?

A. It [s] stands in three things especially: First, a perpetuall separation from Gods comfortable presence. Secondly, fellowship with the divell and his angels. Thirdly, an horrible pang and torment both of body and soule, arising of the feeling of the whole wrath of God, powred forth on the wicked for ever world without end: And if the paine of one tooth for one day bee so great, endlesse shall be the paine of the whole man, body and soule for ever.

FINIS.

*l* Deut. 23. 21, 22. Eccle. 5. 4.

*m* 1 Cor. 11. 23, 24 & 12. 13.

*n* 1 Cor. 11. 28, 31. Math. 5. 23, 24. Esa. 66. 2, 3.

*o* 1 Cor. 10. 16, 17.

*p* 1 Cor. 10 16, 17. & 11. 24.

*r* 1 Ioh. 5. 14.

*s* 1 Tim. 2. 1. Phil. 4. 6.

*t* Matth. 11. 24.

*a* Petition I.
*b* II.
*c* III.
*d* IIII.
*e* V.
*f* VI.

*g* Amen.

*b* Luk. 16. 22, 23.

*i* Luke 23. 43. Act. 7. 60. 1 Thess. 4. 13. Heb 2. 14. 1 Cor. 15. 51.

*k* 2 Per. 3. 11, 12.

*l* 1 Thes. 4. 16, 17.

*m* Matth. 24. 31. 1 Cor. 15. 51, 52.

*n* Iob 19. 24.

*o* Matth. 25. 31, 33.

*p* Rev. 20. 12. Dan. 7. 10.

*q* Ioh. 3. 18. and 5. 24.

*r* Matth. 25. 34, 41.

*r* Matth. 25. 31. Apoc. 21. 2, 3, 4.

*s* 2 Thess. 1. 9. Isai 66. 24. Apoc. 21. 8.

A

# GOLDEN CHAINE:

OR,

# THE DESCRIPTION OF THEOLOGIE.

Containing the order of the causes of Salvation and Damnation, according to Gods Word. A view whereof is to be seene in the Table annexed.

Hereunto is adjoyned the order which Mr. *Theodore Beza* used in comforting afflicted consciences.

LONDON,
Printed by IOHN LEGATT,
1635.

## *To the Christian Reader.*

CHRISTIAN Reader, there are at this day foure seuerall opinions of the order of Gods Predestination. The first is, of the old and new Pelagians; who place the causes of Gods Predestination in man; in that they holde, that God did ordaine men either to life or death, according as hee did fore-see, that they would by their naturall Free-will, either reiect or receiue grace offered. The second of them, who (of some) are termed Lutherans; which teach, that God fore-seeing, how all mankinde being shut vp vnder vnbelieſe, would therefore reiect grace offered, did hereupon on purpose choose some to saluation of his meere mercy, without any respect of their faith or good workes, and the rest to reiect, beeing mooued to doe this, because he did eternally fore-see that they would reiect his grace offered them in the Gospel. The third Semi-Pelagian Papists, which ascribe Gods predestination, partly to mercy, and partly to mens fore-seene preparations and meritorious workes. The fourth, of such as teach, that the cause of execution of Gods Predestination, is his mercy in Christ, in them which are saued; and in them which perish, the fall and corruption of man: yet so, as that the decree and eternall counsell of God, concerning them both, hath not any cause besides his will and pleasure. Of these foure opinions, the three former I labour to oppugne, as erronious, and to maintaine the last, as being truth, which will beare weight in the ballance of the Sanctuary.

Foure opinions of Predestination.
1.
2.
3.
4.

A further discourse whereof, here I make bold to offer to thy godly consideration: in reading whereof, regard not so much the thing it selfe penned very slenderly, as mine intent and affection: who desire among the rest, to cast my mite into the treasurie of the Church of *England*, and, for want of gold, pearle, and precious stone, to bring a Rammes skinne or twaine, and a little Goates haire, to the building of the Lords Tabernacle, *Exod.* 35.23.

The Father of our Lord Iesus Christ grant, that according to the riches of his glory, thou maist bee strengthened by his spirit in the inner man, that Christ may dwell in thy heart by faith; to the end that thou being rooted and grounded in loue, maiest be able to comprehend with all Saints, what is the breadth, and length, and height thereof; and to know the loue of Christ which passeth knowledge, that thou maiest be filled with all fulnesse of God. *Amen.* Farewell, *Iuly* 23. the yeare of the last patience of Saints. 1592.

Thine in Christ Iesus,

*William Perkins.*

*The body of holy Scripture is distinguished into sacred sciences, whereof*

- *One is principall.* Theologie *is a Science of living well and blessedly for ever.*
- *Others attendants or handmaids.*
  - *I.* Ethiques, *a doctrine of living honestly and civilly.*
  - *II.* Oeconomickes, *a doctrine of governing a family.*
  - *III.* Politikes, *a doctrine of the right administration of a Common-weale.*
  - *IV.* Ecclesiasticall Discipline, *a doctrine of well ordering the Church.*
  - *V.* The Iewes Common-weale, *in as much as it differeth from Church-government.*
  - *VI.* Prophecie, *the doctrine of preaching well.*
  - *VII.* Academie, *the doctrine of governing Schooles well: especially those of the Prophets.*

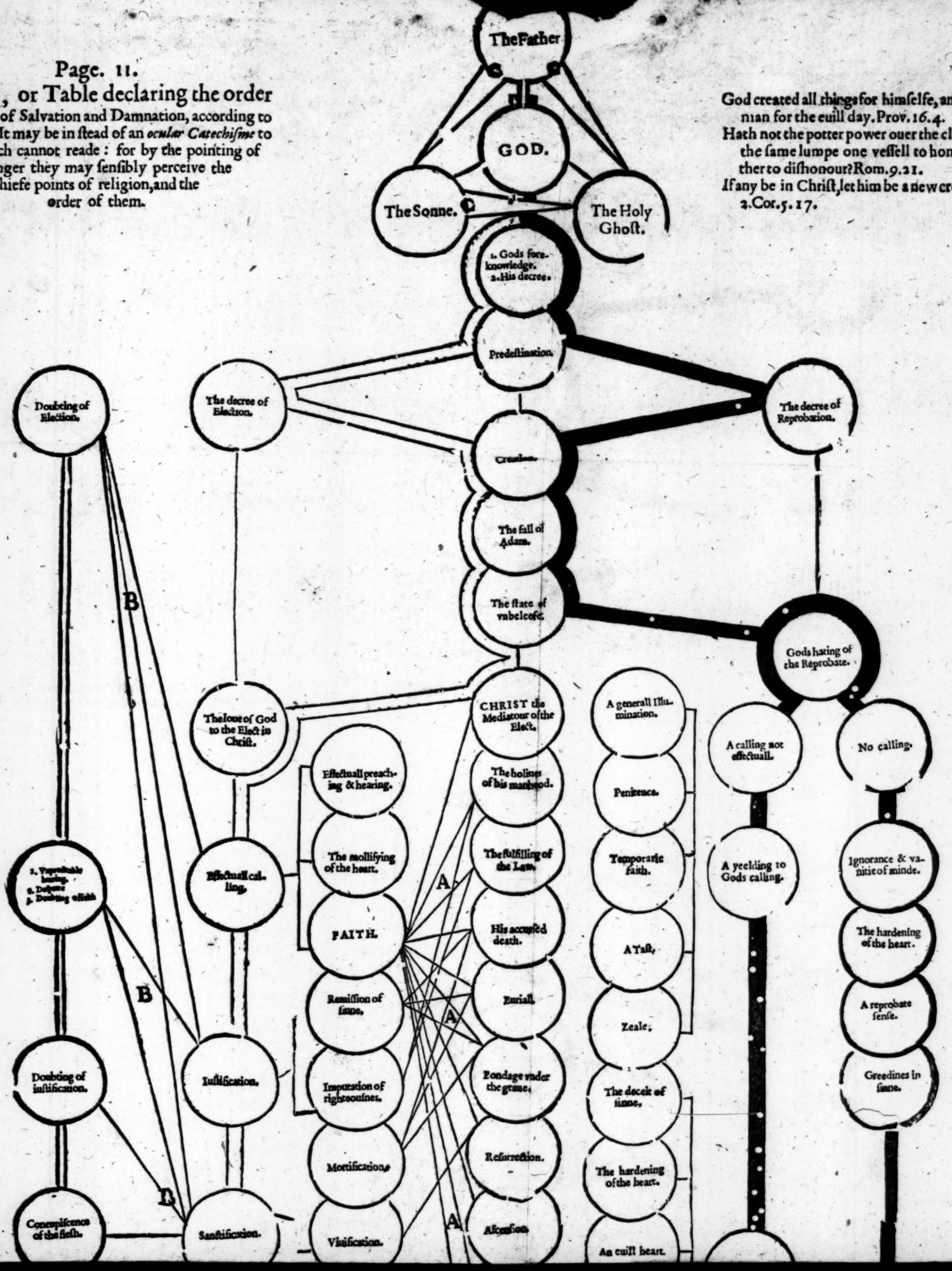
# A ſurvey, or Table declaring the order

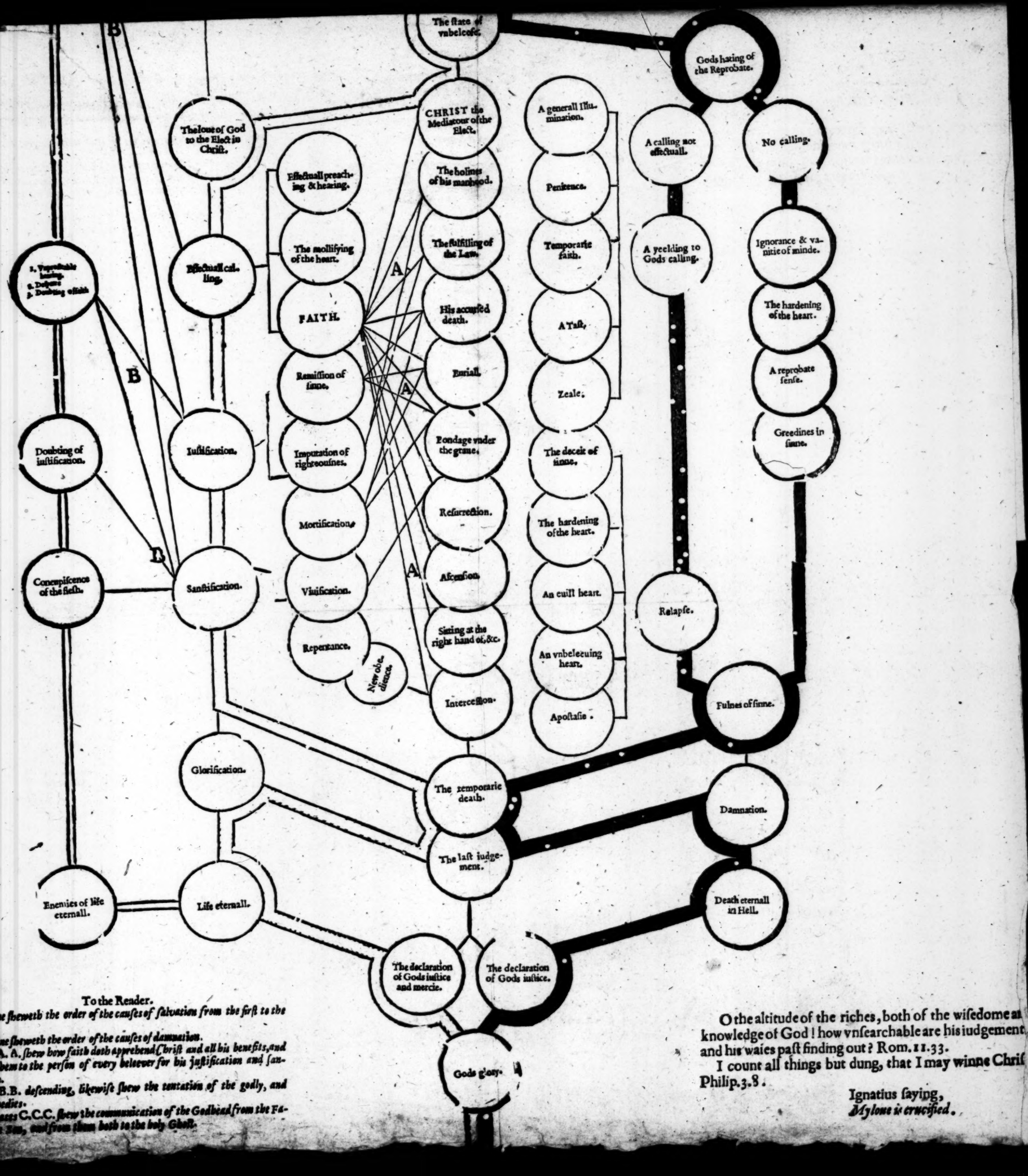
of the cauſes of Salvation and Damnation, according to Gods word. It may be in ſtead of an *ocular Catechiſme* to them which cannot reade: for by the pointing of the finger they may ſenſibly perceive the chiefe points of religion, and the order of them.

God created all things for himſelfe, and the wicked man for the euill day. Prov. 16. 4.

Hath not the potter power ouer the clay, to make of the ſame lumpe one veſſell to honour, and another to diſhonour? Rom. 9. 21.

If any be in Chriſt, let him be a new creature. 2. Cor. 5. 17.




The state of vnbeleefe.
Gods hating of the Reprobate.
The loue of God to the Elect in Christ.
CHRIST the Mediatour of the Elect.
A generall Illumination.
A calling not effectuall.
No calling.
Effectuall preaching & hearing.
The holines of his manhood.
Penitence.
A yeelding to Gods calling.
Ignorance & vanitie of minde.
Effectuall calling.
The mollifying of the heart.
The fulfilling of the Law.
Temporarie faith.
The hardening of the heart.
FAITH.
His accursed death.
A Taſt.
A reprobate ſenſe.
Remiſſion of ſinne.
Buriall.
Zeale.
Greedines in ſinne.
Doubting of iuſtification.
Iuſtification.
Impuration of righteouſnes.
Bondage vnder the grane.
The deceit of ſinne.
Mortification.
Reſurrection.
The hardening of the heart.
Concupiſcence of the fleſh.
Sanctification.
Viuification.
Aſcenſion.
An euill heart.
Relapſe.
Repentance.
Sitting at the right hand of, &c.
An vnbeleeuing heart.
New obedience.
Fulnes of ſinne.
Intercеſſion.
Apoſtaſie.
Glorification.
The temporarie death.
Damnation.
The laſt iudgement.
Enemies of life eternall.
Life eternall.
Death eternall in Hell.
The declaration of Gods iuſtice and mercie.
The declaration of Gods iuſtice.
Gods glory.
A
A
A
B
B
B

*The body of holy Scripture is distinguished into sacred sciences, whereof*

- *One is principall.* Theologie *is a Science of living well and blessedly for ever.*
- *Others attendants or handmaids.*
  - *I.* Ethiques, *a doctrine of living honestly and civilly.*
  - *II.* Oeconomickes, *a doctrine of governing a family.*
  - *III.* Politikes, *a doctrine of the right administration of a Common-weale.*
  - *IV.* Ecclesiasticall Discipline, *a doctrine of well ordering the Church.*
  - *V.* The Iewes Common-weale, *in as much as it differeth from Church-government.*
  - *VI.* Prophecie, *the doctrine of preaching well.*
  - *VII.* Academie, *the doctrine of governing Schooles well: especially those of the Prophets.*

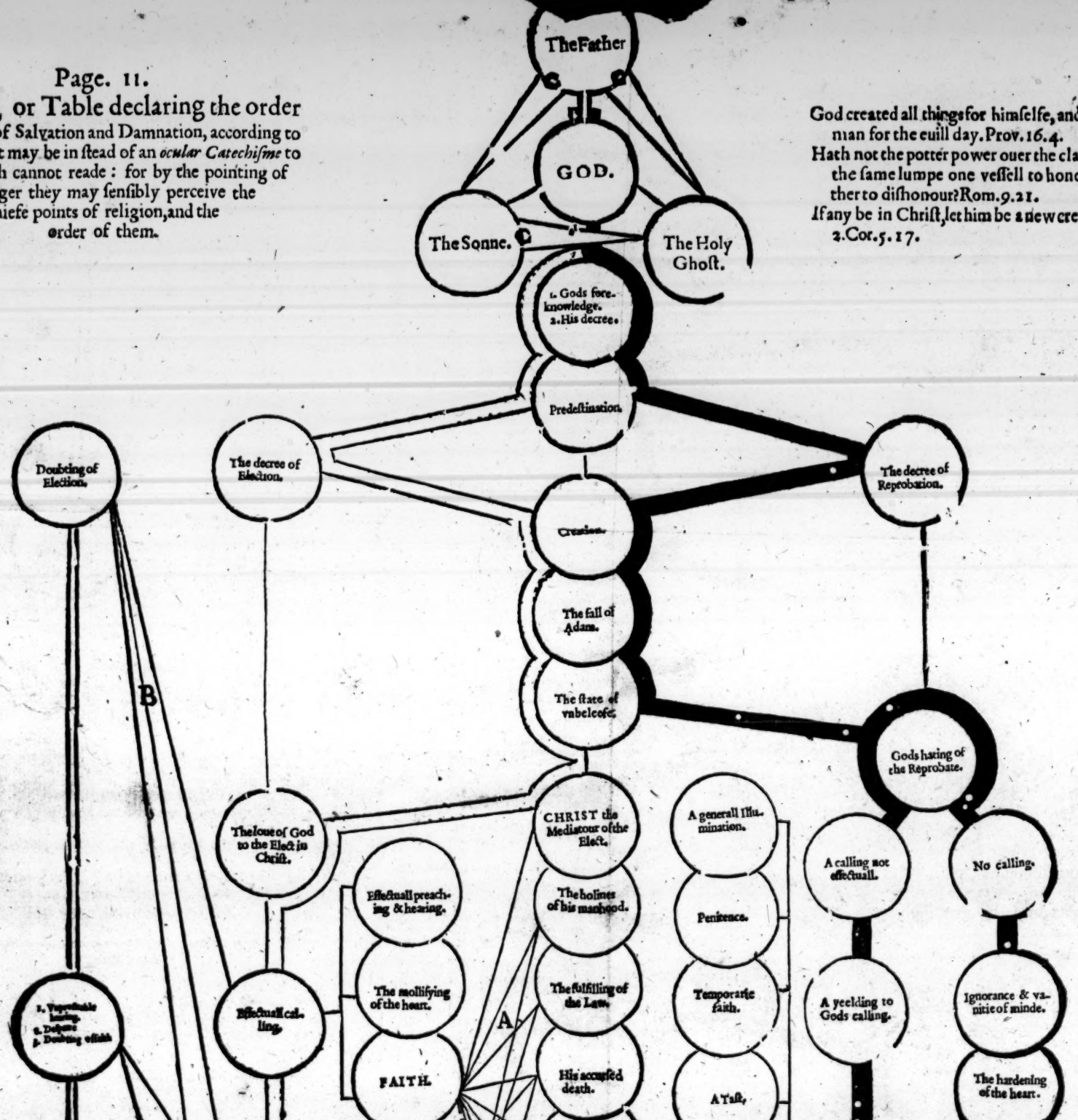
Page. 11.

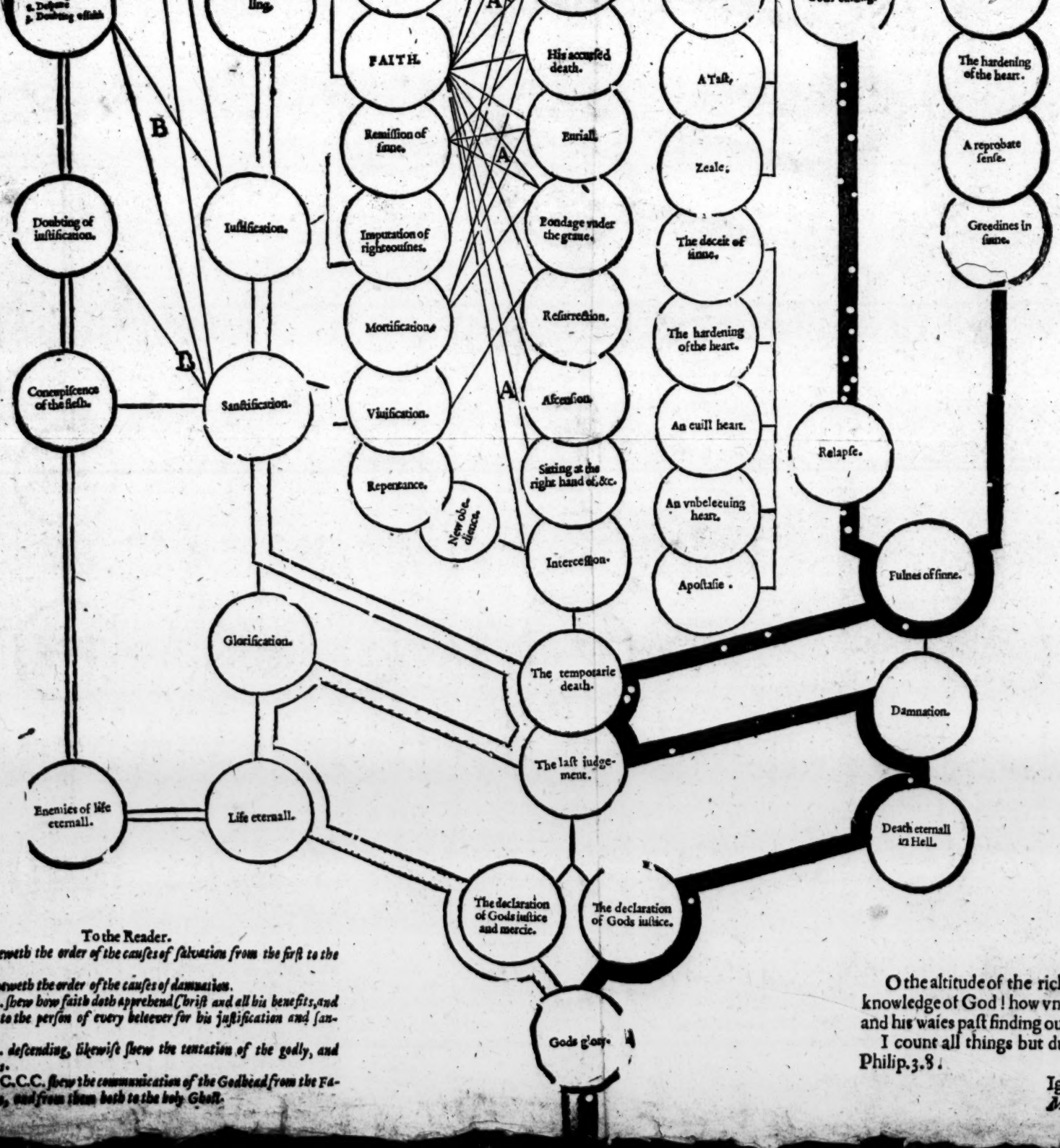
A ſurvey, or Table declaring the order of the cauſes of Salvation and Damnation, according to Gods word. It may be in ſtead of an *ocular Catechiſme* to them which cannot reade: for by the pointing of the finger they may ſenſibly perceive the chiefe points of religion, and the order of them.

God created all things for himſelfe, and the wicked man for the euill day. Prov. 16. 4.

Hath not the potter power ouer the clay, to make of the ſame lumpe one veſſell to honour, and another to diſhonour? Rom. 9. 21.

If any be in Chriſt, let him be a new creature. 2. Cor. 5. 17.






To the Reader.

*The white line sheweth the order of the causes of saluation from the first to the last.*

*The blacke line sheweth the order of the causes of damnation.*

*The lines A. A. A. shew how faith doth apprehend Christ and all his benefits, and applyeth them to the person of every beleever for his iustification and sanctification.*

*The lines B.B.B. descending, likewise shew the tentation of the godly, and their remedies.*

*The wide spaces C.C.C. shew the communication of the Godhead from the Father to the Son, and from them both to the holy Ghost.*

O the altitude of the riches, both of the wisedome and knowledge of God! how vnsearchable are his iudgements and his waies past finding out? Rom. 11.33.

I count all things but dung, that I may winne Christ Philip. 3.8.

Ignatius saying,
*My loue is crucified.*

## Chap. I.

# Of the body of Scripture, and Theology.

THE Body of Scripture is a doctrine sufficient to live well.

It comprehendeth many holy sciences, whereof one is principall, others are handmaids or retainers.

The principall science is *Theologie.*

*Theologie*, is the science of living blessedly for euer. Blessed life ariseth from the knowledge of God, Ioh. 17. 3. *This is life eternall, that they know thee to be the only very God, and whom thou hast sent Christ Iesus.* Isa. 53. 11. *By his knowledge shall my righteous servant* (viz. Christ) *justifie many.* And therefore it ariseth likewise from the knowledge of our selves, because we know God by looking into our selves.

*Theologie* hath two parts: the first of God, the second of his workes.

## Chap. II.

### *Of God, and the nature of God.*

THat there is a God, it is evident, 1. by the course of nature: 2. by the nature of the soule of man: 3. by the distinction of things honest and dishonest: 4. by the terror of conscience: 5. by the regiment of civill societies: 6. the order of all causes having ever recourse to some former beginning: 7. the determination of all things to their severall ends: 8. the consent of all men well in their wits.

God is Iehovah Elohim, Exod. 6. 2, 3. *And Elohim spake unto Moses, and said unto him, I am Iehovah: and I appeared unto Abraham, to Isaac, and to Iacob, by the name of God almighty, but by my name Iehovah, was I not knowne unto them.* Exod. 3. 13. *If they say unto mee, What is his name? What shall I say unto them? And God answered Moses,* I am that I am: *Also he said, thus shalt thou say unto the children of Israel,* I am *hath sent me unto you. And God spake further to Moses, Thus shalt thou say unto the children of Israel,* Iehovah Elohim, &c. *hath sent mee unto you.* In these words, the first title of God, declareth his Nature, the second his Persons.

The nature of God, is his most lively and most perfect essence.

The perfection of the nature of God, is the absolute constitution thereof, whereby it is wholly complete within it selfe, Exod. 3. 13. *I am that I am.* Act. 17. 24. *God that made the world, and all things that are therein, seeing that he is the Lord of heaven and earth, dwelleth not* A *in temples made with hands, neither is worshipped with mens hands,* as though he needed any thing; *seeing he giveth to all life and breath, and all things.*

The perfection of his Nature, is either Simpleness, or the Infiniteness thereof.

The Simpleness of his nature, is that by which hee is voide of all Logicall relation in arguments. He hath not in him subject or adjunct. Ioh. 5. 26. *As the Father hath life in himselfe, so hath he given to the Sonne to have life in himselfe:* conferred with Iohn 14. 6. *I am the Way, the Truth, & the Life.* 1. Ioh 1. 7. *But if we walke in the light, as he is Light:* conferred with v. 5. *God is* light, *and in him is no darknes.* Hence it is manifest that to have Life, and to be Life: B to be in Light, and to be Light, in God are all one. Neither is God subject to generalitie, or specialty: whole, or parts: matter or that which is made of matter: for so there should be in God divers things, and one more perfect then another. Therefore, whatsoever is in God, is his essence, and all that he is, he is by essence. The saying of *Augustine* in his 6. booke and 4. chap. of the Trinitie, is fit to proove this; *In God* (saith he) *to be, and to be just or mightie, are all one: but in the mind of man, it is not all one to be, and to be mighty, or just: for the mind may be destitute of these vertues, and yet a minde.*

Hence it is manifest that the nature of God is immutable and spirituall.

Gods immutability of nature is that by C which he is voide of all composition, division, and change, Iam. 1. 17. *With God there is no variablenesse nor shadow of changing.* Mal. 3. 6. *I am the Lord, and am not changed.* Where it is said that God *repenteth, &c.* Gen. 6. 6. the meaning is, that God changeth the action, as men doe that repent: therefore repentance signifieth not any mutation in God, but in his actions, and such things as are made and changed by him.

Gods nature is spirituall, in that it is incorporal, and therefore invisible, Ioh. 4. 24. *God is a Spirit,* 2 Cor. 3. 17. *The Lord is the Spirit.* 1 Tim. 1. 17. *To the King eternall, immortall, invisible only wise God, be glory and honour for ever, and ever.* Col. 1. 15. *who is the image of the invisible God.* D

The infiniteness of God is two-fold: his Eternitie, and exceeding greatnesse.

Gods eternitie, is that by which he is without beginning and ending, Psal. 90. 2. *Before the mountaines were made, and before thou hadst formed the earth and the round world, even from everlasting to everlasting, thou art our God.* Rev. 1. 8. *I am* Alpha *and* Omega, *that is, the beginning and ending, saith the Lord: Which is, Which was, and Which is to come.*

Gods exceeding greatnesse, is that by which his incomprehensible nature is every where present, both within & without the world, Ps. 145. 3. *Great is the Lord & worthy to be praised and his greatnesse is incomprehensible,* 1 Kings 8. 27. *Is it true indeed that God will dwell on*

*the earth? Behold the heavens, and the heavens of heavens are not able to containe thee, how much leſſe is this houſe that I have built?* Ier. 23.24. *Doe not I fill the heaven and earth, ſaith the Lord?* Hence it is plaine.

First, that he is onely one, and that indiviſible, not many, Eph.4.5. *One Lord, one faith, one baptiſme, one God and Father of all,* Deut.4.35. *Vnto thee it was ſhewed, that thou mighteſt know that the Lord he is God, and that there is none but he alone.* 1.Cor.8.4. *We know that an idol is nothing in the world, and that there is none other God but one:* and there can be but one thing infinite in nature.

Secondly, that God is the knower of the heart. For nothing is hidden from that nature, which is within all things, and without all things, which is included in nothing, nor excluded from any thing. Becauſe, 1 Kings 8. 39. *The Lord ſearcheth all hearts, and underſtandeth every worke of the minde.* Pſal. 139.1, 2. *Thou knoweſt my ſitting downe, and my riſing up, thou underſtandeſt my cogitations afarre off.*

## CHAP. III.

### *Of the life of God.*

HItherto we have ſpoken of the perfection of Gods nature: Now followeth the life of GOD, by which the Divine Nature is in perpetuall action, living, and mooving in it ſelfe, Pſal. 42.2. *My ſoule thirſteth for God, even for the living God, when ſhall I come and appeare before the preſence of God?* Heb.3.12. *See there be not at any time in any of you an evill heart to depart from the living God.*

The divine Nature, is eſpecially in perpetuall operation by three attributes, the which doe manifeſt the operation of God towards his creatures. Theſe are his Wiſedome, Will, and Omnipotency.

The wiſedome or knowledge of God, is that by the which God doth, not by certaine notions abſtracted from the things themſelves, but by his owne eſſence: nor ſucceſſively and by diſcourſe of reaſon, but by one eternall and immutable act of underſtanding, diſtinctly and perfectly know himſelfe, and all other things, though infinite, whether they have beene or not, Mat.11.27. *No man knoweth the Sonne but the Father, nor the Father but the Sonne, and he to whom the Sonne will reveale him.* Heb.4.13. *There is nothing created, which is not manifeſt in his ſight: but all things are naked and open to his eyes, with whom we have to doe,* Pſal.147.5. *His wiſedome is infinite.*

Gods wiſedome hath theſe parts: his foreknowledge, and his counſell.

The foreknowledge of God, is that by which hee moſt aſſuredly foreſeeth all things that are to come, Act.2.23. *Him have ye taken by the hands of the wicked, being delivered by the determinate counſell and foreknowledge of God, and have crucified and ſlaine.* Rom.8.29. *Thoſe which he knew before, he alſo predeſtinated to be made like to the image of his Sonne.* This is not properly ſpoken of God, but by reaſon of A men to whom things are paſt or to come.

The counſell of God, is that by the which he doth moſt rightly perceive the beſt reaſon of all things that are done. Prov.8.14. *I have counſell and wiſedome, I am underſtanding, and I have ſtrength.*

The will of God, is that by the which he both moſt freely, and juſtly with one act willeth all things. Rom.9.18. *Hee hath mercy on whom he will, and whom hee will hee hardeneth.* Eph.1.5. *Who hath predeſtinate us to be adopted through Ieſus Chriſt unto himſelfe, according to the good pleaſure of his will.* Iam.4.15. *For that which you ſhould ſay, If the Lord will, and wee live, we will doe this or that.*

God willeth that which is good, by approving it; that which is evill, in as much as it is B evill, by diſallowing and forſaking it. And yet he voluntarily doth permit evill; becauſe it is good that there ſhould be evill. Acts 14.16. *Who in time paſt ſuffered all the Gentiles to walke in their owne wayes.* Pſal.81.12. *So I gave them up to the hardneſſe of their heart, and they have walked in their owne counſels.*

The will of God, by reaſon of divers objects, hath divers Names, and is either called Love and Hatred, or Grace and Iuſtice.

The Love of God is that, by the which God approoveth firſt himſelfe, and then all his creatures as they are good, without their deſert, and in them doth take delight, 1 Iohn 4.16. *God is love, and who ſo remaineth in love, remaineth in God, and God in him,* Ioh.3.16. *So* C *God loved the world, that he gave his onely begotten Sonne, &c.* Rom.5.8. *God ſetteth out his love towards us, ſeeing that while we were yet ſinners, Chriſt dyed for us.*

The Hatred of God, is that by the which he diſliketh and deteſteth his creature offending, for his fault, 1 *Cor.*10.5. *But many of them the Lord miſliked, for they periſhed in the wilderneſs.* Pſ.5.5. *Thou hateſt all the workers of iniquity,* Pſ.45.7. *Thou haſt loved juſtice & hated iniquity*

The grace of God, is that by which he freely declareth his favour to his creatures, Rom. 11.6. *If it be of grace, it is no more of workes: otherwiſe grace is not grace; but if it be of works it is no more grace.* Tit. 2.11. *The ſaving grace of* D *God ſhined to all men, teaching us to deny impietie, &c.*

The Grace of God, is either his goodneſſe, or his mercy.

The Goodneſſe of God, is that by which he being in himſelfe abſolutely good, doth freely exerciſe his liberalitie upon his creatures, Matth.19.17. *Why calleſt thou mee good? there is none good but one, even God.* Matth.5.45. *He maketh the Sunne to ſhine upon the good and bad, and he raineth upon the juſt and unjuſt.*

Gods mercy, is that by which he freely aſſiſteth all his creatures in their miſeries, Eſa. 30.18. *Yet will the Lord waite, that he may have mercy upon you.* Lam. 3. 22. *It is the Lords mercy that we are not conſumed, becauſe his compaſſions faile not.* Exod.33.19. *I take pitie on whom I*

take

*take pittie, and am mercifull to whom I am mercifull.*

Gods juſtice, is that by which hee in all things willeth that which is juſt. Pſal. 11. 7. *The juſt Lord loveth juſtice.* Pſal. 5. 4. *For thou art not a God that loveth wickedneſſe.*

Gods juſtice is in word or deede.

Iuſtice in word, is that truth by which he conſtantly, and indeede willeth that which he hath ſaid. Rom. 3. 4. *Let God be true, and every man a lyer.* Matth. 24. 35. *Heaven and earth ſhall paſſe away, but my word ſhall not paſſe away.* Hence it is, that there is a certaine juſtice of God in keeping his promiſe. 1. Ioh. 1. 9. *If we confeſſe our ſinnes, God is faithfull and juſt to forgive our ſinnes,* 2. Tim. 4. 8. *Hencefirth is laid vp for mee the crowne of righteouſneſſe, which the Lord the righteous judge ſhal give me at that day*

Iuſtice in deede, is that by which he either diſpoſeth or rewardeth.

Gods diſpoſing Iuſtice, is that by which he, as a moſt free Lord, ordereth rightly all things in his actions. Pſal. 145. 17. *The Lord is righteous in all his waies.*

Gods rewarding Iuſtice, is that by which hee rendreth to his creature according to his worke. 2. Theſſ. 1. 6 *It is juſt with God, to render affliction to ſuch as afflict you, but to you which are afflicted, releaſing with us.* 1. Pet. 1. 27. *Therefore if you call him Father, which without reſpect of perſons judgeth according to every mans worke, paſſe the time of your dwelling heere in feare.* Iere. 51. 56. *The Lord that recompenſeth, ſhall ſurely recompence.*

The Iuſtice of God is either his Gentlenes or Anger.

Gods gentleneſſe, is that by which hee freely rewardeth the righteouſneſſe of his creature. 2. Theſ. 1. 5. *Which is a token of the righteous judgement of God, that ye may bee counted worthy the kingdom of God, for the which ye alſo ſuffer.* Mat. 10 41, 42. *He that receiveth a Prophet, in the name of a Prophet, ſhall have a Prophets reward: and he that receiveth a righteous man, in the name of a righteous man, ſhall have the reward of a righteous man. And whoſoever ſhall give unto one of theſe little ones to drinke a cup of cold water onely in the name of a Diſciple, verily I ſay unto you, he ſhall not loſe his reward.*

Gods Anger is that by which hee willeth the puniſhment of the creature offending, Rom. 1. 18. *For the wrath of God is revealed from heaven againſt all ungodlineſſe, and unrighteouſneſſe of men, which withhold the truth in unrighteouſneſſe.* Ioh. 3. 36. *He that obeyeth not the Sonne, ſhall not ſee life, but the wrath of God abideth on him.*

Thus much concerning the will of GOD; Now followeth his Omnipotencie.

Gods Omnipotencie, is that by which hee is moſt able to performe every worke. Matth. 19. 26. *With men this is impoſſible, but with God all things are poſſible.*

Some things notwithſtanding are heere to be excepted. Firſt, thoſe things whoſe action argueth an impotencie, as to lie, to denie his word. Tit. 1. 2. *Which God, that cannot lie, hath promiſed.* 2. Tim. 2. 13. *Hee cannot denie himſelfe.* Secondly, ſuch things as are contrary to the nature of God, as to deſtroy himſelfe, and not to beget his Sonne from eternity. Thirdly, ſuch things as imply contradiction. For God cannot make a truth falſe; or that which is, when it is not, to be.

Gods power may bee diſtinguiſhed into an abſolute and actuall power.

Gods abſolute power, is that by which he can doe more, then hee either doth or will doe. Mat. 3. 9. *I ſay unto you, God is able of theſe ſtones to raiſe up children to Abraham.* Phil. 3. 21. *According to the working, whereby he is able to ſubdue even all things to himſelfe.*

Gods actuall power, is that by which hee cauſeth all things to bee, which hee freely willeth. Pſ. 135. 6. *All things which God will, thoſe he doth in heaven, and in earth, and in all depths.*

## Chap. IV.

### *Of Gods glorie, and bleſſedneſſe.*

OVt of the former attributes, by which the true Iehovah is diſtinguiſhed from a fained god, and from Idols, ariſe the glorie of God, and his bleſſedneſſe.

Gods glorie or majeſtie, is the infinite excellencie of his moſt ſimple and moſt holy divine Nature. Heb. 1. 3. *Who being the brightnes of his glory, and the ingraved forme of his perſon, &c.* Nehem. 9. 5. *Let them praiſe the glorious name O God, which excelleth above all thankaſgiving and praiſe.*

By this wee ſee, that God onely can know himſelfe perfectly. Ioh. 6. 46. *Not that any man hath ſeene the Father, ſave he which is of God, he hath ſeen the Father* 1. Tim. 6. 16. *Who only hath immortality, and dwelleth in the light that none can attaine unto, whom never man ſaw, neither can ſee.* Exod. 33. 20. *Thou canſt not ſee my face.*

Notwithſtanding there is a certaine manifeſtation of Gods glory: partly more obſcure, partly more apparent.

The more obſcure manifeſtation, is the viſion of Gods majeſtie in this life, by the eyes of the minde through the helpe of things perceived by outward ſenſes. Iſa. 6. 1. *I ſaw the Lord ſitting upon an high throne, and lifted up, and the lower parts thereof filled the Temple.* Exod. 33. 22. *And while my glory paſſeth by, I will put thee in a cleft of the Rocke, and will cover thee with my hand while I paſſe by: after I will take away mine hand, & thou ſhalt ſee my backparts, but my face ſhall not be ſeene.* 1. Cor. 13. 12. *Now we ſee as through a glaſſe darkely.*

The more apparent manifeſtation of God is the contemplation of him in heaven face to face. 1. Cor. 13. 12. *But then ſhall we ſee face to face.* Dan. 7. 9, 10. *I beheld till the thrones were ſet up, and the ancient of daies did ſit, whoſe garment was white as ſnow, &c.*

Gods bleſſednes, is that by which God is in himſelfe, and of himſelfe all-ſufficient. Gen.

17.1. *I am God all-ſufficient, walke before me, and be thou upright.* Col. 2. 9. *For in him dwels all the fulneſſe of the Godhead bodily.* 1. Tim. 6. 15. *Which in due time he ſhall ſhew, that is bleſſed and Prince onely.*

## Chap. V.

### *Concerning the perſons of the Godhead.*

THe perſons are they, which ſubſiſting in one Godhead, are diſtinguiſhed by incommunicable properties. 1. Ioh. 5. 7. *There are three that beare record in heaven, the Father, the Word, and the holy Ghoſt, and theſe three are one.* Gen. 19. 24. *Then Iehovah rained upon Sodome, and upon Gomorah, brimſtone, and fire from Iehovah in heaven.* Ioh. 1. 1. *In the beginning was the Word, and the Word was with God, and that Word was God.*

They therefore are cocquall, and are diſtinguiſhed not by degree, but by order.

The Conſtitution of a perſon is, when as a perſonall propertie, or the proper manner of ſubſiſting is adjoined to the Deity, or the one divine nature,

Diſtinction of perſons, is that, by which albeit every perſon is one and the ſame perfect God, yet the Father is not the Sonne or the holy Ghoſt, but the Father alone; and the Sonne is not the Father or the holy Ghoſt, but the Sonne alone; and the holy Ghoſt is not the Father or the Sonne, but the holy Ghoſt alone: neither can they bee divided, by reaſon of the infinite greatneſſe of that moſt ſimple eſſence. Which one and the ſame, is wholy in the Father, wholy in the Sonne, and wholy in the holy Ghoſt: ſo that in theſe there is diverſitie of perſons, but unitie in eſſence.

The communion of the perſons, or rather union, is that by which each one is in the reſt, and with the reſt, by reaſon of the unitie of the Godhead: and therefore every each one doth poſſeſſe, loue, and glorifie another, and worke the ſame thing. Ioh. 14. 10. *Beleeveſt thou not that I am in the Father, and the Father is in me? the word that I ſpeake unto you I ſpeak not of my ſelfe, but the Father that dwelleth in me, hee doth the workes,* Pro. 8. 22. *The Lord hath poſſeſſed me in the beginning of his way: I was before the workes of old.* And v. 30. *Then was I with him as a nouriſher, and I was daily his delight, reioycing alway before him.* Ioh. 1. 1. *In the beginning was the Word, and the Word was with God, and that Word was God,* and cap. 5. 19. *The Sonne can doe nothing of himſelfe, ſave that he ſeeth the Father doe: for whatſoever things he doth, the ſame doth the Sonne alſo.*

There be three perſons: the Father, the Sonne, and the holy Ghoſt. Matth. 3. 16, 17, *And Ieſus, when he was baptized, came ſtraight out of the water, and loe, the heavens were opened unto him, and Iohn ſaw the Spirit of God deſcending like a done, and lighting upon him: and loe, a voice came from heaven, ſaying, This is my beloved Sonne, in whom I am well pleaſed.*

A The Father, is a perſon without beginning, from all eternity begetting the Sonne, Heb. 1. 3. *Who being the brightneſſe of the glory, and the ingraved forme of his perſon.* Pſal. 2. 7. *Thou art my Sonne, this day have I begotten thee.*

In the generation of the Sonne, theſe properties muſt be noted: I. Hee that begetteth, and hee that is begotten are together, and not one before another in time. II. Hee that begetteth, doth communicate with him that is begoten, not ſome one part, but his whole eſſence. III. The Father begot the Sonne, not out of himſelfe, but within himſelfe.

The incommunicable property of the Father, is to be unbegotten, to bee a Father, and
B to beget. Hee is the beginning of actions, becauſe hee beginneth every action of himſelfe, effecting it by the Sonne and the holy Ghoſt. 1. Cor. 8. 6. *Yet unto us, there is but one God, which is the Father, of whom are all things, and we in him, and one Lord Ieſus Chriſt, by whom are all things, and we by him.* Rom. 11. 36. *For of him, and through him, and for him, are al things.*

The other two perſons have the Godhead, or the whole divine eſſence, of the Father by communication, namely, the Sonne and the holy Ghoſt.

The Sonne is the ſecond perſon, begotten of the Father from all eternity. Heb. 1. 5. *For unto which of the Angels ſaid hee at any time, Thou art my Sonne, this day begate I thee?* Col.
C 1. 15. *Who is the image of the inviſible God, the firſt borne of every creature.* Iohn 1. 14. *And we ſaw the glory thereof, as the glory of the onely begotten Sonne of the Father,* Rom. 8. 32. *He who ſpared not his owne Sonne.*

Although the Sonne be begotten of his Father, yet nevertheleſſe hee is of and by himſelfe very God: for he muſt bee conſidered either according to his eſſence, or according to his filiation or Sonſhip. In regard of his eſſence, he is (αὐτόθεος) that is, of and by himſelfe very God: for the Deitie which is common to all the three perſons, is not begotten. But as he is a perſon, and the Sonne of the Father, hee is not of himſelfe, but from another: for hee is the eternall Sonne of his Father. And thus hee
D is truly ſaid to be *very God of very God.*

For this cauſe he is ſaid to be ſent from the Father, Iohn 8. 42. *I proceeded forth and came from God, neither came I of my ſelfe, but hee ſent mee.* This ſending taketh not away the equality of eſſence, and power, but declareth the order of the perſons, Ioh. 5. 18. *Therefore the Iewes ſought the more to kill him, not onely becauſe he had broken the Sabbath: but ſaid alſo that God was his Father, & made himſelfe equall with God.* Phil. 2. 6. *Who being in the forme of God, thought it no robbery to be equall with God.*

For this cauſe alſo he is *the WORD of the Father*, not a vaniſhing, but eſſentiall word, becauſe as a word is, as it were, begotten of the mind, ſo is the Sonne begotten of the Father; and alſo, becauſe he bringeth glad tidings from the boſome of his Father. *Nazian*, in his

Oration of the Sonne. *Basil* in his preface before *Iohns* Gospell.

The property of the Sonne, is to bee begotten.

His proper manner of working, is to execute actions from the Father, by the holy Ghost. 1. Cor. 8. 6. *Our Lord Iesus Christ, by whom are all things, and we by him.* Iohn. 5. 19. *Whatsoeuer things hee doth, the same doth the Sonne also.*

The holy Ghost, is the third person, proceeding from the Father and the Sonne. Ioh. 15. 26. *But when the comforter shall come, whom I will send vnto you from the Father, euen the spirit of truth, which proceedeth of the Father, hee shall testifie of me.* Rom. 8. 9. *But yee are not in the flesh, but in the spirit, seeing the spirit of God dwelleth in you. But if there be any that hath not the spirit of Christ he is not his.* Iohn 16. 13, 14. *But when the Spirit of truth shall come: he shall conduct you into all truth: for he shall not speake of himselfe, but whatsoeuer he heareth, hee shall speake, and shall declare vnto you such things as are to come. He shall glorifie mee, for he shall receiue of mine, and shew it vnto you.*

And albeit the Father, and the Sonne are two distinct persons, yet are they both but one beginning of the holy Ghost.

What may bee the essentiall difference betwixt proceeding, and begetting, neither the Scriptures determine, nor the Church knoweth.

The incommunicable property of the holy Ghost, is to proceede.

His proper manner of working is, to finish an action, effecting it, as from the Father and the Sonne.

## Chap. VI.

### *Of Gods workes, and his Decree.*

THus far concerning the first part of Theologie: the second followeth, of the workes of God.

The workes of God, are all those, which he doth out of himselfe, that is, out of his diuine essence.

These are common to the Trinitie, the peculiar manner of working alwaies reserued to euery person.

The end of all these, is the manifestation of the glory of God. Rom. 11. 36. *For of him are all things, to him be glory for euer.*

The worke or action of God, is eyther his Decree, or the execution of his Decree.

The Decree of God, is that by which God in himselfe, hath necessarily, and yet freely, from all eternity determined all things. *Eph.* 1. 11. *In whom also wee are chosen, when wee were predestinate, according to the purpose of him, which worketh all things after the counsell of his owne will.* and v. 4. *As he hath chosen vs in him before the foundation of the world.* Math. 10. 29. *Are not two sparrowes sold for a farthing, and not one of them falleth on the ground without your Father?* Rom. 9. 21. *Hath not the potter power*

A *on the clay to make of the same lumpe one vessell to dishonour, and another to honour.*

Therefore the Lord, according to his good pleasure, hath most certainely decreed euery thing and action, whether past, present, or to come, together with their circumstances of place, time, meanes, and end.

Yea, he hath most iustly decreed the wicked works of the wicked. For if he had nilled them, they should neuer haue beene at all. And albeit they of their owne nature, are and remaine wicked; yet in respect of Gods Decree, they are some wayes good: for there is not any thing absolutely euill. 1. Pet. 3. 17. *For it is better (if the will of God be so) that ye suffer for well doing, then for euill doing.*

B The thing which in it owne nature is euill, in Gods eternall counsell is respectiuely good, in that it is some occasion and way to manifest the glory of God in his iustice, and his mercy.

Gods foreknowledge, is conioyned with his decree, and indeed is in nature before it: yet not in regard of God, but vs: because knowledge goeth before the will and the effecting of a work. For we do nothing, but those things that we haue before willed, neither doe we will any thing which we know not before.

Gods foreknowledge in it selfe, is not a cause why things are, but as it is conioyned with his decree. For things doe not therefore come to passe, because that God did foreknow them: but because hee decreed, and willed

C them, therefore they come to passe.

The execution of Gods decree is that, by which all things in their time are accomplished which were foreknowne or decreed, and that euen as they were foreknown & decreed.

The same decree of GOD, is the first and principall working cause of all things, which also is in order, and time before all other causes. For with Gods decree is alwayes his will annexed, by the which he can will that which he hath decreed. And it were a signe of impotency, to decree any thing which he could not will. And with Gods will is conioyned an effectuall power, by which the Lord can bring to passe, whatsoeuer he hath freely decreed.

The first and principall cause, howbeit in it

D selfe it be necessary, yet it doth not take away freedome of will in election; or the nature and propertie of second causes; but onely brings them into a certaine order; that is, it directeth them to the determinate end, whereupon the effects and enents of things are contingent or necessary, as the nature of the second cause is. So Christ according to his Fathers decree died necessarily, *Act.* 17. 3. but yet willingly, *Ioh.* 10. 18. *Mat.* 26. 53. And if we respect the temperature of Christs body, he might haue prolonged his life; and therefore in this respect may be said to haue dyed contingently.

The execution of Gods decree, hath two branches; his operation, and his operatiue permission.

Gods operation, is his effectuall producing

of

of all good things, which either haue being or mooning, or which are done.

Gods operatiue permiſſion, is that by which he onely permitteth one and the ſame worke to be done of others, as it is euill; but as it is good, he effectually worketh the ſame. Gen. 50.20 *You indeed had purpoſed euill againſt me, but God decreed that for good, that he might, as he hath done this day, preſerue his people aliue.* And, Gen 45.7. *God hath ſent mee before you to preſerue your poſterity in this land,* Eſa.10.5,6,7. *Woe vnto Aſſour, the rod of my wrath, and the ſtaffe in their hands is mine indignation, I will giue him a charge againſt the people of my wrath to take the ſpoile, and to take the prey, and to tread them vnder feete like the myre in the ſtreet. But he thinketh not ſo, neither doth his heart eſteeme it ſo: but he imagineth to deſtroy, and to cut off not a few nations.*

God permitteth euill, by a certaine voluntary permiſſion, in that he forſaketh the ſecond cauſe in working euill. And he forſaketh his creature, either by detracting the grace it had, or not beſtowing that which it wanteth, *Rom. 1.26. For this cauſe God gaue them vp vnto vile affections,* 2. Tim. 2.25,26. *Inſtructing them with meekeneſſe that are contrary minded, prooning if God at any time will giue repentance, that they may know the truth; and that they may come to amendment out of the ſnare of the diuell, which are taken of him at his will.*

Neither muſt we thinke God herein vniuſt, who is indebted to none. Rom. 9. 15. *I will haue mercy on him to whom I will ſhew mercy,* Yea it is in Gods pleaſure to beſtow how much grace, and vpon whom he will. Matth. 20.15. *Is it not lawfull for mee to doe as I will with mine owne?*

That which is euill, hath ſome reſpect of goodneſſe with GOD: Firſt, in that it is the puniſhment of ſinne: and puniſhment is accounted a morall good, in that it is the part of a iuſt iudge to puniſh ſinne. Secondly, as it is a meere action or act. Thirdly, as it is a chaſtiſement, a triall of ones faith, martyrdome, propitiation for ſinne, as the death and paſſion of Chriſt: *Act.* 2.23. and 4.24. And if we obſerve theſe caueats, God is not onely a bare permiſſiue agent in an euill worke, but a powerfull effectour of the ſame; yet ſo, as he neither inſtilleth an aberration in the action, nor yet ſupporteth, or intendeth the ſame, but that he moſt freely ſuffereth euill, and beſt diſpoſeth of it to his owne glory. The like we may ſee in this ſimilitude: Let a man ſpurre forward a lame Horſe; in that he mooueth forward, the rider is the cauſe; but that he halteth, he himſelfe is the cauſe. And againe, we ſee the Sunne beames ſhining thorow a glaſſe; where the light is from the Sunne, the colour not from the Sunne but from the glaſſe.

## CHAP. VII.

### *Of Predeſtination and Creation.*

GOds decree, in as much as it concerneth man, is called Predeſtination: which is the decree of God, by the which he hath ordained all men to a certaine and euerlaſting eſtate: that is, either to ſaluation or condemnation, for his owne glory. 1. Theſſ. 5.9. *For God hath not appointed vs vnto wrath, but to obtaine ſaluation by the meanes of our Lord Ieſus Chriſt.* Rom. 9. 13. *As it is written, I haue loued Iacob, and hated Eſau:* and verſ. 22. *What and if God would, to ſhew his wrath, and to make his power knowne, ſuffer with long patience the veſſels of wrath prepared to deſtruction: and that he might declare the riches of his glory vpon the veſſels of mercy, which he hath prepared vnto glory?*

The meanes of accompliſhing Gods Predeſtination are two-fold.

The Creation, and the fall.

The Creation, is that by which GOD made all things very good, of nothing; that is, of no matter which was before the Creation. Gen. 1. 1. *In the beginning God created the heaven, &c.* to the end of the Chapter.

Gods manner of creating, as alſo of gouerning, is ſuch, as that by his Word alone, hee without any inſtruments, meanes, aſſiſtance, or motion, produced all ſorts of things: For to will any thing with God, is both to be able and to performe it. Heb. 11.3. *By faith we vnderſtand, that the world was ordained by the Word of God, ſo that the things which we ſee, are not made of things which did appeare.* Pſal. 148. 5. *Let them praiſe the name of the Lord, for he commanded, and they were created.*

The goodneſſe of the creature, is a kinde of excellency, by which it was voide of all defect, whether puniſhment or fault.

The creation, is of the world, or inhabitants in the world.

The world, is a moſt beautifull pallace, framed out of a deformed ſubſtance, and fit to be inhabited.

The parts of the world, are the heauens and earth.

The heauens are three-fold: the firſt is the ayre, the ſecond the skie, the third an inuiſible and incorporall eſſence, created to be the ſeat of all the bleſſed, both men, and angels. This third heauen is called Paradiſe. 2. *Cor.* 12.4.

The inhabiters of the world, are reaſonable creatures, made according to Gods owne Image; they are either angels or men. Gen. 1. 16. *Furthermore, God ſaid, Let Vs make man in our owne Image, according to our likeneſſe.* Iob 1. 6. *When the children of God came and ſtood before the Lord, Satan came alſo among them.*

The Image of God, is the goodneſſe of the reaſonable creature, reſembling God in holineſſe. Eph. 4.24. *And put on the new man, which after God is created in righteouſneſſe and true holineſſe.*

## CHAP. VIII.

### *Of Angels.*

THE Angels each of them being created in the beginning, were ſetled in an vpright eſtate. In whom theſe things are to be

noted:

noted; Firſt, their nature. Angels are ſpirituall and incorporall eſſences. Heb. 2. 16. *For hee in no ſort tooke the Angels, but he tooke the ſeed of Abraham.* Heb. 1. 7. *And of the Angels, he ſaith, Hee maketh the ſpirits his meſſengers, and his Miniſters a flame of fire.*

Secondly, their qualities. Firſt, they are wiſe, 2. Sam. 14. 17. *My Lord the king is euen as an Angel of God in hearing good and bad.* 2. They are of great might. 2. Theſſ. 1. 7. *When the Lord Ieſus ſhall ſhew himſelfe from heauen with his mighty Angels.* 2. Sam. 24. 17. *Dauid ſaw the Angel that ſmote the people.* 2. King. 19. 35. *The ſame night the Angel of the Lord went out and ſmote in the campe of Aſſur, an hundreth, fourſcore, and fiue thouſand.* 3. They are ſwift and of great agilitie, Eſa. 6. 6. *Then flew one of the Seraphins vnto mee with an hot cole in his hand.* Dan. 9. 21. *The man Gabriel whom I had ſeene before in a viſion, came flying and touched mee.* This is the reaſon why the Cherubins in the Tabernacle were painted with wings.

Thirdly, they are innumerable. Gen. 32. 1. *Now Iacob went forth on his iourney, and the Angels of God met him.* Dan. 7. 10. *Thouſand thouſands miniſtred vnto him, and ten thouſand thouſands ſtood before him.* Matth. 26. 53. *Thinkeſt thou I cannot pray to my Father, and he will giue me more then twelue legions of angels?* Heb. 12. 22. *To the company of innumerable angels.*

Fourthly, they are in the higheſt heauen, where they euer attend vpon God, and haue ſocietie with him. Mat. 18. 10. *In heauen their Angels alwaies behold the face of my Father which is in heauen.* Pſal. 68. 17. *The chariots of God are twentie thouſand thouſand Angels, and the Lord is among them.* Mark. 12. 25. *But are as the Angels in heauen.*

Fiftly, their degree. That there are degrees of Angels, it is moſt plaine. Col. 1. 16. *By him were all things created, which are in heauen, and in earth, things viſible & inuiſible: whether they be thrones, or dominions, or principalities, or powers.* Rom. 8. 38. *Neither angels, nor principalities, nor powers, &c.* 1. Theſſ. 4. 16. *The Lord ſhall deſcend with the voyce of the Archangell, and with the trumpet of God.* But it is not for vs to ſearch who, or how many be of each order; neither ought wee curiouſly to inquire how they are diſtinguiſhed, whether in eſſence, gifts, or offices. Col. 2. 18. *Let no man at his pleaſure beare rule ouer you by humblenes of minde, and worſhipping of Angels, aduancing himſelfe in thoſe things which he neuer ſaw.*

Sixtly, their office. Their office is partly to magnifie God, and partly to performe his commandements. Pſal. 103. 20, 21. *Praiſe the Lord, ye his Angels that excell in ſtrength, that doe his commandement in obeying the voyce of his word. Praiſe the Lord, all ye his hoſtes, and ye his ſeruants that doe his pleaſure.*

Seuenthly: The eſtabliſhing of ſome Angels in that integritie, in which they were created.

## CHAP. IX.

### *Of man, and the eſtate of Innocencie.*

MAn, after he was created of God, was ſet in an excellent eſtate of innocencie. In this eſtate ſeuen things are chiefly to bee regarded.

I. The place. The garden of Heden, that moſt pleaſant garden. Gen. 2. 15. *Then the Lord tooke the man, and put him into the garden of Heden.*

II. The integrity of mans nature. Which was, Eph. 4. 24. *created in righteouſneſſe and true holineſſe.* This integrity hath two parts.

The firſt is wiſedome, which is a true and perfect knowledge of God, and of his will, in as much as it is to bee performed of man; yea, and of the counſell of God in all his creatures. Col. 3. 10. *And haue put on the new man, which is renewed in knowledge, after the image of him that created him.* Gen. 2. 19. *When the Lord God had formed out of the earth euery beaſt of the field, and euery fowle of the heauen, hee brought them vnto the man, to ſee what hee would call them: for howſoeuer the man called the liuing creature, ſo was the name thereof.*

The ſecond is iuſtice, which is a conformitie of the will, affections, and powers of the body to doe the will of God

III. Mans dignitie, conſiſting of foure parts. Firſt, his communion with God. By which, as God reioyced in his owne image, ſo likewiſe man did feruently loue God: this is apparent by Gods familiar conference with *Adam*, Gen. 1. 29. *And God ſaid, Behold, I haue giuen vnto you euery herb bearing ſeed, &c. that ſhalbe to you for meat.* Secondly, his dominion ouer all the creatures of the earth, Gen. 2. 19. Pſ. 8. 6. *Thou haſt made him Lord ouer the works of thine hands, & haſt ſet al things vnder his feet, &c.* Thirdly, the decency, and dignity of the body, in which, though naked, as nothing was vnſeemely, ſo was there in it imprinted a princely maieſty, Pſal. 8. *Thou haſt made him little lower then God, & crowned him with glory and worſhip.* Gen. 2. 25. *They were both naked & neither aſhamed.* 1. Cor. 12. 25. *Vpon thoſe members of the body, which we thinke moſt vnhoneſt put we more honeſtly on: and our vncomely parts haue more comlines on.* Fourthly, labour of the body without paine or griefe. Gen. 3. 17. 19. *Becauſe thou haſt obeyed the voyce of thy wife, &c. curſed is the earth for thy ſake, in ſorrow ſhalt thou eate of it all the dayes of thy life, &c.*

IV. Subiection to God, whereby man was bound to performe obedience to the commandements of God: which are two. The one was concerning the two trees: the other, the obſeruation of the Sabbath.

Gods commandement concerning the trees, was ordained to bee a proofe and tryall of mans obedience. It conſiſteth of 2. parts: the firſt is the giuing of the tree of life, that as

a ſigne,

a ſigne, it might confirme to man his perpetuall abode in the garden of Heden, if ſtill hee perſiſted in his obedience, Revel. 2.7. *To him that overcommeth will I give to eat of the tree of life, which is in the midſt of the paradiſe of God,* Pro. 3.18. *Shee is a tree of life to them which lay hold on her: and bleſſed is he that retaineth her.*

The ſecond, is the prohibition to eate of the tree of the knowledge of good and evill, together with a commination of temporal and eternall death, if hee tranſgreſſed this commandement. Gen. 2.17. *Of the tree of the knowledge of good and evill, thou ſhalt not eate of it: for in the day that thou eateſt thereof, thou ſhalt die the death.* This was a ſigne of death, and had his name of the event, becauſe the obſervation thereof would have brought perpetuall happines, as the violation gave experience of evill, that is, of all miſerie, namely of puniſhment, and of guiltineſſe of ſinne.

Gods commandement concerning the obſervation of the Sabbath, is that, by which God ordained the ſanctification of the Sabbath. Gen. 2.3. *God bleſſed the ſeventh day, and ſanctified it.*

V. His calling, which is the ſervice of God, in the obſervation of his commandements, and the dreſſing of the garden of Heden, Prov. 16.4. *God made all things for himſelfe.* Gen 2.15. *He placed him in the garden of Heden to dreſſe and keepe it.*

VI. His diet was the hearbs of the earth, and fruit of every tree, except the tree of the knowledge of good and evill. Gen. 1.29. *And God ſaid, behold, I have given unto you every hearbe bearing ſeede, which is upon all the earth, and every tree, wherein is the fruit of a tree bearing ſeed, that ſhall be to you for meat.* And chap. 2.17. *But of the tree of knowledge of good and evill, thou ſhalt not eate.*

VII. His free choiſe, both to will and performe the commandement concerning the two trees, and alſo to neglect and violate the ſame. Whereby wee ſee that our firſt parents were indeed created perfect, but mutable for ſo it pleaſed God to prepare a way to the execution of his Decree.

## Chap. X.

### *Of Sinne, and the fall of Angels.*

THe fall is a revolting of the reaſonable creature from obedience to ſinne.

Sinne, is the corruption, or rather deprivation of the firſt integritie. More plainely, it is a falling or turning from God, binding the offendour by the courſe of Gods juſtice, to undergoe the puniſhment.

Heere a doubt may bee mooved, whether ſinne be a thing exiſting or not. The anſwer is this: Of things which are, ſome are poſitive, other privative. Things poſitive, are all ſubſtances, together with thoſe their properties, powers, inclinations and affections, which the A Lord hath created and imprinted in their natures. The thing is called privative, which granteth or preſuppoſeth the abſence of ſome ſuch thing, as ought to bee in a thing. Such a thing is ſinne, which properly, and of it ſelfe is not any thing created, and exiſting; but rather the abſence of that good which ought to be in the creature: and though it bee inherent in things poſitive as a privation, yet it is alwaies to bee diſtinguiſhed from them.

Sinne hath two parts: A defect, or impotency: and diſorder.

Impotencie is nothing elſe, but the very want or loſſe of that good, which God hath ingrafted in the nature of his creature.

Diſorder, is the confuſion or diſturbance B of all the powers and actions of the creature.

The fall was effected on this manner. Firſt, God created his reaſonable creatures good indeede, but withall changeable, as wee have ſhewed before. For to be unchangeably good, is proper to God alone. Secondly, God tryed their obedience in thoſe things about which they were converſant. Deut. 13.3. *Thou ſhalt not hearken to the words of that Prophet, or unto that dreamer of dreames: for the Lord your God prooveth you, to know whether you love the Lord your God, with all your heart, and with all your ſoule.* Thirdly in this triall God doth not aſſiſt them with new grace to ſtand, but for juſt cauſes forſaketh them. Laſtly, after God hath forſaken them, and left them to themſelves, C they fall quite from God: no otherwiſe, then when a man ſtaying up a ſtaffe on the ground, it ſtandeth upright; but if hee never ſo little withdraw his hand, it falleth of it ſelfe.

The fall, is of men, and Angels.

The fall of Angels, is that by which the underſtanding, pointing out a more excellent eſtate, and of it owne accord approoving thereof, and the Will chooſing the ſame as pleaſing unto it (their nature in the meane while remaining fit to make choice either of the contrary, or of a divers object) they are the ſole authors of their fall from God. 2. Pet. 2.4. *If God ſpared not the Angels which ſinned, but caſt them downe into hell, and delivered them into chaines of darkeneſſe, to bee kept unto damnation, &c.* Iude 6. *The Angels which kept not* D *their firſt eſtate, but left their owne habitation, he hath reſerved in everlaſting chaines, &c.* Iohn 8.44. *Hee was a murtherer from the beginning, and continued not in the truth: for there is no truth in him.*

In the fall of Angels, conſider: Firſt their corruption, ariſing from the fall; which is the depravation of their nature, and is either that fearefull malice and hatred, by which they ſet themſelves againſt God, or their inſatiable deſire to deſtroy mankind; to the effecting whereof, they neglect neither force nor fraud. 1. Iohn 3.8. *He that committeth ſinne is of the divell, becauſe the devill ſinned from the beginning, For this cauſe was the Sonne of God revealed, to diſſolue the workes of the devill.* 1. Pet. 5.8. *Your*

*adver-*

*adversary the divell goeth about like a roaring lyon seeking whom he may devoure.* Eph. 6. 12. *You strive not against flesh and blood, but against principalities and powers, and worldly governors; the princes of darknes of this world, against spirituall wickednesses, which are in superceleſtiall things.*

II. Their degree, and diverſitie: for of theſe Angels, one is chiefe, and the reſt attendants. The chiefe is Beelzebub, prince of the reſt of the divels, and the world, farre above them all in malice. Mat. 25. 41. *Away from mee ye curſed into everlaſting fire, prepared for the divell and his Angels.* 2. Cor. 4. 4. *Whoſe minds the god of this world hath blinded.* Revel. 12. 7. *And there was war in heaven, Michael, and his Angels fought with the dragon, and the dragon and his Angels fought.*

Miniſtring Angels, are ſuch as waite upon the divell, in accompliſhing his wickedneſſe.

III. Their puniſhment. God, after their fall, gave them over to perpetuall torments, without any hope of pardon, *Iude* verſe 6. 2. *Pet.* 2. 4. *God ſpared not the Angels that had ſinned, but caſt them downe into hell, and delivered them into chaines of darknes, to be kept unto damnation.* This he did: Firſt, to admoniſh men, what great puniſhment they deſerved. Secondly, to ſhew that grievous ſins muſt more grievouſly be puniſhed.

The fall of Angels was the more grievous, becauſe both their nature was more able to reſiſt, and the divell was the firſt founder of ſin.

Their puniſhment is, eaſier, or more grievous.

Their eaſier puniſhment is double. The firſt, is their dejection from heaven, 2 *Pet.* 2. 4. *God caſt the Angels that ſinned into hell.* The ſecond, is the abridging and limitation of their power, *Iob* 1. 12. *The Lord ſaid unto Satan, Behold, all that he hath is in thine hand, onely upon him lay not thine hand.*

The more grievous paine, is that torment in the deepe, which is endleſſe and infinite, in time and meaſure. *Luke* 8. 31. *And they beſought him, that he would not command them to goe downe into the deepe.*

## CHAP. XI.

### *Of mans fall and diſobedience.*

*Adams* fall, was his willing revolting to diſobedience by eating the forbidden fruit. In *Adams* fall, we may note the manner, greatneſſe, and fruit of it.

I. The manner of *Adams* fall, was on this ſort: Firſt, the divell, having immediately before ſalne himſelfe, inſinuateth unto our firſt parents, that both the puniſhment for eating the forbidden fruit was uncertaine, and that God was not true in his Word unto them. Secondly, by this legerdemaine, hee blinded the eyes of their underſtanding. Thirdly, being thus blinded, they begin to diſtruſt God, and to doubt of Gods favour. Fourthly, they thus doubting, are mooved to behold the forbidden fruit. Fiftly, they no ſooner ſee the beauty thereof, but they deſire it. Sixtly, that they may ſatisfie their deſire, they eate of the fruit, which by the hands of the woman, was taken from the tree: by which act they become utterly diſloyall to God. *Gen.* 3. 1, 2, 3, 4, 5, 6, 7, 8.

Thus without conſtraint, they willingly fall from their integrity; God upon juſt cauſes leaving them to themſelves, and freely ſuffering them to fall. For we muſt not thinke, that mans fall was either by chaunce, or God not knowing of it; or barely winking at it, or by his bare permiſſion, or againſt his will: but rather miraculouſly, not without the will of God, and yet without all approbation of it.

II. The greatneſſe of this tranſgreſſion muſt be eſteemed, not by the externall object, or the baſeneſſe of an apple, but by the offence it containeth againſt Gods Majeſty. This offence appeareth by many treſpaſſes committed in that action. The 1. is doubting of Gods Word: 2. want of faith; for they beleeve not Gods threatning, (*In that day ye eate thereof, you ſhall dye the death:*) But being bewitched with the divels promiſe, (*yee ſhall bee like Gods*) they ceaſe to feare Gods puniſhment, and are inflamed with a deſire of greater dignity. 3. Their curioſity, in forſaking Gods Word, and ſeeking other wiſedome. 4. Their pride, in ſeeking to magnifie themſelves, and to become like God. 5. Contempt of God, in tranſgreſſing his Commandements againſt their owne conſcience. 6. In that they preferre the divell before God. 7. Ingratitude, that in as much as in them lyeth, they expell Gods ſpirit dwelling in them, and deſpiſe that everlaſting bleſſed union. 8. They murther both themſelves and their progeny.

III. The fruit or effects. Out of this corrupt eſtate of our firſt parents, aroſe the eſtate of infidelity or unbeliefe, whereby God hath included all men under ſinne, that hee might manifeſt his mercy in the ſalvation of ſome, and his juſtice in the condemnation of others. Rom. 11. 32. *God hath ſhut up all men in unbeliefe, that he might have mercy on all,* Gal. 3. 22. *The Scripture hath concluded all under ſin, that the promiſe by the faith of Ieſus Chriſt ſhould bee given to them that beleeve.*

In this eſtate, wee muſt conſider ſinne, and the puniſhment of ſinne. Sinne is three-fold.

The firſt, is the participation of *Adams* both *tranſgreſſion* and *guiltineſſe*, whereby in his ſin, all his poſterity ſinned, *Rom.* 5. 12. *As by one man ſinne entred into the world, and by ſin death: ſo death entred upon all men, in that all men have ſinned.* The reaſon of this is ready. *Adam* was not then a private man, but repreſented all mankind, and therefore looke what good he received from God, or evill elſewhere, both were common to others with him, 1 *Cor.* 15. 22. *As in Adam all men dye, ſo in Chriſt all men riſe againe.*

Againe, when *Adam* offended, his posteritie was in his loynes, from whom they should by the course of nature issue: & therefore take part of the guiltinesse with him. Heb. 7.9,10. *And to say as the thing is, Levi, &c. payed tythes to Melchisedec: for he was yet in the loynes of his father Abraham, when Melchisedec met him.*

## CHAP. XII.

### *Of Originall sinne.*

OVt of the former transgression ariseth another, namely Originall sinne, which is corruption ingendred in our first conception, whereby every facultie of soule and body is prone and disposed to evill. Psal. 51.5. *I was borne in iniquity, and in sin hath my mother conceived me.* Gen. 6.5. Tit. 3.3. *We our selves were in times past unwise, disobedient, deceived: serving the lusts and divers pleasures, living in maliciousnes and envie, hatefull, and hating one another.* Heb. 12. 1. *Let us cast away every thing that presseth down, and the sin that hangeth so fast on.*

By this we see, that sin is not a corruption of mans substance, but onely of faculties: otherwise neither could mens soules be immortall, nor Christ take upon him mans nature.

All *Adams* posterity is equally partaker of this corruption: the reason why it sheweth not it selfe equally in all, is because some have the spirit of sanctification, some the spirit onely to bridle corruption, some neither.

The propagation of sinne, from the parents to the children, is either because the soule is infected by the contagion of the body, as a good oyntment by a fustie vessell; or because God, in the very moment of creation and infusion of soules into infants, doth utterly forsake them. For as *Adam* received the image of God, both for himselfe and others: so did he loose it for himselfe and others.

But whereas the propogation of sin is as a common fire in a towne, men are not so much to search how it came, as to be carefull how to extinguish it.

That wee may the better know Originall sinne in the severall faculties of mans nature, three circumstances must be considered.

1. How much of Gods image wee yet retaine. 2. How much sinne man received from *Adam*. 3. The increase thereof afterward.

I. In the minde. The remnant of Gods image, is, certaine notions concerning good and evil: as, that there is a God, and that the same God punisheth transgressions: that there is an everlasting life: that wee must reverence our superiours, and not harme our neighbours. But even these notions, they are both generall and corrupt, and have none other use, but to bereave man of all excuse before Gods judgement seate. Rom. 1.19,20. *That which may be knowne concerning God, is manifest in them: for God hath shewed it unto them. For the invisible things of him, that is, his eternall power and* A *Godhead, are seene by the creation of the world, being considered in his workes, to the intent they should be without excuse.*

Mens mindes received from *Adam*: 1. Ignorance, namely a want, or rather a deprivation of knowledge in the things of God, whether they concerne his sincere worship, or eternall happinesse. 1. Cor. 2. 14. *The naturall man perceiveth not the things of the spirit of God, for they are foolishnesse unto him, neither can hee know them, because they are spiritually discerned.* Rom. 8. 7. *The wisedome of the flesh is enmity to God, for it is not subject to the law of God, neither indeede can be.*

II. Impotency, whereby the minde of it selfe is unable to understand spirituall things, B although they be taught. Luk. 24.45. *Then opened hee their understanding, that they might understand the Scriptures.* 2. Co. 3.5. *Not that we are sufficient of our selves, to thinke any thing as of our selves: but our sufficiency is of God.*

III. Vanity, in that the minde thinketh falshood truth, and truth falshood. Ephes. 4. 17. *Walke no more as other Gentiles, in the vanity of your understanding.* 1. Cor. 1. 21. *It pleased God by the foolishnesse of preaching, to save those which beleeve.* 23. *We preach Christ crucified, to the Iewes a stumbling blocke, but to the Grecians foolishnesse.* Prov. 14. 12. *There is a way which seemeth good in the eyes of men, but the end thereof is death.*

IV. A naturall inclination onely to conceive C and devise the thing which is evill. Gen. 6.5. *The Lord saw that the wickednesse of men was great upon earth, and all the imaginations of the thoughts of his heart were onely evill continually,* Ierem. 4. 22. *They are wise to doe evill, but to doe well they have no knowledge.*

Hence it is apparent, that the originall, and as I may say, the matter of all heresies, is naturally ingrafted in mans nature. This is worthy the observation of students in divinity.

The increase of sinne in the understanding, is 1. a reprobate sense, when GOD withdraweth the light of nature. *Iohn* 12. 40. *Hee hath blinded their eyes, and hardened their hearts, lest they should see with their eyes, and understand with their hearts, and I should heale them, and* D *they be converted.* Rom. 1 28. *As they regarded not to know God, so God delivered them up unto a reprobate minde, to doe those things which are not convenient.* 2. The spirit of slumber. Rom. 11. 8. *God hath given them the spirit of slumber, &c.* 3. A spirituall drunkennes. Esa. 29. 9. *They are drunken, but not with wine, they stagger, but not with strong drinke.* 4. Strong illusions. 2. Thesse. 2. 11. *God shall send them strong illusions, that they shall beleeve lies.*

The remnant of Gods image in the conscience, is an observing and watchfull power, like the eye of a Keeper, reserved in man partly to reproove, partly to represse the undridled course of his affections. Roman. 2. 15. *Which shew the effect of the law written in their hearts, their conscience also bearing witnes,*

and

*and their thoughts accuſing one another, or excuſing.*

That which the conſcience hath received of *Adam*, is the impurenes thereof. Tit. 1.15. *To them that are defiled and unbeleeving nothing is pure, but even their mindes and conſciences are defiled.* This impurity hath three effects: the firſt, is to excuſe ſinne; as if a man ſerve God outwardly, hee will excuſe and cloake his inward impiety. Mark. 10.19,20. *Thou knoweſt the commandements, Thou ſhalt not, &c. Then he anſwered, and ſaid, Maſter all theſe things have I obſerved from my youth.* Againe, it excuſeth intents not warranted in Gods word. 1. *Chr.* 13. 9. *when they came to the threſhing floore of Chidon, Uzza put foorth his hand to hold the Arke, for the oxen did ſhake it.*

The ſecond, is to accuſe and terrifie for doing good. This wee may ſee in ſuperſtitious idolaters, who are grieved when they omit to performe counterfeit and idolatrous worſhip to their gods. Coloſſ. 2.21,22. *Touch not, taſt not, handle not, which all periſh with uſing, and are after the commandements and doctrines of men.* Eſay 29. 13. *And their feare towards me was taught them by the precepts of men.*

The third, is to accuſe add terrifie for ſinne, Gen. 50. 15. *When Ioſephs brethren ſaw that their father was dead, they ſaid, it may bee that Ioſeph will hate us, and will pay us againe all the evill which we did unto him.* Ioh. 8. 9. *And when they heard it, being accuſed by their owne conſciences, they went out one by one.* 1. Ioh. 3. 20. *If our heart condemne us not, God is greater then our heart.* Though the conſcience ſhal accuſe a man truely, yet that will not argue any holineſſe in it: which appeareth, in that *Adam* in his innocency had a good, yet no accuſing conſcience,

Impureneſſe, increaſed in the conſcience, is firſt ſuch a ſenſles numneſſe, as that it can hardly accuſe man of ſinne. Eph. 4. 19. *Who being paſt feeling have given themſelves to wantonnes, to worke all uncleanneſſe, even with greedineſſe.* 1. Tim. 4.2. *Having their conſciences burned with an hot yron.* This ſenſleſneſſe ſpringeth from a cuſtome in ſinning. 1. Sam. 25.37. *Then in the morning when the wine was gone out of Nabal, his wife told him theſe words, and his heart died within him, and he was like a ſtone.*

II. Some grievous horror, and terrour of the conſcience. Gen. 4.14. *Behold thou haſt caſt me this day from the earth, & from thy face ſhall I be hid.* and ver. 13. *My puniſhment is greater then I can beare.* The Symptomes of this diſeaſe, are blaſphemies, trembling of body, fearefull dreames. Act. 24.26. *And as he diſputed of righteouſneſſe, and temperance, and the judgement to come, Felix trembled, &c.* Dan. 5, 6. *Then the Kings countenance was changed, and his thoughts troubled him, ſo that the joynts of his loynes were looſed, and his knees ſmote one againſt the other.*

In the will, the remnant of Gods image, is a free choice. Firſt, in every naturall action, belonging to each living creature, as to nouriſh, A to engender, to moove, to perceive. Secondly, in every humane action, that is, ſuch as belong to all men; and therefore man hath free-will in outward actions, whether they concerne manners, a family, or the common-wealth, albeit, both in the choice and refuſall of them, it bee very weake. Rom. 2. 14. *The Gentiles which have not the law, by nature do thoſe things which are of the law.*

The will received. I. An impotencie, whereby it cannot will, or ſo much as luſt after that, which is indeede good; that is, which may pleaſe, and be acceptable to God. 1. Cor. 2.14. *The naturall man perceiveth not the things of the ſpirit of God, for they are fooliſhneſſe unto him: neither can hee know them, becauſe they are ſpiritually diſcerned,* Rom. 5.6. *Chriſt when we were yet of no ſtrength, at his time died for the ungodly.* 2. Tim. 2.26. Phil. 2.13. *It is God which worketh in you both the will and the deede, even of his good pleaſure.*

B

II. An inward rebellion, whereby it utterly abhorreth that which is good, deſiring and willing that alone which is evill.

By this it appeareth, that the will is no agent, but a meere patient in the firſt act of converſion to God; and that by it ſelfe it can neither beginne that converſion, or any other inward and ſound obedience due to Gods law.

That which the affections receive, is a diſ- C order, by which they therefore are not well affected, becauſe they eſchew that which is good, and purſue that which is evill. Galat. 5. 24. *They that are Chriſts, have crucified the fleſh with the affections and luſts thereof.* Rom. 1.26. *Therefore God gave them over to filthy luſts.* 1. Kin. 22.8. *The king of Iſrael ſaid unto Iehoſaphat Yet is there one of whom thou maieſt take counſell, but him I hate, &c.* and 21.4. *Therefore Achab came home to his houſe diſcontented and angry for the word which Nabal ſpake unto him, and he laid himſelfe on his bed, turning away his face leſt he ſhould eate meate.*

That which the body hath received, is I. fitneſſe to beginne ſinne. This doth the body in tranſporting all objects and occaſions of ſin to the ſoule, Gen. 3. 6. *The woman ſeeing that the tree was good for meat, and pleaſant to the eyes, &c. tooke of the fruit thereof, and did eate.* D II. A fitneſſe to execute ſinne, ſo ſoone as the heart hath begunne it. Rom. 6. 13. *Neither give your members as weapons of injuſtice to ſin.* and ver. 19. *As you have given your members as ſervants to uncleanneſſe and iniquity, to commit iniquity, &c.*

## CHAP. XIII.

### *Of actuall ſinne.*

AFter Originall ſinne in *Adams* poſterity, actuall tranſgreſſion taketh place. It is either inward or outward: Inward, is of the minde, will, and affections.

The actuall ſinne of the minde is the evill thought or intent thereof, contrary to Gods law. Examples of evill thoughts. God (the only knower of the heart) hath in divers places ſet downe in his word. I. That there is no God, Pſal. 10. 4. *The wicked is ſo proud, that he ſeeketh not for God, he thinketh alwaies there is no God,* Pſal. 14. 1. *The foole ſaith in his heart, there is no God.* II. That there is neither providence nor preſence of God in this world, Pſal. 10. 11. *He ſaith in his heart, God hath forgotten: hee hideth away his face and will never ſee,* verſe 13. *Wherfore doth the wicked contemne God? he ſaith in his heart, thou wilt not regard.* III. It imagineth ſafegard to it ſelfe from all perils, Pſal. 10. 6. *He ſaith in his heart, I ſhall never be mooved nor be in danger.* Rev. 18 7. *Shee ſaith in her heart, I ſit being a Queene, and am no widow, and ſhall ſee no mourning.* IV. It eſteemeth it ſelfe more excellent then other. Apoc. 18 7. *I ſit as a Queene.* Luke 18. 11. *The Phariſe ſtanding thus prayed to himſelfe, I thanke thee, O God, that I am not as other men, extortioners, unjuſt, adulterers, nor yet as this Publican.* v. 12. *I faſt twice in the weeke, and give tithe of all my poſſeſſions.* V. That the Goſpel of Gods kingdome is meere fooliſhnes. 1 *Cor.* 2. 14 *The naturall man perceiveth not the things of the ſpirit of God, for they are fooliſhneſſe unto him.* VI. To thinke uncharitably and maliciouſly of ſuch as ſerve God ſincerely. Matt. 12. 24. *When the Phariſes heard that, they ſaid, he caſteth not out divels, but by the prince of divels.* Pſal. 74. 8. *They ſaid in their hearts, Let us deſtroy them altogether.* VII. To thinke the day of death farre off. Eſa. 28. 15. *Te have ſaid, we have made a covenant with death, and with hell we are at agreement, though a ſcourge run over us, and paſſe through, it ſhall not come at us.* VIII. That the paines of hell may be eſchewed: in the place before mentioned, they ſay, *With hell have we made agreement.* IX. That God will deferre his both particular and laſt generall comming to judgement. Luk. 12. 19. *I will ſay unto my ſoule, Soule thou haſt much goods laid up for many yeeres.* and v. 45. *If that ſervant ſay in his heart, My maſter will deferre his comming, &c.*

Many carnall men pretend their good meaning: but when God openeth their eyes, they ſhall ſee theſe rebellious thoughts riſing in their minds, as ſparkles out of a chimney.

The actuall ſinne of both will and affection, is every wicked motion, inclination, and deſire. Gal. 5. 17. *The fleſh luſteth againſt the ſpirit.*

An actuall outward ſin, is that, to the committing whereof, the members of the body, doe, together with the faculties of the ſoule, concurre. Such ſins as theſe are infinite. Pſal. 40 12. *Innumerable troubles have compaſſed me, my ſinnes have taken ſuch hold on me, that I am not able to looke up: yea, they are more in number then the haires of my head.*

Actuall ſinne, is of omiſsion or commiſsion. Againe, both theſe are in words or deeds.

In the ſinne of commiſsion, obſerve theſe two points: the degrees in committing a ſinne, and the difference of ſinnes committed.

The degrees are in number foure. Iam. 1. 14, 15. *Every man is tempted, when he is drawne away by his own concupiſcence, & is enticed: then when luſt hath conceived, it bringeth forth ſinne; and ſin when it is finiſhed, bringeth forth death.*

The firſt degree, is temptation, whereby man is allured to ſinne. This doth Satan by offering to the mind that which is evill. *Iob.* 13. 2. *The divell had now put into the heart of Judas Iſcariot, Simons ſon to betray him.* Acts 5. 3. *Peter ſaid to Ananias, Why hath Satan filled thine heart that thou ſhouldeſt lye, &c.* 1. Chron. 21. 1. *And Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.* This is alſo effected upon occaſion of ſome externall object, which the ſenſes perceive. *Iob* 31. 1. *I have made a covenant with mine eyes, why then ſhould I looke upon a maid?*

Tentation hath two parts: abſtraction, and ineſcation.

Abſtraction, is the firſt cogitation of committing ſin, whereby the mind is withdrawne from Gods Service, to the which it ſhould be alwaies ready preſt. *Luk.* 10. 27. *Thou ſhalt love the Lord thy God, with all thy heart, and all thy ſoule, and with all thy thoughts.*

Ineſcation, is that whereby an evill thought conceived, and for a time retained in the mind by delighting, the will and affections doth as it were, lay a baite for them to draw them to conſent.

The ſecond degree is conception, which is nothing elſe but a conſent and reſolution to commit ſinne. Pſal. 7. 14. *He ſhall travell with wickedneſſe, he hath conceived miſchiefe, but he ſhall bring forth a lye.*

The third degree, is the birth of ſinne, namely, the committing of ſinne, by the aſſiſtance both of the faculties of the ſoule, and the powers of the body.

The fourth degree, is perfection, when ſin being by cuſtome perfect, and as it were ripe, the ſinner reapeth death, that is, damnation.

This appeareth in the example of *Pharaoh*: wherefore cuſtome in ſinne is fearefull.

Sinne actually committed, hath five differences.

Firſt, to conſent with an offendour, and not actually to commit ſinne. Eph. 5. 11. *Have no fellowſhip with the unfruitfull works of darkneſſe, but reproove them rather.* This is done three manner of waies.

I. When a man in judgement ſomewhat alloweth the ſinne of another. *Numb.* 20. 10. *Moſes and Aaron gathered the congregation together before the rocke, and Moſes ſaid unto them, Heare now ye rebels: ſhall we bring you water out of the rocke?* verſe 12. *The Lord ſpake to Moſes and Aaron, becauſe ye beleeved me not, to ſanctifie me in the preſence of the children of Iſrael, therefore ye ſhall not bring the congregation*

into

*into the land which I have given them.*

II. When the heart approoveth in affection and conſent. Hither may wee referre both the Miniſters and the Magiſtrates concealing and winking at offences, 1 Sam. 2.23. *Eli ſaid, Why doe yee ſuch things? for of all this people I heare evill of you. Doe no more my ſons, &c.* Now that *Elies* will agreed with his ſonnes ſinnes, it is manifeſt, ver.29. *Thou honoureſt thy children above me.*

III. In deed; by counſell, preſence, inticement. Rom.1.31. *They do not only doe the ſame, but alſo favour them that doe them.* Mar.6.25, 26. *Shee ſaid unto her mother, what ſhall I aske? and ſhe ſaid, Iohn Baptiſts head, &c.* Act.22.20. *When the blood of thy Martyr Steven was ſhed, I alſo ſtood by, and conſented unto his death, and kept the clothes of them that ſlue him.*

The ſecond difference, is to ſinne ignorantly, as when a man doth not expreſly and diſtinctly know whether that which hee doth, be a ſinne or not; or if he know it, doe not acknowledge and marke it. 1 *Tim.*1.13. *I was before a blaſphemer, and a perſecutor, and an oppreſſor: but I was received to mercy, for I did it ignorantly through unbeliefe.* Numb.35.22,23,24. *If he puniſhed him unadviſedly, and not of hatred, caſt upon him any thing without laying of wait any ſtone (whereby he might be ſlaine) and ſaw not, or cauſed it to fall upon him, and he dye, was not his enemy, neither ſought him any euill: then the congregation ſhall judge between the ſlayer, and the avenger of blood, according to theſe lawes,* 1 Cor.4.4. *I know nothing by my ſelfe, yet am I not thereby juſtified.* Pſal.19.13. *Cleanſe me from my ſecret ſinnes.*

The third difference is to ſinne upon knowledge, but yet of infirmity, as when a man fearing ſome imminent danger, or amazed at the horrour of death, doth againſt his knowledge deny that truth, which otherwiſe hee would acknowledge and embrace. Such was *Peters* fall, ariſing from the over-much raſhneſſe of the minde, mingled with ſome feare.

Thus men offend, when the fleſh, and inordinate deſires ſo over-rule the will and every good endeavour, that they provoke man to that, which he from his heart deteſteth. *Rom.* 7.19. *I doe not the good thing which I would, but the evill which I would not, that doe I.*

The fourth difference, is preſumptuous ſinning upon knowledge. Pſal.19.13. *Keepe thy ſervant from preſumptuous ſinnes: let them not raigne over mee.* Hitherto belongeth. I. every ſinne committed with an high hand, that is, in ſome contempt of God. Numb. 15.30. *The perſon that doth preſumptuouſly, &c. ſhall be cut off from among ſt his people; becauſe he hath deſpiſed the Word of the Lord, and hath broken his commandement.* II. Preſumption of Gods mercy in doing evill. Eccleſ. 8. 11. *Becauſe ſentence againſt an evill worke is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe evill.* Rom 2.4. *Deſpiſeſt thou the riches of his bountifulneſſe, &c. not knowing that the bountifulneſſe of God leadeth thee to repentance.*

The fifth difference, is to ſinne upon knowledge and ſet malice againſt God, and to this is the ſinne againſt the holy Ghoſt referred.

## CHAP. XIV.

### *Of the common puniſhment of ſinne.*

HItherto wee have intreated of ſinne, wherewith all mankind is infected: in the next place ſucceedeth the puniſhment of ſinne, which is threefold. The firſt is in this life, and that divers wayes. The firſt concerneth the body, either in the proviſion with trouble for the things of this life, Gen.3.17. or a proneneſſe to diſeaſes, Matth. 9.2. *Sonne, be of good comfort, thy ſins be forgiven thee. Ioh.* 5.14. *Behold, thou art made whole, ſin no more, leſt a worſe thing fall upon thee.* Deut.28.21,22. *The Lord ſhall make the peſtilence cleave unto thee, untill he hath conſumed thee from the land, &c.* Or ſhame of nakedneſſe. *Gen.*3.7. Or in womens paines in child birth, *Gen.*3.16. *Vnto the woman he ſaid, I will greatly increaſe thy ſorrowes, and conceptions: in ſorrow ſhalt thou bring forth children.*

II. The ſoule is puniſhed with trembling of conſcience, care, trouble, hardneſſe of heare, and madneſſe, Deu. 28.28. *The Lord ſhall ſmite thee with madneſſe, and with blindneſſe, and with aſtonying of heart.*

III. The whole man is puniſhed. 1. with fearefull ſubjection to the regiment of Satan. Coloſſ.1.13 *Which freed us from the power of darkeneſſe, and tranſlated us into the kingdome of his beloved Sonne,* Hebrewes 2.14. *He alſo himſelfe tooke part with them, that he might deſtroy through death, him that had power of death, that is the devill.* 2. A ſeparation from the fellowſhip of God, and trembling at his preſence, Eph.4.18 *Having their cogitation darkened, and being ſtrangers from the life of God.* Gen.3.10. *I heard thy voyce in the garden, and was afraid, becauſe I was naked, therefore I hid my ſelfe.*

IV. Vpon a mans goods, divers calamities and dammages, Deut 28.29. *Thou ſhalt ever be oppreſſed with wrong, and be polled, and no man ſhall ſuccour thee, &c.* to the end of the chapter. To this place may be referred diſtinction of Lordſhips: and of this commeth a care to inlarge them, and bargaining with all manner of civill ſervitudes.

V. The loſſe of that lordly authority, which man had over all creatures; alſo their vanity, which is not onely a weakning, but alſo a corrupting of that excellency of the vertues and powers which God at the firſt put into them. Rom.8.20,21. *The creature is ſubject to vanity, not of it owne will, but by reaſon of him, which hath ſubdued it under hope, &c.*

The actuall ſinne of the minde is the evill thought or intent thereof, contrary to Gods law. Examples of evill thoughts. God (the only knower of the heart) hath in divers places ſet downe in his word. I. That there is no God, Pſal. 10. 4. *The wicked is ſo proud, that he ſeeketh not for God, he thinketh alwaies there is no God,* Pſal. 14. 1. *The foole ſaith in his heart, there is no God.* II. That there is neither providence nor preſence of God in this world, Pſal. 10. 11. *He ſaith in his heart, God hath forgotten: hee hideth away his face and will never ſee,* verſe 13. *Wherfore doth the wicked contemne God? he ſaith in his heart, thou wilt not regard.* III. It imagineth ſafegard to it ſelfe from all perils, Pſal. 10. 6. *He ſaith in his heart, I ſhall never be mooved nor be in danger.* Rev. 18 7. *Shee ſaith in her heart, I ſit being a Queene, and am no widow, and ſhall ſee no mourning.* IV. It eſteemeth it ſelfe more excellent then other. Apoc. 18 7. *I ſit as a Queene.* Luke 18. 11. *The Phariſe ſtanding thus prayed to himſelfe, I thanke thee, O God, that I am not as other men, extortioners, unjuſt, adulterers, nor yet as this Publican.* v. 12. *I faſt twice in the weeke, and give tithe of all my poſſeſſions.* V. That the Goſpel of Gods kingdome is meere fooliſhnes. 1 *Cor.* 2. 14 *The naturall man perceiveth not the things of the ſpirit of God, for they are fooliſhneſſe unto him.* VI. To thinke uncharitably and maliciouſly of ſuch as ſerve God ſincerely. Matt. 12. 24. *When the Phariſes heard that, they ſaid, he caſteth not out divels, but by the prince of divels.* Pſal. 74. 8. *They ſaid in their hearts, Let us deſtroy them altogether.* VII. To thinke the day of death farre off. Eſa. 28. 15. *Ye have ſaid, we have made a covenant with death, and with hell we are at agreement, though a ſcourge run over us, and paſſe through, it ſhall not come at us.* VIII. That the paines of hell may be eſchewed: in the place before mentioned, they ſay, *With hell have we made agreement.* IX. That God will deferre his both particular and laſt generall comming to judgement. Luk. 12. 19. *I will ſay unto my ſoule, Soule thou haſt much goods laid up for many yeeres.* and v. 45. *If that ſervant ſay in his heart, My maſter will deferre his comming, &c.*

Many carnall men pretend their good meaning: but when God openeth their eyes, they ſhall ſee theſe rebellious thoughts riſing in their minds, as ſparkles out of a chimney.

The actuall ſinne of both will and affection, is every wicked motion, inclination, and deſire. Gal. 5. 17. *The fleſh luſteth againſt the ſpirit.*

An actuall outward ſin, is that, to the committing whereof, the members of the body, doe, together with the faculties of the ſoule, concurre. Such ſins as theſe are infinite. Pſal. 40 12. *Innumerable troubles have compaſſed me, my ſinnes have taken ſuch hold on me, that I am not able to looke up: yea, they are more in number then the haires of my head.*

Actuall ſinne, is of omiſſion or commiſſion. Againe, both theſe are in words or deeds.

In the ſinne of commiſſion, obſerve theſe two points: the degrees in committing a ſinne, and the difference of ſinnes committed.

The degrees are in number foure. Iam. 1. 14, 15. *Every man is tempted, when he is drawne away by his own concupiſcence, & is enticed: then when luſt hath conceived, it bringeth forth ſinne; and ſin when it is finiſhed, bringeth forth death.*

The firſt degree, is temptation, whereby man is allured to ſinne. This doth Satan by offering to the mind that which is evill. *Iob.* 13. 2. *The divell had now put into the heart of Judas Iſcariot, Simons ſon to betray him.* Acts 5. 3. *Peter ſaid to Ananias, Why hath Satan filled thine heart that thou ſhouldeſt lye, &c.* 1. Chron. 21. 1. *And Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.* This is alſo effected upon occaſion of ſome externall object, which the ſenſes perceive. *Iob* 31. 1. *I have made a covenant with mine eyes, why then ſhould I looke upon a maid?*

Tentation hath two parts: abſtraction, and ineſcation.

Abſtraction, is the firſt cogitation of committing ſin, whereby the mind is withdrawne from Gods Service, to the which it ſhould be alwaies ready preſt. *Luk.* 10. 27. *Thou ſhalt love the Lord thy God, with all thy heart, and all thy ſoule, and with all thy thought.*

Ineſcation, is that whereby an evill thought conceived, and for a time retained in the mind by delighting, the will and affections doth as it were, lay a baite for them to draw them to conſent.

The ſecond degree is conception, which is nothing elſe but a conſent and reſolution to commit ſinne. Pſal. 7. 14. *He ſhall travell with wickedneſſe, he hath conceived miſchiefe, but he ſhall bring forth a lye.*

The third degree, is the birth of ſinne, namely, the committing of ſinne, by the aſſiſtance both of the faculties of the ſoule, and the powers of the body.

The fourth degree, is perfection, when ſin being by cuſtome perfect, and as it were ripe, the ſinner reapeth death, that is, damnation.

This appeareth in the example of *Pharaoh*: wherefore cuſtome in any ſinne is fearefull.

Sinne actually committed, hath five differences.

Firſt, to conſent with an offendour, and not actually to commit ſinne. Eph. 5. 11. *Have no fellowſhip with the unfruitfull works of darkneſſe, but reproove them rather.* This is done three manner of waies.

I. When a man in judgement ſomewhat alloweth the ſinne of another. *Numb.* 20. 10. *Moſes and Aaron gathered the congregation together before the rocke, and Moſes ſaid unto them, Heare now ye rebels: ſhall we bring you water out of the rocke?* verſe 12. *The Lord ſpake to Moſes and Aaron, becauſe ye beleeved me not, to ſanctifie me in the preſence of the children of Iſrael, therefore ye ſhall not bring the congregation*

into

*into the land which I have given them.*

II. When the heart approoveth in affection and consent. Hither may wee referre both the Ministers and the Magistrates concealing and winking at offences, 1 Sam. 2.23. *Eli said, Why doe yee such things? for of all this people I heare evill of you. Doe no more my sons, &c.* Now that *Elies* will agreed with his sonnes sinnes, it is manifest, ver.29. *Thou honourest thy children above me.*

III. In deed; by counsell, presence, inticement. Rom. 1.31. *They do not only doe the same, but also favour them that doe them.* Mar. 6.25, 26. *Shee said unto her mother, what shall I aske? and she said, Iohn Baptists head, &c.* Act. 22.20. *When the blood of thy Martyr Steven was shed, I also stood by, and consented unto his death, and kept the clothes of them that slue him.*

The second difference, is to sinne ignorantly, as when a man doth not expressly and distinctly know whether that which hee doth, be a sinne or not; or if he know it, doe not acknowledge and marke it. 1 *Tim.* 1.13. *I was before a blasphemer, and a persecutor, and an oppressor: but I was received to mercy, for I did it ignorantly through unbeliefe.* Numb. 35.22,23,24. *If he punished him unadvisedly, and not of hatred, or cast upon him any thing without laying of wait or any stone (whereby he might be slaine) and saw him not, or caused it to fall upon him, and he dye, and was not his enemy, neither sought him any harme: then the congregation shall judge between the slayer, and the avenger of blood, according to these lawes,* 1 Cor. 4.4. *I know nothing by my selfe, yet am I not thereby justified.* Psal. 19.13. *Cleanse me from my secret sinnes.*

The third difference is to sinne upon knowledge, but yet of infirmity, as when a man fearing some imminent danger, or amazed at the horrour of death, doth against his knowledge deny that truth, which otherwise hee would acknowledge and embrace. Such was *Peters* fall, arising from the over-much rashnesse of the minde, mingled with some feare.

Thus men offend, when the flesh, and inordinate desires so over-rule the will and every good endeavour, that they provoke man to that, which he from his heart detesteth. *Rom.* 7.19. *I doe not the good thing which I would, but the evill which I would not, that doe I.*

The fourth difference, is presumptuous sinning upon knowledge. Psal. 19.13. *Keepe thy servant from presumptuous sinnes: let them not raigne over mee.* Hitherto belongeth. I. every sinne committed with an high hand, that is, in some contempt of God. Numb. 15.30. *The person that doth presumptuously, &c. shall be cut off from among st his people; because he hath despised the Word of the Lord, and hath broken his commandement.* II. Presumption of Gods mercy in doing evill. Eccles. 8.11. *Because sentence against an evill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe evill.* Rom 2.4. *Despisest thou the riches of his bountifulnesse, &c. not knowing that the bountifulnesse of God leadeth thee to repentance.*

The fifth difference, is to sinne upon knowledge and set malice against God, and to this is the sinne against the holy Ghost referred.

## Chap. XIV.

### *Of the common punishment of sinne.*

HItherto wee have intreated of sinne, wherewith all mankind is infected: in the next place succeedeth the punishment of sinne, which is threefold. The first is in this life, and that divers wayes. The first concerneth the body, either in the provision with trouble for the things of this life, Gen. 3.17. or a proneneſse to diseases, Matth. 9.2. *Sonne, be of good comfort, thy sins be forgiven thee. Ioh.* 5.14. *Behold, thou art made whole, sin no more, lest a worse thing fall upon thee.* Deut. 28.21,22. *The Lord shall make the pestilence cleave unto thee, until he hath consumed thee from the land, &c.* Or shame of nakednesse. *Gen.* 3.7. Or in womens paines in child birth, *Gen.* 3.16. *Vnto the woman he said, I will greatly increase thy sorrowes, and conceptions: in sorrow shalt thou bring forth children.*

II. The soule is punished with trembling of conscience, care, trouble, hardnesse of heart, and madnesse, Deu. 28.28. *The Lord shall smite thee with madnesse, and with blindnesse, and with astonying of heart.*

III. The whole man is punished. 1. with fearefull subjection to the regiment of Satan. Coloss. 1.13 *Which freed us from the power of darkenesse, and translated us into the kingdome of his beloved Sonne,* Hebrewes 2.14. *He also himselfe tooke part with them, that he might destroy through death, him that had power of death, that is the devill.* 2. A separation from the fellowship of God, and trembling at his presence, Eph. 4.18 *Having their cogitation darkened, and being strangers from the life of God.* Gen. 3.10. *I heard thy voyce in the garden, and was afraid, because I was naked, therefore I hid my selfe.*

IV. Vpon a mans goods, divers calamities and dammages, Deut 28.29. *Thou shalt ever be oppressed with wrong, and be polled, and no man shall succour thee, &c.* to the end of the chapter. To this place may be referred distinction of Lordships: and of this commeth a care to inlarge them, and bargaining with all manner of civill servitudes.

V. The losse of that lordly authority, which man had over all creatures; also their vanity, which is not onely a weakning, but also a corrupting of that excellency of the vertues and powers which God at the first put into them. Rom. 8.20,21. *The creature is subject to vanity, not of it owne will, but by reason of him, which hath subdued it under hope, &c.*

VI. In a mans name, infamie and ignominie ſometimes after his death. *Ier.* 24. 6.

The ſecond, is at the laſt gaſpe, namely, death, or a change like unto death. Rom. 6. 23. *The wages of ſinne is death.*

The third is, after this life, even eternall deſtruction from Gods preſence, and his exceeding glory. 2. Theſſ. 1. 9. *Who ſhall be puniſhed with everlaſting perdition from the preſence of God, and the glory of his power.*

## CHAP. XV.

### *Of Election, and of Ieſus Chriſt the foundation thereof.*

PRedeſtination hath two parts: Election and Reprobation. 1. Theſſ. 5. 9. *God hath not appointed us to wrath, but to obtaine ſalvation by the meanes of our Lord Ieſus Chriſt.*

Election, is Gods decree, whereby on his owne free-will, he hath ordained certaine men to ſalvation, to the praiſe of the glory of his grace. Eph. 1. 4, 5, 6. *He hath choſen us in him, before the foundation of the world, according to the good pleaſure of his will, to the praiſe of the glory of his grace.*

This decree is that booke of life, wherein are written the names of the Elect. Revel. 20. 12. *Another booke was opened, which is the booke of life, and the dead were judged of thoſe things, that were written in the bookes according to their workes.* 2. Tim. 2. 10. *The foundation of God remaineth ſure, and hath this ſeale, the Lord knoweth who are his.*

The execution of this decree, is an action, by which God, even as hee purpoſed with himſelfe, worketh all thoſe things effectually, which hee decreed for the ſalvation of the Elect. For they whom God elected to this end, that they ſhould inherite eternall life, were alſo elected to thoſe ſubordinate meanes, whereby, as by ſteps, they might attaine this end: and without which, it were impoſſible to obtaine it. Rom. 8. 29, 30. *Thoſe which hee knew before, he alſo predeſtinated to be made like to the image of his Son, that he might be the firſt borne amongſt many brethren: Moreover, whom he predeſtinated, them he called, whom he called, them he juſtified, and whom he juſtified, them alſo he glorified.*

There appertaine three things to the execution of this decree. Firſt, the foundation. Secondly, the meanes. Thirdly, the degrees.

The foundation is Chriſt Ieſus, called of his Father from all eternitie, to performe the office of the Mediatour, that in him all thoſe which ſhould bee ſaved, might bee choſen. Heb. 5. 5. *Chriſt tooke not to himſelfe this honour, to bee made the high Prieſt, but hee that ſaid unto him, Thou art my Sonne, this day begate I thee, gave it him, &c.* Eſa. 42. 1. *Behold my ſervant: I have put my ſpirit upon him, hee ſhall bring forth judgement to the Gentiles.*

A Eph. 1. 4. *Hee hath choſen us in him,* meaning Chriſt.

*Queſtion.* How can Chriſt be ſubordinate unto Gods election, ſeeing he together with the Father decreed all things?

*Anſw.* Chriſt as he is a Mediator, is not ſubordinate to the very decree it ſelfe of election but to the execution thereof only. 1. Pet. 1. 20. *Chriſt was ordained before the foundation of the world.* *Auguſtine* in his booke of the Predeſtination of the Saints, chap. 15. *Chriſt was predeſtinate that he might be our head.*

In Chriſt, we muſt eſpecially obſerve two things, his Incarnation, and his Office.

To the working of his Incarnation, concurre three things: firſt, both his Natures: ſecondly, their Vnion: thirdly, their diſtinction. B

Chriſts firſt Nature, is the Godhead, in as much as it belongeth to the Sonne, whereby hee is God. Philippians 2. 6. *Who being in the forme of God, thought it no robbery to bee equall with God.* Ioh. 1. 1. *In the beginning was the Word, and the Word was with God, and that Word was God.*

It was requiſit for the Mediator to be God; 1. That he might the better ſuſtaine that great miſery, wherewith mankinde was overwhelmed; the greatneſſe whereof, theſe foure things declare: I. The grievouſneſſe of ſinne, wherewith Gods Majeſty was infinitely offended. C II. Gods infinite anger againſt this ſin. III. The fearefull power of death. IV. The divels tyranny, who is prince of this world. 2. That hee might make his humane nature both of plentifull merit, and alſo of ſufficient efficacy, for the worke of mans redemption. 3. That he might inſtill into all the elect eternall life, and holineſſe. Eſa. 43. 12. *I am the Lord and there is none beſides me a Saviour, I have declared, and I have ſaved, and I have ſhewed, when there was no ſtrange god among you; therefore yee are my witneſſes, ſaith the Lord, that I am God.*

I ſay, *the Godhead*, as it is the Godhead of the Sonne, is Chriſts divine Nature: not as it is the Godhead of the Father, or of the holy Ghoſt: for it is the office of the Son, to have D the adminiſtration of every outward action of the Trinitie, from the Father, by the holy Ghoſt. 1. *Cor.* 8. 6. And hee being by nature the Sonne of the Father, beſtoweth this priviledge on thoſe that beleeve, that they are the ſonnes of God by adoption. *Ioh.* 1. 12. *As many as received him, to them he gave power to be the ſonnes of God.*

If either the Father, or the holy Ghoſt ſhould have bin incarnate, the title of Sonne ſhould have bin given to one of them, who was not the Sonne by eternall generation: and ſo there ſhould be more ſonnes then one.

Chriſts other nature, is his humanity, whereby hee, the Mediatour, is very man. 1 Tim. 2. 5. *One God, and one Mediatour betweene God and man, the man Chriſt Ieſus.*

It was neceſſarie that Chriſt ſhould bee

man

man. First, that God might bee pacified in that nature, whereby hee was offended. Secondly, that he might undergoe punishment due to sin, the which the Godhead could not, being voide and free from all passion.

Furthermore, Christ, as hee is man, is like unto us in all things, sinne onely excepted. Heb. 2. 17. *In all things it became him to bee made like unto his brethren.* 2. Cor. 13. 4.

Christ therefore is a perfect man, consisting of an essentiall and true soule and body, whereunto are joyned such faculties and properties, as are essentiall unto both. In his soule, is understanding, memorie, will, and such like: in his bodie, length, breadth, and thickneſse: yea, it is comprehended in one onely place, visible, subject to feeling, neither is there any thing wanting in him which may either adorne or make for the beeing of mans nature.

Againe, Christ in his humanity, was subject to the infirmities of mans nature, which are these: I. To bee temped, Matth. 4. 1. *Iesus was carried by the spirit into the desart, to bee tempted of the Devill.* II. To feare: Heb. 5. 7. *Who in daies of his flesh, did offer up prayers and supplications with strong crying and teares, unto him that was able to save him from death, and was also heard in that which hee feared.* III. To bee angrie. Marke 3. 5. *Then hee looked round about on them angerly, mourning also for the hardnesse of their hearts, and said unto the man, Stretch forth thine hand.* IV. Forgetfulnesse of his office imposed upon him, by reason of the agonie astonishing his senses. Matth. 26. 39. *He went a little further, and fell on his face, and prayed, saying, O Father, if it be possible, let this cuppe passe from mee: nevertheleſſe, not as I will, but as thou wilt.*

Wee must hold these things concerning Christs infirmities: I. They were such qualities, as did onely affect his humaine nature, and not at all constitute the same: and therefore might be left of Christ. II. They were such as were common to all men: as to thirst, to bee wearie, and subject to die: and not personall, as are Agues, consumptions, the Leprosie, Blindnesse, &c. III. He was subject to these infirmities, not by necessity of his humane nature, but by his free-will and pleasure, pitying mankind. Therefore in him such infirmities were not the punishment of his owne sinne, as they are in us; but rather part of that his humiliation which he did willingly undergoe for our sakes.

## CHAP. XVI.

### *Of the Vnion of the two natures in Christ.*

NOw followeth the Vnion of the two natures in Christ, which especially concerneth his Mediation; for by this union in commeth to passe, that his humanity did suffer death upon the crosse in such sort, as hee could neither bee overcome, nor perpetually overwhelmed by it. Three things belong to this uniting of natures.

I. Conception, by which his humane nature was by the wonderfull power and operation of God, both immediatly, that is, without mans helpe, and miraculously framed of the substance of the Virgin Mary. Luk. 1. 35. *The holy Ghost shall come upon thee, and the power of the most high shall overshadow thee.*

The holy Ghost cannot bee said to bee the Father of Christ, because hee did minister no matter to the making of the humanitie, but did onely fashion and frame it of the substance of the Virgin *Marie.*

II. Sanctification, whereby the same humane nature was purified, that is, altogether severed by the power of the holy Ghost, from the least staine of sinne, to the end that it might bee holy, and bee made fit to die for others. Luk. 1. 35. *That holy thing which shall be borne of thee shall be called the Sonne of God.* 1. Pet. 3. 18. *Christ hath once suffered for sinnes, the just for the unjust.* 1. Pet. 2. 22. *Who did not sinne, neither was there guile found in his mouth.*

III. Assumption, whereby the Word, that is, the second person in Trinity, tooke upon flesh, him] & the seede of Abraham, namely, that his humaine Nature: to the end, that it being destitute of a proper and personall subsistence, might in the person of the Word obtaine it, subsisting, and as it were, being supported of the word for ever. Ioh. 1. 14. *That Word was made flesh.* Heb. 2. 16. *He tooke not upon him the nature of Angels, but the seede of Abraham.*

In the assumption, wee have three things to consider: I. The difference of the two natures in Christ. For the divine nature, as it is limited to the person of the Sonne, is perfect and actually subsisting in it selfe: the humane nature, which consisteth in whole of body and soule, doth neither subsist in it selfe, nor by it selfe: II. The manner of Vnion. The person of the Sonne did by assuming the humane nature, create it, and by creating, assume it, communicating his subsistence unto it: the like example of union is no where to be found. III. The product of the Vnion. Whole Christ, God and man, was not made a new person of the two natures, as of parts compounding a new thing; but remained still the same person. Now whereas the auncient Fathers termed Christ a *compound person*, wee must understand them not properly, but by proportion. For as the parts are united in the whole, so these two natures doe concurre together in one person, which is the Sonne of God.

By this wee may see that Christ is one onely Sonne of God, not two: yet in two respects hee is the Sonne of God. As he is the eternall

Word, he is by nature the Sonne of the Father: As he is man, the same sonne also, yet not by nature, or by adoption, but onely by personall union; Luk. 1.35. Math. 3. 17. *This is my beloved Sonne. &c.*

The Phrase in Scripture agreeing to this Vnion, is the *communion of properties*, which is a true and reall predication: even as it ariseth of the true and reall union of natures; concerning which, observe two rules.

I. Of those things, which are spoken or attributed to Christ, some are onely understood of his divine nature. As that, Ioh. 8.58. *Before Abraham was, I am.* And that, Colos. 1.15. *Who is the image of the invisible God, the first borne of every creature.* Some againe agree onely to his humanitie, as *borne, suffered, dead, buried, &c.* Luke 2.52. *And Iesus increased in Wisedome, and stature, and in favour with God and man.* Lastly, other things are understood, onely of both natures united together. As Matth. 17.5. *This is my beloved Sonne, in whom onely I am well pleased, heare him.* Ephe. 1.22. *He hath made subject all things under his feete, and hath appointed him over all things to bee the head to the Church.*

II. Some things are spoken of Christ, as he is God, which must bee interpreted according to his humane nature. Act. 20.28. *To feede the Church of God*, that is, Christ, *which he* (according to his manhood) *hath purchased with his owne blood.* 1.Cor. 2.8. *If they had knowne this, they would never have crucified the Lord of glorie.* Contrarily, some things are mentioned of Christ, as hee is man, which onely are understood of his divine nature. Ioh 3.13. *No man ascended up to heaven, but hee that hath descended from heaven, the Sonne of man which is in heaven.* This is spoken of his manhood, whereas we must understand, that onely his Deitie came downe from heaven. Ioh. 6.62. *What if ye should see the Sonne of man*, (viz. Christs humane nature) *ascend up, where he* (viz. his Deitie) *was before.*

Lastly, by reason of this Vnion, Christ, as he is man, is exalted above every name; yea, he is adored, and hath such a great (though not infinite) measure of gifts, as farre surpasse the gifts of all Saints and Angels. Eph. 1.21. *And set him at his right hand in heavenly places, farre above all principalitie, and power, and might, and dominion, and every name that is named, not in this world onely, but in that also that is to come.* Heb. 1.9. *Where he bringeth his first begotten Son into the world, he saith, And let all the Angels of God worship him.* Col. 2.3. *In whom all the treasures of wisedome and knowledge are hidden.* Phil. 2.9,10. *Therefore God exalted him on high, and gave him a name above all names, that at the name of Iesus every knee should bowe* (namely, worship, and be subject to him) *both of things in heaven, and things in earth, and things under the earth.*

## CHAP. XVII.

### *Of the destinction of both natures.*

THe distinction of both natures, is that, whereby they, with their properties and operations, remaine distinct without composition, mingling, or conversion, Ioh. 10.17,18. *Therefore doth my Father love me, because I lay downe my life, that I may take it againe. No man taketh it from me, but I lay it downe of my selfe, I have power to lay it downe, and have power take it againe.* Iohn 13.31,32. *Now is the Sonne of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorifie him in himselfe.* Here wee may obserue, that there is one will in Christ as God; another, as man, Math. 26.39. *Not as I will, but as thou wilt.* This also approoueth the sentence of the *Chalcedon* Creede. *We confesse that one, and the same Christ Iesus, both Sonne, Lord, and only begotten, is knowne and preached to bee in two natures without confusion, mutation, distinction, or separation.*

Lastly, hereby it is manifest, that Christ, when hee became that which hee was not (namely man) continued still that which hee was (very God.)

## CHAP. XVIII.

### *Of Christs Nativitie and Office.*

THus much concerning Christs incarnation: the cleere declaration thereof was by his nativitie.

The nativitie of Christ, is that whereby *Marie* a Virgin, did after the course of nature, and the custome of women, bring forth Christ the Word of the Father, and the Sonne of *David:* so that those are much deceived, which are of opinion that Christ, after a miraculous manner, came into the world, the wombe of the Virgin being shut, Luke 2.23. *Every man-childe which first openeth the wombe shalbe called holy to the Lord.* The which place of Scripture is applied to *Mary* & our Saviour Christ. Hence it is, that the Virgin *Mary* is said (θεοτόκος) to bring foorth God, albeit shee is not any way mother of the Godhead. For Christ as he is God, is without mother, and as man, without Father.

It is covenient to be thought, that *Mary* continued a Virgin untill her dying day, albeit wee make not this opinion any article of our beliefe. I. Christ being now to depart the world, committed his mother to the tuition and custodie of his Disciple *Iohn*, which it is like hee would not have done, if shee had any children, by which, as custome was, shee might have beene provided for. *Iohn* 19.26. II. It is likely that she who was with childe by the holy Ghost, would not after know any man. III. It is agreed of by the

Church

Church in all ages.

Christ being now borne, was circumcised the eight day, that he might fullfill all the righteousnesse of the law: and being thirty yeeres of age, hee was baptized, that hee being publikely and solemnely invested into the office of his mediatorship, might take upon him the guilt of our sinnes. He was both circumcised and baptized, that we might learne: I. That the whole efficacie of the Sacraments, depend alone and wholly upon him. II. That he was Mediatour of mankinde, both before and under the law, as also under grace. III. That hee is the knot and bond of both covenants.

His office followeth, to the perfect accomplishing whereof, he was annoynted of his Father, that is, he was sufficiently furnished with both gifts and authoritie. Heb. 1. 19. *Therefore God, even thy God hath annointed thee with the oyle of gladnesse above thy fellowes.* Esay. 61. 1. *The spirit of the Lord was upon me, therefore hee annointed mee.* Iohn 3. 34. *God giveth him not the spirit by measure.*

If any man inforce this as a reason, that Christ could not performe the office of a Mediatour, being not the meane or middle betwixt God and man, but the partie offended, and so one of the extreames: wee must know that Christ is two waies said to bee the middle or meane. I. Betwixt God and all men: for being both God and man, hee doth participate with both extreames. II. Betwixt God and the faithfull onely: First, according to his humanity, whereby hee received the spirit without measure. Secondly, according to his divine nature, namely, as hee is the Word. Now the Word is *middle*, betwixt the Father, and the faithfull: 1. In regard of order because the Word was begotten of the Father, and by it wee have accesse unto the Father. This subordination, which is of the Sonne to the Father, is not in the divine essence, severally and distinctly considered, but in the relation or manner of having the essence. And those things which are subordinate after this manner, cannot be uncquall, if they have one and the same singular essence. II. In regard of his office, the which being imposed on him, by his Father, hee did willingly undergoe, and of his owne accord.

Christ doth exercise this office according to both natures vnited in one person, and according to each nature distinct one from the other For in reconciling God and man together, the flesh performeth some things distinctly, and the Word other things distinctly: Againe, some other things are done not by the Word or flesh alone, but by both together.

This office is so appropriate to Christ, that neither in whole or in part, can it bee translated to any other. Heb. 7. 24. *This man because he endureth for ever, hath an everlasting Priesthood, or a Priesthood that cannot passe from one man to another.*

A Therefore Christ, as he is God, hath under him Emperours, Kings, Princes, to bee his Vicegerents; who therefore are called Gods. Psal. 82. 1. But as hee is Mediatour, that is, a Priest, a Prophet, and a King of the Church of God, he hath no Vicegerent, Vicar, or Lieutenant, who in his Kingly, Priestly, or Prophetical office, in two of these, or in one, can bee in his stead.

Christs office is threefold, Priestly, Prophetical, Regall, Psal. 110. 1, 2, 3, 4. Esay 42. 1.

Christs Priesthood, is an office of his, wherin he performed all those things to God, whereby is obtained eternall life. Heb. 5. 9, 10. *And being consecrate, was made the authour of eternall salvation, unto all them that obey him: and is called of God an high Priest for ever after the order of Melchisedec.* Chap. 7. 24, 25. *This man because he endureth for ever, hath an everlasting Priesthood; wherefore he is able also perfectly to save all them that come unto God by him.*

B His Priest-hood consisteth of two parts; Satisfaction, and Intercession.

Satisfaction is that, whereby Christ is a full propitiation to his Father for the Elect. Iob 33. 23. *If there be a messenger with him, or an interpreter, one of a thousand, to declare unto man his righteousnesse, then will hee have mercy upon him, and will say, Deliver him that hee goe not downe into the pit, for I have found a reconciliation.* Rom. 3. 24. *And are justified freely by his grace, through the redemption that is in Christ Iesus.* vers. 25. *Whom God hath set forth to bee a reconciliation through faith in his blood.* 1. Iohn 2. 2. *He is a propitiation for our sinnes.*

C Christ satisfied Gods anger for mans offence; according to his humanity, by performing perfect obedience to the will of God; according to his Deitie, by ministring to the same perfect obedience, especiall dignity, to wit, merit before God, and efficacy. Iohn 17. 19 *For their sakes sanctifie I my selfe, that they also may be sanctified though the truth.* Act. 20. 28. *To feede the flocke of God, which hee hath purchased with his owne blood.* 2. Cor. 5. 19. *God was in Christ, and reconciled the world to himselfe, not imputing their sinnes unto them.*

D Satisfaction comprehendeth his passion, and fulfilling the Law.

His passion, is the first part of satisfaction, by which, hee having undergone the punishment of sinne, satisfied Gods justice, and appeased his anger for the sinnes of the faithfull. His passion was on this manner.

(a) Somewhat before his death, partly feare arising from the sense of Gods wrath imminent upon him, partly griefe possessing, as it were, each part of him, so disturbed his sacred minde, (b) that inwardly for a while it stroke into him a strange kinde of astonishment or rather oblivion of his duty imposed upon him: and outwardly (c) made him pray unto his Father (if hee would) to remoove that cup from him, the which hee did expresse with no small cry, many teares, and a bloody sweat, (d) trick-

ling

ling from his body unto the ground. But when he came againe unto himſelfe, (*e*) hee freely yeelded himſelfe unto his Father to ſatisfie upon the croſſe for the tranſgreſſion of man. After this his agonie was overpaſſed, (*f*) by *Iudas* his treachery Chriſt is apprehended, and (*g*) firſt he is brought to *Adams*, after to *Caiphas*, where *Peter* denieth him: (*h*) from *Caiphas* he is led bound to *Pilate*, (*i*) *Pilate* poſteth him over to *Herod*, (*k*) hee tranſpoſteth him backe againe to *Pilate*, (*l*) who acknowledgeth his innocency, and yet condemneth him as an offendour. This innocent, thus condemned, is (*m*) pittifully ſcourged, crowned with thornes, ſcoffed, ſpitted at, ſpightfully adjudged to the death of the croſſe, (*n*) on which his hands and feet are faſtened with nailes. Here ſtayed not his paſſions, but after all theſe (*o*) he became as accurſed to God the Father, that is, God powred upon him, being thus innocent, ſuch a ſea of his wrath, as was equivalent to the ſinnes of the whole world. He now being under this curſe, through the ſenſe and feeling of this ſtrange terrour, (*p*) complaineth to his Father that he is forſaken: who notwithſtanding, encountring then with Satan and his angels, did utterly vanquiſh (*q*) and overcome them. When this was ended, his heart (*r*) was pierced with a ſpeare, till the blood guſhed out from his ſides, and hee gave up (*s*) the ghoſt: and (*t*) commended his ſpirit to his Fathers protection, the which immediately went into Paradiſe. His body, (*u*) whereof not one bone was broken, was buried, and three dayes was (*x*) ignominiouſly captivated of death. (*a*) Marke 4.32. Mat. 26.38. (*b*) Iohn 12.27. Marke 14.35. (*c*) Mat. 26.37.42. Iohn 12.29. Heb. 5.7. (*d*) Luke 22.44. (*e*) Heb. 9.5. 1. Cor. 5.7. Eſa. 53.10,11. (*f*) Mat. 26.47. (*g*) Iohn 18.13,14. (*h*) Iohn 18.29. (*i*) Luke 23.7,8. (*k*) Luk. 23.15. (*l*) Mat. 27.24.26. (*m*) the ſame place. (*n*) Iohn. 19.18. (*o*) Gal. 3.13. (*p*) Math. 27.35.46. (*q*) Col. 1.14.15. (*r*) Ioh. 19.34. (*s*) Heb. 9.15,16. (*t*) Luk. 23.43.46. (*u*) Ioh. 19.33.42. (*x*) Act. 1.13.

In this deſcription of Chriſts paſſion, wee may note five circumſtances eſpecially.

I. His Agony, namely, a vehement anguiſh, ariſing upon the conflict of two contrary deſires in him: The firſt was to bee obedient to his Father. The ſecond to avoid the horror of death. Luk. 22.44. *Being in an agonie, he prayed more earneſtly, and his ſweat was like drops of blood, trickling downe to the ground.* Heb. 5.7. *In the dayes of his fleſh did offer up prayers and ſupplications, with ſtrong crying and teares unto him, that was able to ſave him from death, and was alſo heard in that which he feared.*

II. His ſacrifice, which is an action of Chriſts offering himſelfe to God the Father, as a ranſome for the ſinnes of the elect. Heb. 9.26. *Now in the end of the world hath he appeared once to put away ſinne, by the ſacrifice of himſelfe.*

A In this ſacrifice the oblation was Chriſt, as he was man. Heb. 10.10. *By the which will wee are ſanctified, even by the offering of Ieſus Chriſt once made.*

The Altar alſo was Chriſt, as he was God. Heb. 13.10. *We have an Altar, whereof they have no authority to eate which ſerve in the Tabernacle.* Heb. 9.14. *How much more ſhall the blood of Chriſt, which through the eternall ſpirit offered himſelfe without ſpot to God, purge your conſcience from dead workes to ſerve the living God?* Hence it is, that Chriſt is ſaid to ſanctifie himſelfe, as he is man, Ioh. 17.19. *For their ſakes, ſanctifie I my ſelfe.* As the altar, the gift; and the temple, the gold. Matth. 23.
B 17.19.

Chriſt is the Prieſt, as hee is God and man. Heb. 5.6. *Thou art a Prieſt for ever after the order of Melchiſedec.* 1. Tim. 2.5,6. *One Mediatour betweene God and Man, the man Chriſt Ieſus, who gave himſelfe a ranſome for all men to be a teſtimonie in due time.*

III. God the Fathers acceptation of that his ſacrifice, in which he was well pleaſed. For, had it beene that God had not allowed of it, Chriſts ſuffering had beene in vaine, Matth. 3.17. *This is my beloved Sonne, in whom I am well pleaſed.* Eph. 5.2 *Even as Chriſt loved us, and gave himſelfe for us, to be an offering and a ſacrifice of a ſweete ſmelling ſavour to God.*

IV. Imputation of mans ſinne to Chriſt,
C whereby his Father accounted him as a tranſgreſſour, having tranſlated the burden of mans ſinnes to his ſhoulders. Eſa. 53.4. *Hee hath borne our infirmities, and carried our ſorrowes: yet wee did judge him as plagued and ſmitten of God, and humbled: but hee was wounded for our tranſgreſſions, he was broken for our iniquities, &c.* and ver. 12. *He was counted with the tranſgreſſours, and he bare the ſinnes of many.* 2. Cor. 5.21. *He hath made him to be ſinne for us, which knew no ſinne, that we ſhould be made the righteouſneſſe of God in him.*

V. His wonderfull humiliation conſiſting of two parts. I. In that hee made himſelfe of
D ſmall or no reputation in reſpect of his Deity, Phil. 2.7,8. *He made himſelfe, of no reputation, &c. hee humbled himſelfe, and became obedient unto the death, even the death of the croſſe.*

Wee may not thinke, that this debaſing of Chriſt came, becauſe his divine nature was either waſted or weakened, but becauſe his Deitie did, as it were, lay aſide, and conceale his power and majeſtie for a ſeaſon. And as *Irenæus* ſaith, *The Word reſted, that the humane nature might be crucified and dead.*

II. In that hee became execrable, which is by the Law accurſed for us. Gal. 3.10. *Curſed is every one that remaineth not in all things written in the booke of the Law to doe them.*

This accurſednеſſe, is either inward or outward.

Inward, is the ſenſe of Gods fearefull anger upon the croſſe. Revel. 19.15. *Hee it is that treadeth the winepreſſe of the fiercenes and wrath*

of

of Almighty God. Esay 53,5. *He is grieved for our transgressions, the chastisements of our peace was upon him, & with his stripes we were healed.* This appeared by those drops of blood, which issued from him, by his crying to his Father upon the crosse, and by sending of an Angel to comfort him. Hence was it that hee so much feared death, which many Martyrs entertained most willingly.

His outward accursednes, standeth in three degrees. I. Death upon the crosse, which was not imaginary, but true, because blood and water issued from his heart. For seeing that water and blood gushed forth together, it is very like, the casket or coat which investeth the heart called *Pericardion*, was peirced. As *Columbus* observeth in his Anatomy, 7 booke. *Ioh.* 19. 34.

His death was necessary, that hee might confirme to us the Testament, or Covenant of grace promised for our sakes, Heb. 9. 15, 16. *For this cause hee is the Mediator of the new Testament, that through death, &c. they which were called, might receive the promise of eternall inheritance: for where a Testament is, there must bee the death of him that made the Testament, &c.* vers. 17.

II. Buriall, to ratifie the certaintie of his death.

III. Descending into hell, which we must not understand, that hee went locally into the place of the damned, but that for the time of his abode in the grave, he was under the ignominious dominion of death. Act. 2. 24. *Whom God hath raised up, and loosed the sorrowes of death because it was impossible, that he should be holden of it.* Eph. 4. 9. *In that he ascended, what was it, but that hee also descended first into the lowest part of the earth?*

It was necessarie that Christ should bee captivated of death, that hee might abolish the sting, that is the power thereof. 1. Cor. 15. 55. *O death where is thy sting! O hell where is thy victorie!*

Thus we have heard of Christs marveilous passion, whereby hee hath abolished both the first and second death, due unto us for our sinnes; the which (as we may further observe) is a perfect ransome for the sinnes of all and every one of the elect. 1. Tim. 2. 6. *Who gave himselfe a ransome for all men.* For it was more, that Christ the onely begotten Sonne of God, yea, God himselfe, for a small while should beare the curse of the law, than if the whole world should have suffered eternall punishment.

This also is worthy our Meditation, that then a man is well grounded in the doctrine of Christs passion, when his heart ceaseth to sinne, and is pricked with the griefe of those sinnes, whereby, as with speares hee pierced the side of the immaculate Lambe of God, 1. Ioh. 3. 6. *Who so sinneth neither hath seene him nor known him.* Zach. 12. 10. *And they shall looke upon him, whom they have pierced, and they shall lament for him, as one lamenteth for his onely sonne, and be sorie for him, as one is sorie for his first borne.*

After Christs passion, followeth the fulfilling of the law, by which hee satisfied Gods justice in fulfilling the whole Law, Rom. 8. 3, 4. *God sent his owne Sonne, that the righteousnesse of the Law might be fulfilled by us.*

He fulfilled the Law, partly by the holinesse of his humane nature, and partly by obedience in the workes of the Law. Rom. 8. 2. *The Law of the spirit of life, which is in Christ Iesus hath freed me from the Law of sinne, and of death.* Math. 3. 15. *It becommeth us to fulfill all righteousnesse, &c.* Iohn 17. 19.

Now succeedeth the second part of Christs Priesthood, namely, intercession, whereby Christ is an Advocate and intreater of God the Father for the faithfull. Rom. 8. 34. *Christ is at the right hand of God, and maketh request for us.* Christs intercession, is directed immediately to God the Father. 1. Ioh. 2. 1. *If any man sin, we have an Advocate with the Father, even Iesus Christ the just.* Now as the Father is first of the Trinity in order, so if he bee appeased, the Son, and the holy Ghost are appeased, also. For there is one and the same agreemennt and will of all the persons of the Trinitie.

Christ maketh intercession according to both natures. First, according to his humanitie, partly by appearing before his Father in heaven, partly by desiring the salvation of the Elect. Heb. 9. 24. *Christ is entred into very heaven to appeare now in the sight of God for us.* And chap. 7. 25. *He is able perfectly to save them that come to God by him, seeing he ever liveth to make intercession for them.* Secondly according to his Deitie, partly by applying the merit of his death; partly by making request by his holy Spirit, in the hearts of the Elect, with sighes unspeakeable, 1. Pet. 1. 2. *Elect according to the foreknowledge of the Father to the sanctification of the spirit.* Rom. 8. 26. *The spirit helpeth our infirmities: for we know not what to pray as wee ought, but the spirit it selfe maketh request for us with sighes which cannot be expressed.*

We are not therefore to imagine or surmise that Christ prostrateth himselfe upon his knees before his Fathers throne for us, neither is it necessary, seeing his very presence before his Father, hath in it the force of an humble petition.

The end of Christs intercession is, that such as are justified by his mercies, should by this meanes continue in the state of Grace. Now Christs intercession preserveth the elect in covering their continuall slips, infirmities, and imperfect actions, by an especiall and continuall application of his merits; that by this meanes mans person may remaine just, & mans workes acceptable to God. 1. Ioh. 2. 2. *He is a reconciliation for our sins, and not for ours onely, but for the sinnes of the whole world.* 1. Pet. 2. 5. *Yee as lively stones, be made a spirituall house & holy priest-hood, to offer up spirituall sacrifices;*

accep-

*acceptable to God by Ieſus Chriſt.* Rev. 8.3,4. *And another Angell came and ſtood before the Altar, having a golden cenſer, and much odours was given unto him, that he ſhould offer with the prayers of all Saints upon the golden altar, which is before the throne, and the ſmoake of the odours with the prayers of the Saints, went up before God out of the Angels hand.*

Thus farre concerning Chriſts Prieſthood; now follow his Prophetical, and Regall offices.

His Prophetical office, is that, whereby hee immediately from his Father, revealeth his word and all the meanes of ſalvation compriſed in the ſame. Ioh. 1.18. *The Sonne, which is in the boſome of his Father, he hath declared unto you.* Ioh. 8.26. *Thoſe things which I heare of my Father, I ſpeake to the world.* Deut. 18.18. *I will raiſe them up a Prophet, &c.*

The word was firſt revealed, partly by viſions, by dreames, by ſpeech; partly by the inſtinct and motion of the holy Ghoſt. *Heb.* 1.1. *At ſundry times, and in divers manners, God ſpake in old time to our fathers the Prophets: in theſe laſt dayes he hath ſpoken to us by his Son.* 2 Pet. 1.21. *Propheey came not in old time by the will of man, but holy men of God ſpake as they were mooved by the holy Ghoſt.*

The like is done ordinarily onely by the preaching of the Word, where the holy Ghoſt doth inwardly illuminate the underſtanding. Luk. 24.45. *Then opened he their underſtanding that they might underſtand the Scriptures.* & 21. 15. *I will give you a mouth and wiſedome, where againſt all your adverſaries ſhall not bee able to ſpeake, nor reſiſt.* Act. 16.14. *Whoſe heart the Lord opened, that ſhee attended to the things that Paul ſpake.* For this cauſe, Chriſt is called the Doctor, Lawgiver, and Counſellour of his Church, Matth. 23.10. *Be not called Doctors, for one is your Doctor, Ieſus Chriſt.* Iam. 4.12. *There is one Lawgiver which is able to ſave and to deſtroy.* Eſa. 9.6. *He ſhall call his name Counſellour, &c.* Yea, he is the Apoſtle of our profeſſion. *Heb.* 3.1. The Angell of the covenant. Mal. 3.1. And the Mediator of the new covenant. *Heb.* 9.15. Therefore the Soveraigne authority of expounding the Scripture, onely belongs to Chriſt: and the Church hath onely the miniſtery of judgement and interpretation committed unto her.

Chriſts Regall office, is that; whereby he diſtributeth his gifts, and diſpoſeth all things for the benefit of the elect. Pſal. 2. & 110.1,2. *The Lord ſaid unto my Lord, ſit thou on my right hand till I make thine enemies thy footſtoole.*

The execution of Chriſts Regall office, comprehendeth his exaltation.

Chriſts exaltation is that, by which he, after his loweſt humiliation; was by little and little exalted to glory, and that in ſundry reſpects, according to both his natures.

The exaltation of his divine nature, is an apparant declaration of his divine properties in his humane nature, without the leaſt alteration thereof. Rom. 1.4. *Declared mightily to be the ſonne of God, touching the ſpirit of ſanctification by the reſurrection from the dead.* Act. 2. 36. *God hath made him both Lord and Chriſt, whom ye have crucified.*

The exaltation of his humanity, is the putting off from him his ſervile condition and all infirmities, and the putting on of ſuch habituall gifts; which, albeit they are created and finite, yet they have ſo great and ſo marveilous perfection, as poſſibly can befall any creature. The gifts of his minde, are wiſedome, knowledge, joy, and other unſpeakable vertues: of his body, immortality, ſtrength, agility, brightneſſe. Phil. 3.21. *Who ſhall change our vile body, that it may bee faſhioned like unto his glorious body.* Matth 17.2. *He was tranſigured before them, and his face did ſhine as the Sun, and his cloathes were as white as the light.* Heb. 1.9. *God even thy God hath annointed thee with the oyle of gladneſſe above thy fellowes.* Eph. 1. 20.22.

Chriſts body, although, it bee thus glorified, yet is it ſtill of a ſolide ſubſtance, compaſſed about, viſible, palpable, and ſhall perpetually remaine in ſome certaine place, Luk. 24. 39. *Behold my hands, and my feete, it is even I, touch me, and ſee: a ſpirit hath no fleſh and bones, as ye ſee mee have.*

There bee three degrees of Chriſts exaltation.

I. His reſurrection, wherein by his divine power he ſubdued death, and raiſed up himſelfe to eternall life, 2 *Cor.* 13.4. *Though hee was crucified concerning his infirmity, yet liveth he through the power of God.* Matth. 28.6. *Hee is not here, for he is riſen, as he ſaid: Come, ſee the place where the Lord was laid.*

The end of Chriſts reſurrection, was to ſhew that his ſanctification, by his paſſion and death, was fully abſolute. For one onely ſinne would have detained the Mediatour, under the dominion of death, though hee had fully ſatisfied for all the reſt. 1 Cor. 15.17. *If Chriſt be not raiſed, your faith is in vaine: ye are yet in your ſinnes.* Rom. 4.25. *Who was delivered to death for our ſinnes, and is riſen againe for our juſtification.*

II. His aſcenſion into heaven; which is a true, locall, and viſible tranſlation of Chriſts humane nature from earth into the higheſt heaven of the bleſſed, by the vertue and power of his Deity. Act. 1.9. *When he had ſpoken theſe things, while they beheld, he was taken up: for a cloud tooke him out of their ſight: and while they looked ſtedfaſtly towards heaven, as he went, behold two men ſtood by them in white apparell, which alſo ſaid. Ye men of Galile, why ſtand ye gazing into heaven. This Ieſus which is taken up from you into heaven, ſhall come as ye have ſeene him goe into heaven.* Eph. 4.10. *Hee aſcended farre above all the heavens,*

The end of Chriſts aſcenſion was, that hee might prepare a place for the faithfull, give them the holy Ghoſt, and there enjoy eternall

glory.

glory. Ioh. 14.2. *In my fathers house are many mansions: if it were not so, I would have told you: I goe to prepare a place for you.* cha. 16.7. *If I goe not away, the Comforter will not come unto you: but if I depart, I will send him unto you.*

III. His sitting at the right hand of God the Father, which metaphorically signifieth, that Christ hath in the highest heavens actually all glory, power, and dominion. Heb. 1.3. *By himselfe he hath purged our sinnes, and sitteth at the right hand of the Majestie in the highest places.* Psal. 110.1. *The Lord said to my Lord, sit thou at my right hand, till I make thine enemies thy foot-stoole.* 1.Cor. 15.25. *Hee must raigne till hee hath put all his enemies under his feet.* Acts 7.55. *He being full of the holy Ghost, looked stedfastly into heaven, and saw the glory of God, and Iesus standing at the right hand of God,* Matth. 20.21.

His regall office hath two parts: The first is, his regiment of the kingdome of heaven, part whereof is in heaven, part upon earth, namely, the congregation of the faithfull.

In the government of his Church, hee exerciseth two prerogatives royall. The first, is, to make lawes. Iam. 4.12. *There is one Lawgiver which is able to save and to destroy.* The second, is to ordaine his ministers. Ephes. 4.11. *He gave some to be Apostles, others Prophets, others Evangelists, some Pastours and Teachers, &c.* 1 Cor. 12.28. *God hath ordained some in the Church; as first, Apostles; secondly, Prophets; thirdly, Teachers; then, them that doe miracles, after that, the gifts of healing, helpers, governors, diversitie of tongues.*

Christs government of the Church, is either by collection of it out of the world, or conservation being collected. *Ephes.* 4.12. *Psal.* 110.

The second part of his Regall office, is the destruction of the kingdome of darknes. *Col.* 1.13. *Who hath delivered us from the kingdome of darknes.* Psal. 2.9. *Thou shalt crush them with a scepter of iron, and breake them in pieces like a potters vessell.* Luke 19.27. *Those mine enemies, that would not that I should raigne over them, bring hither, and slay them before me.*

The kingdome of darkenesse, is the whole company of Christs enemies.

The prince of this kingdome, and of all the members thereof, is the divell. Ephes 2.2. *Yee walked once according to the course of the world, and after the prince that ruleth in the aire, even the prince that now worketh in the children of disobedience.* 2 Cor. 4.4. *The God of this world hath blinded the eyes of the infidels.* 2 Corinth. 6.15. *What concord hath Christ with Belial, or what part hath the beleever with the infidell?*

The members of this kingdome, and subjects to Satan, are his angels; and unbeleevers; among whom, the principall members are *Atheists*, who say in their heart, there is no God. *Psalme* 14.1. And *Magitians*, who bargaine with the divell, to accomplish their desires. 1 *Samuel* 28.7. *Psalme* 58.5. *Idolaters*, who either adore false gods, or the true God in an idol. 1 *Cor.* 10.7.20. *Turks* and *Iewes* are of this bunch; so are *Heretickes*, who are such as erre with pertinacy in the foundation of religion. 2 *Tim.* 2.18. *Apostates*, or revolters from faith in Christ Iesus. *Hebr.* 6.6. *False Christs*, who beare men in hand, they are true Christs. *Matth.* 24.26. There were many such about the time of our Saviour Christ his first comming, as *Iosephus* witnesseth, booke 20. of Iewish antiquities, the 11, 12. and 14. chapters. Lastly, that *Antichrist*, who as it is now apparent, can bee none other but the Pope of Rome. 2 Thess. 2.3. *Let no man deceive you by any meanes, for that day shall not come, except there come a departing first, and that man of sinne be disclosed, even the son of perdition, which is an adversary, and exalteth himselfe against all that is called God, or that is worshipped: so that he doth sit as God in the temple of God, shewing himselfe that he is God.* Rev. 13.11,12. *And I beheld another beast comming out of the earth, which had two horns like the Lamb, but he spake like the Dragon: and he did all that the first beast could doe before him, and he caused the earth, and them that dwell therein, to worship the beast, whose deadly wound was healed.*

There were then, first, Antichrists at *Rome*, when the Bishops thereof would be entitled *universall*, or Bishops over the whole Church through the world: but then were they complete, when they, together with Ecclesiasticall censure, usurped civill authoritie.

After that Christ hath subdued all his enemies, these two things shall ensue: I. The surrending over of his kingdome to God the Father, as concerning the manner of regiment and spirituall policy, consisting in word and spirit together. II. The subjection of Christ, onely in regard of his humanitie, the which then is, when the Sonne of God shall most fully manifest his Majesty, which before was obscured by the flesh as a vaile, so that the same flesh remaining both glorious, and united to the Sonne of God, may by infinite degrees appeare inferiour.

Wee may not therefore imagine, that the subjection of Christ, consisteth in diminishing the glory of the humanitie, but in manifesting most fully the Majestie of the Word.

## Chap. XIX.

### Concerning the outward meanes of executing the decree of Election, and of the Decalogue.

After the Foundation of Election, which hath hitherto beene delivered, it followeth, that wee should intreate of the outward meanes of the same.

The meanes, are Gods covenant, and the seale thereof.

Gods covenant, is his contract with man, concerning the obtaining of life eternall, upon a certaine condition.

This covenant consists of two parts: Gods promise to man, Mans promise to God.

Gods promise to man, is that, whereby he bindeth himselfe to man to be his God, if he performe the condition.

Mans promise to God, is that, whereby he voweth his allegeance unto his Lord, and to performe the condition betweene them.

Againe, there are two kinds of this covenant. The covenant of works, and the covenant of grace. *Ieremie* 31.31, 32, 33. *Behold the dayes come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Iudah, not according to the covenant, I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt; the which my covenant they brake, although I was an husband to them, saith the Lord. But this shall be the covenant, that I will make with the house of Israel: after those dayes, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.*

The covenant of works, is Gods covenant, made with condition of perfect obedience, and is expressed in the Morall Law.

The Morall Law, is that part of Gods Word which commandeth perfect obedience unto man, as well in his nature, as in his actions, and forbiddeth the contrary. Romanes 10. 5. *Moses thus describeth the righteousnesse which is of the law, that the man, which doth these things, shall live thereby.* 1 Tim. 1. 5. *The end of the commandement, is love out of a pure heart, and of a good conscience, and faith unfained.* Luke 16. 27. *Thou shalt love the Lord thy God, with all thine heart, with all thy soule, and with all thy strength.* Rom. 7. 14. *We know that the law is spirituall.*

The Law hath two parts. The Edict commanding obedience, and the condition binding to obedience. The condition is eternall life to such as fulfill the law; but to transgressours, everlasting death.

The Decalogue, or ten commandements, is an abridgement of the whole law, and the covenant of works. Exod. 34. 27. *And the Lord said unto Moses, Write thou these words, for after the tenour of these words, I have made a covenant with thee, and with Israel. And he was there with the Lord fourtie dayes and fourtie nights, and did neither eate bread, nor drinke water, and he wrote in the tables the words of the covenant, even the ten commandements.* 1 King. 8. 9. *Nothing was in the Arke, save the two tables of stone, which Moses had put there at Horeb, where the Lord made a covenant with the children of Israel, when hee brought them out of the land of Egypt.* Mat. 22. 40. *On these two commandements hangeth the whole law and the prophets.*

The true interpretation of the Decalogue, must be according to these rules.

A I. In the negative, the affirmative must be understood: and in the affirmative, the negative.

II. The negative bindeth at all times, and to all times: and the affirmative, bindeth at all times, but not to all times: and therefore negatives are of more force.

III. Vnder one vice expressely forbidden, are comprehended all of that kinde; yea the least cause, occasion, or enticement thereto, is forbidden; as 1 *Ioh.* 3. 15. *Whosoever hateth his brother, is a man-slayer.* Matth. 5. 21. to the end. Evill thoughts are condemned, as well as evill actions.

B IV. The smallest sinnes are entituled with the same names, that that sinne is, which is expressely forbidden in that commandement, to which they appertaine. As in the former places, hatred is named murther, and to looke after a woman with a lusting eye, is adultery.

V. We must understand every commandement of the law so, as that wee annexe this condition: *unlesse God command the contrary.* For God being an absolute Lord, and so above the law, may command that which his law forbiddeth: so hee commanded *Isaac* to bee offered, the Egyptians to be spoiled, the brazen Serpent to be erected, which was a figure of Christ, &c.

The Decalogue, is described in two tables.

C The summe of the first table, is, that wee love God with our minde, memory, affections, and all our strength. Matth. 22. 37. *This is the first,* (to wit, in nature and order) *and great commandement* (namely, in excellency, and dignitie.)

## Chap. XX.

### *Of the first Commandement.*

THE first table hath foure Commandements.

The first teacheth us to have and choose the true God for our God. The words are these.

D *I am Iehovah thy God, which brought thee out of the land of Egypt, & out of the house of bondage. Thou shalt have none other gods before my face.*

*The Resolution.*

*I am*] If any man rather judge, that these words are a Preface to all the Commandements, then a part of the first, I hinder him not: nevertheless, it is like, that they are a perswasion to the keeping of the first Commandement: and that they are set before it, to make way unto it; as being more hard to be received, then the rest. And this may appeare, in that the three commandements next following, which are lesse then this, have their severall reasons.

*Iehovah*] This word signifieth three things. I. Him who of himselfe, and in himselfe, was from all eternity. Rev. 1. 8. *Who is, who was, and who is to come.* II. Him which giveth being to

all things, when they were not, partly by creating, partly by preſerving them. III. Him which mightily cauſeth, that thoſe things which hee hath promiſed, ſhould both bee made, and continued. *Exodus* 6. 1. *Romanes* 4. 17.

Here beginneth the firſt reaſon of the firſt commandement, taken from the name of God: it is thus framed:

*He that is Iehovah, muſt alone be thy God.*

*But I am Iehovah:*

*Therefore I alone muſt be thy God.*

This propoſition is wanting: the aſſumption is in theſe words (*I am Iehovah*) the concluſion is in the commandement.

*Thy God.* Theſe are the words of the covenant of grace. *Ier.* 31. 33. wherein the Lord covenanteth with his people concerning remiſſion of ſinnes, and eternall life. Yea theſe words are as a ſecond reaſon of the commandements, drawne from the equalitie of that relation, which is betweene God and his people.

*If I be thy God, thou againe muſt be my people, and take me alone for thy God.*

*But I am thy God:*

*Therefore thou muſt be my people, and take me alone for thy God.*

*Which brought.* The aſſumption or ſecond part of this reaſon, is confirmed by an argument taken from Gods effects, when he delivered his people out of Egypt, as it were, from the ſervitude of a moſt tyranous maſter. This delivery was not appropriate onely to the Iſraelites, but in ſome ſort belongs to the Church of God in all ages: in that it was a type of a moſt ſurpaſſing delivery, from the fearefull kingdome of darkeneſſe. 1. Cor. 10. 1,2. *I would not have you ignorant, brethren, that all our fathers were under the cloud, and all paſſed thorow the red Sea, and were all baptized unto Moſes in the cloud, and in the Sea.* Coloſſ. 1. 13. *Who hath delivered us from the power of darkeneſſe, and tranſlated us into the kingdome of his deare Sonne.*

*Other gods, or ſtrange gods.* They are ſo called, not that they by nature are ſuch, or can bee; but becauſe the corrupt, and more then diveliſh heart of carnall man, eſteemeth ſo of them. Philip. 3. 19. *Whoſe god is their belly.* 2. Cor. 4. 4. *Whoſe minds the god of this world hath bewitched.*

*Before my face.* That is, (figuratively) in my ſight or preſence, to whom the ſecret imaginations of the heart are knowne: and this is the third reaſon of the firſt commandement, as if he ſhould ſay: If thou in my preſence reject me, it is an heinous offence: ſee therefore thou doe it not. After the ſame manner reaſoneth the Lord. Gen. 17. 1. *I am God almightie, therefore walke before me, and be thou upright.*

The affirmative part.

*Make choice of Iehovah to be thy God.*

The duties here commanded, are theſe:

I. To acknowledge God, that is, to know and confeſſe him to be ſuch a God, as he hath revealed himſelfe to be in his word and creatures. Coloſſ. 1. 10. *Increaſing in the knowledge of God.* Ierem. 24. 7. *And I will give them an heart to know mee, that I am the Lord, and they ſhall bee my people, and I will be their God: for they ſhall returne unto mee with their whole heart.* In this knowledge of God muſt wee glory, *Ier.* 9. 24. *Let them that glorieth, glory in this, that he underſtandeth and knoweth mee: for I am the Lord which ſheweth mercy, judgement, and righteouſneſſe in the earth.*

II. An union with God, whereby man is knit in heart with God. *Ioſh.* 23. 8. *Sticke faſt unto the Lord your God, as ye have done unto this day.* Act. 11. 23. *He exhorted all, that with purpoſe of heart, they would cleave to the Lord.* Man cleaveth unto God three manner of waies: in affiance, in love, and feare of God.

Affiance, is that whereby a man acknowledging the power and mercy of God, doth ſtedfaſtly reſt himſelfe in him, againſt all aſſaults whatſoever. 2. Chr. 20. 20. *Put your truſt in the Lord your God, and ye ſhall be aſſured, beleeve his Prophets, and ye ſhall proſper.* Pſal. 27. 1. *God is my light, and my ſalvation, whom ſhall I feare? God is the ſtrength of my life, of whom ſhould I be afraid?* v. 3. *Though an hoſt be pitched againſt mee, mine heart ſhall not be afraid: though warre be raiſed againſt mee, I will be ſecure.*

Hence ariſeth patience, and alacrity in preſent perils. Pſal. 39 9. *I ſhould have bin dumbe, and not opened my mouth, becauſe thou didſt it.* 2. Sam. 16. 10. *The king ſaid, What have I to doe with you, ye ſons of Zeruiah? If he curſed, becauſe the Lord ſaid, Curſe David, what is he that dare ſay, why doeſt thou ſo?* Gen. 45. 5. *Be not ſad, neither grieved with your ſelves, that yee ſold me hither: for God did ſend me before you for your preſervation.* v. 8. *Now then, you ſent me not, but God himſelfe.* 2. King. 6. 16. *Feare not, for they that be with us, are moe, then they that be with them.*

This affiance engendreth hope, wch is a patient expectation of Gods preſence & aſſiſtance in all things that are to come. Pſ. 37. 5. *Commit thy way unto the Lord, & truſt in him & he ſhall bring it to paſſe.* v. 7. *Waite patiently upon the Lord, and hope in him.* Pro. 16. 3. *Comit thy work unto the Lord, and thy thoughts ſhall be directed.*

The love of God, is that, whereby man acknowledging Gods goodneſſe and favour towards him, doth againe love him above all things. Deut. 6. 5. *Thou ſhalt love the Lord thy God with all thine heart, with all thy ſoule, and with all thy ſtrength.*

The markes of the true love of God are theſe: I. To heare willingly his word. II. To ſpeake often of him. III. To thinke often of him. IV. To doe his will without irkſomnes. V. To give body, and all for his cauſe. VI. To deſire his preſence above all, and to bewaile his abſence. VII. To embrace all ſuch things as appertaine to him. VIII. To love and hate that which hee loveth and hateth. IX. In all things to ſeeke to pleaſe him. X. To draw

others unto the love of him. XI. To esteeme highly of such gifts and graces, as he bestoweth. XII. To stay our selves upon his counsels revealed in his word. Lastly, to call upon his name with affiance.

The feare of God, is that whereby man acknowledging both Gods mercy and justice, doth, as the greatest evill, feare to displease God. Psal.130.4. *With thee is mercy, that thou mayest be feared.* Habak.3.16. *When I heard it, my belly trembled, my lips shooke at the voyce: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in the day of trouble, when he commeth up against the people to destroy them,* Psal.4.4. *Tremble, and sinne not.*

Hence ariseth the godly mans desire, to approove himselfe in all things to his God. Gen. 5.22. *And Henoch walked with God, after that, &c.* Gen.17.1. *God said to him, I am al-sufficient, walke before me, and be thou perfect.*

Out of these three former vertues proceedeth humility, whereby a man acknowledging Gods free bounty, and prostrating himselfe before him, doth ascribe unto him all praise and glory, 1 *Cor.*1. 31. *Let him that glorieth, glory in the Lord,* 1 Pet.5.5. *Decke your selves inwardly with lowlinesse of mind, for God resisteth the proud, and giveth grace to the humble,* v.6. *Humble your selves therefore under the mighty hand of God, that he may exalt you in due time.* 1 Chr.29.10,11. *And David said, Blessed bee thou O Lord God of Israel our father for ever, and thine, O Lord, is greatnesse and power, and glory, and victory, and praise: for all that is in heaven, and in earth is thine, &c.* & v.14. *But who am I, and what is my people, that we should be able to offer willingly on this sort: for all things come of thee, and of thine owne hand we have given thee, &c.*

The negative part.

*Account not that as God, which is by nature no God.*

In this place are these sinnes forbidden:

I. Ignorance of the true God and his will, which is not onely not to know, but also to doubt of such things, as God hath revealed in his Word. *Ier.*4.22. *My people is foolish, they have not knowne me: they are foolish children, and have not understanding: they are wise to doe evill, but to doe well they have no knowledge. Iere* 9.3. *They proceed from evill to worse, and have not knowne me, saith the Lord.*

II. Atheisme, when the heart denyeth either God, or his attributes: as, his Iustice, Wisedome, Providence, Presence, Psal.14.1. *The foole hath said in his heart, there is no God.* Ephes.2.12. *Ye had no hope, and were without God in the world,* Mal. 1.2. *I love you, saith the Lord, yet ye say, wherein have we spoken against thee?* and cha 3.14. *Ye have said, it is in vaine to serve God: and what profit is it, that we have kept his Commandements, and that we walked humbly before the Lord of hosts?*

III. Errours, concerning God, the persons of the Deity, or the attributes. Here is to bee reprooved Hellenisme, which is the acknowledging and adoring of a multiplicity of Gods. *August.* in his 6. booke of the City of God. *Chap.*7.

Againe, Iudaisme is here condemned, which worshippeth one God without Christ.

The like may be said of the heresies of the Manichees, and Marcian, who denyed God to be the creatour of the world: of *Sabellius* denying the distinction of three persons: and *Arrius,* who saith, that Christ the Sonne of God, is not very God.

IV. To withdraw, and remoove the affections of the heart from the Lord, and set them upon other things. Isa.29.13. *The Lord said, this people draweth neere mee with their mouth, and honoreth me with their lips, but their heart is farre from me. Iere.*12.2. *Thou art neere in their mouth, and farre from their reines.* The heart is many wayes withdrawne from God.

I. By distrust in God, Heb.10.38. *The just shall live by faith, but if any withdraw himselfe, my soule shall have no pleasure in him.* From this diffidence arise. I. Impatience in suffering afflictions. *Iere.*20.14. *Cursed be the day wherein I was borne, and let not the day wherein my mother bare me, be blessed.* v.13. *Cursed be the man that shewed my father, saying, a man child is borne unto thee and comforted him.* v.18. *How is it that I came forth of the wombe to see labour and sorrow, that my dayes should bee consumed with shame?* II. Tempting of God, when such as distrust, or rather contemne him, seeke experiment of Gods truth and power. Matth. 4.7. *Thou shalt not tempt the Lord thy God,* 1 Cor.10.9. *Neither let us tempt God, as they tempted him, and were destroyed by serpents.* v. 10. *Neither murmure ye, as some of them murmured, and were destroyed of the destroyer.* III. Desperation. Gen.4.13. *Mine iniquity is greater then can be pardoned,* 1 Thes. 4.13. *Sorrow ye not, as they which have no hope.* IV. Doubtfulnesse, concerning the truth of God, or of his benefits present, or to come. Psal.116.21. *I said in my haste, all men are lyars.*

II. Confidence, in creatures, whether it be in their strength, as *Ierem.* 17.5. *Cursed is the man that hath his confidence in man, and maketh flesh his arme, but his heart slideth from the Lord.* Or riches. Mat 6.24. *Ye cannot serve God and riches,* Eph.5.5. *No covetous person, which is an idolater, hath inheritance in the kingdom of Christ and of God.* Or defenced places. *Ierem.*49.16. *Thy feare, and the pride of thine heart hath deceived thee, that thou dwellest in the clefts of the Rocke, and keepest the height of the hill: though thou shouldest make thy nest as high as the Eagle, I will bring thee downe from thence, saith the Lord.* Or pleasure, and dainties: to such their belly is their God, *Phil.*3.19. Or in Physitians. 2 *Chr.*16.12. *And Asa in the nine and thirtieth yeere of his raigne, was diseased in his feete, and his disease was extreame, yet hee sought not the Lord in his disease, but to Physitians.* Briefely, to this place, principally may be adjoyned that divelish confidence which Magitians, and

all

all such as take advise at them, doe put in the divell and his works. Levit. 20.6. *If any turne after such as worke with spirits, and after soothsayers, to goe a whooring after them, then will I set my face against that person, and will cut him off from among his people.*

III. The love of the creature, above the love of God. Matth. 10.37. *He that loveth father or mother more then me, is not worthy of me, and hee that loveth sonne or daughter more then mee, is not worthy of mee.* Ioh. 12.43. *They loved the praise of men, more then the praise of God.* To this belongeth selfe-love, 1 *Tim.* 3.2.

IV. Hatred and contempt of God, when man, by reason of his declining nature from God, doth flye from him, and is angry towards God when he punisheth sinne. Rom. 8. 7. *The wisedome of the flesh, is enmity with God.* Rom. 1.30. *Haters of GOD, doers of wrong.*

V. Want of the feare of God. Psalm. 36.2. *Wickednesse saith to the wicked man, even in mine heart, that there is no feare of God before their eyes.*

VI. Feare of the creature, more then the Creator. Rev. 21.8. *The fearefull and unbeleeving, shall have their part in the lake which burns with fire and brimstone.* Matth. 10.28. *Feare not them which kill the body, but feare him that can cast both body and soule into hell fire.* Ierem 10.1. *Be not afraid of the signes of heaven, though the heathen be afraid of such.*

VII. Hardnesse of heart, or carnall securitie, when a man, neither acknowledging Gods judgements, nor his owne sinnes, dreameth he is safe from Gods vengeance, and such perils, as arise from sinne. Rom. 2. 5. *Thou after thine hardnesse, and heart that cannot repent, heapest to thy selfe wrath against the day of wrath.* Luk. 21. 34. *Take heed to your selves, lest at any time your hearts be oppressed with surfetting, and drunkennesse, and cares of this life, and least that they come on you at unawares.*

VIII. These all doe joyntly ingender pride, whereby man ascribeth all he hath that is good, not to God, but to his owne merit, and industry, referring and disposing them wholly unto his owne proper credit. 1 Corinth. 4.6. *That ye might learne by us, that no man presume above that which is written, that one swell not against another, for any mans cause.* v. 7. *For who separateth thee? or what hast thou, that thou hast not received? if thou hast received it, why rejoycest thou, as though thou hadst not received it?* Gen. 3. 5. *God doth know, that when ye shall eate thereof, your eyes shall be opened, and ye shall be as Gods, knowing good and evill.* The highest staire of prides ladder, is that fearefull presumption, by which many clime rashly into Gods seate of majestie, as if they were gods. Acts 12.22, 23. *The people gave a shoute saying, The voice of God, and not of man: but immediately the Angel of the Lord smote him, because he gave not glory unto God, so that he was eaten up of wormes, and gave up the ghost.* 2. Thess. 2.4. *Which is an adversary, and exalteth himselfe against all that is called God, or that is worshipped: so that hee doth sit as God in the temple of God, shewing himselfe that he is God.*

## Chap. XXI.

### *Of the second Commandement.*

Hitherto have wee entreated of the first commandement, teaching us to entertaine in our hearts, and to make choice of one onely God. The other three of the first table, concerne that holy profession, which we must make towards the same God. For first, it is necessary to make choice of the true God. Secondly, to make profession of the same God.

In the profession of God, we are to consider the parts thereof, and the time appointed for this profession.

The parts are two: The solemne worship of God, and the glorifying of him.

The second commandement then concerneth the manner of performing holy and solemne worship unto God. The words of the commandement are these:

*Thou shalt make thee no graven image, neither any similitude of things which are in heaven above, neither that are in the earth beneath, nor that are in the waters under the earth: thou shalt not bow downe to them, neither serve them, for I am the Lord thy God, a jealous God, visiting the iniquity of the fathers, upon the children, upon the third generation, and upon the fourth of them that hate me, & shew mercy unto thousands upon them that love me, and keep my commandements.*

*The Resolution.*

*Thou shalt not make*] This is the first part of the commandement, forbidding to make an idol: Now an idol is not onely a certaine representation, and image of some fained god, but also of the true *Iehovah*: The which may be prooved against the Papists by these arguments. The first is Deuteronom. 4. 15, 16. *Take therefore good heed unto your selves: for yee saw no image in the day that the Lord spake unto you in Horeb, out of the middest of the fire, that ye corrupt not your selves, and make you a graven image or representation of any figure: whether it be the likenesse of male or female.* Out of the words uttered by *Moses*, a reason may be framed thus:

*If ye saw no image (namely of God,) ye shall make none.*

*But yee saw no image, onely heard a voyce.*

*Therefore yee shall make no image of God.*

The second reason: That idolatry which the Israelites committed, the very same is prohibited in this commandement.

But the Israelites idolatry, was the worship of God in an image. Hos. 2. 16. *At that day, saith the Lord, thou shalt call me no more Baali, but shalt call mee Eshi.*

The golden calfe was an image of God: for when it was finished, *Aaron* proclaimed that *to morrow should be a feast to Iehovah.* Exodus

32. 5. And the same calfe is tearmed an idoll, *Acts* 7. 41.

Therefore the worshipping of God in an image, is here prohibited.

*Any graven image*] Here the more speciall is put for the more generall, namely, a graven image, for all counterfeit meanes of Gods worship:

The first part of the commandement is here illustrated by a double distribution. The first is drawne from the causes. *Thou shalt not make thee an idol, whether it be engraven in wood or stone: or whether it be painted in a table.* The second is taken from the place. *Thou shalt not make thee an idol of things in heaven, as starres, and birds: or in the earth, as of man, woman, beast: or under the earth, as fishes.*

This place is so expounded by *Moses*, *Deut.* 4. 14. to the 20. verse.

*Thou shalt not bow downe to them*] This is the second part of the commandement, forbidding all men to fall downe before an idoll. 1. This word *Bow downe*, is againe the speciall put for the generall: for in it is inhibited all fained worship of God.

*For I*] These words are a confirmation of this commandement, perswading to obedience by foure reasons.

*The Lord*] *(which is strong)* The first reason, God is strong, and so able to revenge idolatry, *Heb.* 10. 31.

*A jealous God*] This speech is taken from the estate of wedlocke: for God is called the husband of his Church. *Esa.* 5. 4, 5. *Ephes.* 5. 26, 27. And our spirituall worship, is as it were, a certaine marriage of our soules, consecrated unto the Lord. *Ierem.* 2. 2. *I remember thee with the kindnesse of thy youth, and the love of the marriage, when thou wentest after mee in the wildernesse, in a land that was not sowne.* Whence also Idols are rightly called Gods corrivals. Here is another argument drawne from a comparison of things that bee like. Gods people must alone worship him, because they are linked to him, as a wife to her husband, unto whom alone she is bound: Therefore if his people forsake him, and betroth themselves unto idols, hee will undoubtedly give them a bill of divorcement, and they shall be no more espoused unto him.

*Visiting*] To visit, is not onely to punish the children for the fathers offences, but to take notice, and apprehend them in the same faults, by reason they are given over to commit their fathers transgressions, that for them they may bee punished. And this is the third reason drawne from the effects of Gods anger.

*Hate me*] It may be, this is a secret answer, the objection whereof is not here in expresse words set downe, but may bee thus framed: *What if we use Idols to inflame and excite in us a love and remembrance of thee?* The answer is this, by the contrary: *You may thinke that your use of idols kindleth in you a love of mee, but it is so farre from that, that all such as use them cannot choose but hate mee.*

*Shew mercy*] The fourth reason derived from the effects of Gods mercy to such as observe this commandement. Here may wee first observe, that God is more ready to shew mercy then to punish. *Psal.* 103. 8. *The Lord is full of compassion and mercy, slow to anger, and of great kindnesse.* vers. 17. *The loving kindnesse of the Lord, endureth for ever.* vers. 9. *Hee will not alway chide, neither keepe his anger for ever.* Secondly, we may not surmise, that this excellent promise is made to every one particularly, who is borne of faithfull parents. For godly *Isaac*, had godlesse *Esau* to his sonne; and godlesse *Saul*, had godly *Ionathan*.

*The negative part.*

*Thou shalt neither worship false gods, nor the true God with false worship.*

Many things are here forbidden.

1. The representation of God, by an image. For it is a lye. *Habak.* 2. 18. *What profiteth the image? for the maker thereof hath made it an image, and a teacher of lies.* Zach. 10. 2. *The idols have spoken vanitie.* Ier. 10. 8. *The stocke is a doctrine of vanity.* The Elib. Councel in the 39. Canon hath this Edict. *We thought it not meete to have images in Churches, lest that which is worshipped and adored, should bee painted upon walles.* Clem. booke 5. ad Iacob. Dom. *That serpent by others is wont to speake these words: We in honour of the invisible God, are accustomed to adore visible images, the which out of all controversie is very false.* *Augustine* in his Treatise upon the 112. Psalme.

The images also of the crosse, and of Christ crucified, and of the Saints ought to be abolished out of Churches, as the brazen Serpent was. 2 *King.* 18. 4. *Hezekiah* is commended for breaking in pieces the brazen serpent to which the children of Israel did then burne incense. This did *Hezekiah*, albeit at the first this serpent was made by the Lords appointment. *Numb.* 21. 8. and was a type of Christs passion. *Iohn* 3. 14. *Origen* in his 7. booke against *Celsius*. *Wee permit not any to adore Iesus upon the altars in images, or upon Church-wals: because it is written, Thou shalt have none other gods but mee.*

*Epiphanius*, in that Epistle which he wrote to *Iohn* Bishop of Ierusalem, saith, *It is against the custome of the Church, to see any image hanging in the Church, whether it be of Christ, or any other Saint, and therefore even with his owne hands rent hee asunder the vaile, wherein such an image was painted.*

Some object the figure or signe, which appeared to *Constantine*, wherein hee should overcome: but it was not the signe of the crosse (as the Papists doe triflingly imagine) but of Christs name: for the thing was made of these two Greeke letters ☧ conjoyned together. *Euseb.* in the life of *Constant.* booke 1. chap. 32. 25.

Neither serve the Cherubims, which *Salomon* placed in the temple, for the defence of

images:

images: for they were onely in the holy of holiest, where the people could not see them. And they were types of the glory of the Messiah, unto whom the very angels were subject: the which we have now verified in Christ.

If any man reply, that they worship not the image, but God in the image: let him know, that the creature cannot comprehend the Image of the Creator; and if it could, yet God would not be worshipped in it, because it is a dead thing: yea, the worke of mans hands, *not of God*: and therefore is more base then the smallest living creature, of which wee may lawfully say, it is the *worke of God*. This evinceth, that no kinde of divine worship belongeth to an image, either simply or by relation, whatsoever the sophisticall Schoole-men jangle to the contrary.

If any man be yet desirous of images, hee may have at hand the preaching of the Gospel, a lively Image of Christ crucified. Gal. 3.1. *O foolish Galatians, who hath bewitched you, that ye should not obey the truth, to whom Iesus Christ before was described in your sight, and among you crucified?* The like may be said of the two Sacraments. And that saying of Clemens is true, in his fifth booke of Recognit. *If you will truly adore the image of God, doe good unto man, and yee shall worship his true image: for man is the image of God.*

II. The least approbation of idolatry. Hos. 13. 2. *They say one to another whilest they sacrifice a man, let them kisse the calves.* Now a kisse, is an externall signe of some allowance of a thing. Gen. 48. 10.

Therefore it is unlawfull to bee present at Masse, or any idolatrous service, though our mindes be absent. 1 Cor. 6. 20. *Yee are bought with a price, therefore glorifie God in your body, and in your spirits, which are Gods,* Rom. 11. 4. *What saith the Scripture? I have reserved unto my selfe seven thousand men, which have not bowed their knee to Baal.* Euseb. 8. booke c. 3. *The Martyrs, when they were haled unto the temple of Idols, cryed out, and with a loud voyce in the middest of their tortures testified, that they were not idolatrous sacrificers, but professed and constant Christians, rejoycing greatly that they might make such a confession.*

That which may bee objected of *Naaman* the Syrian, who worshipped in the temple of *Rimmon*, is thus answered: that he did it not with purpose to commit idolatry, but to performe that civil obeisance which he was wont to exhibit to the Kings Majesty. 2 King. 5. 17, 18.

And for this cause, are utterly forbidden all such dauncing professions, playes, and such feasts, as are consecrated to the memoriall, and honour of idols. Exod. 32. 6. *They rose up the next day in the morning, and offered burnt offerings, and brought peace offerings: also the people sate them downe to eate and drinke, and rose up to play.* 1 Cor. 10. 7. *Neither be ye idolaters as some of them were, as it is written, &c.* And *Paul* (1 *Cor.* 8. 4. to the end) earnestly dehorteth the Corinthians from sitting at table in the idols temple; albeit they *knew that an idoll is nothing in the world.* Tripartite hystory, booke 6. chap. 30. *Certaine souldiers of Iulian refused to adore, as the custome was, the Emperours banner, in which were painted the images of Iupiter, Mercury, and Mars: others bring againe the rewards, which they, after they had burned incense on an altar in the Emperours presence, had received: crying, that they were Christians, and would live and dye in that profession: and as for their former fact, it was of ignorance: yea, though they had polluted hands with idolatry of the Painyms, yet they (yet) kept their conscience cleane.*

III. All reliques and monuments of idols: for these, after the idols themselves are once abolished, must be raced out of all memory. Exod. 23. 13. *Ye shall make no mention of the name of other gods, neither shall it be heard out of thy mouth.* Isai. 30. 22. *And ye shall pollute the covering of the image of silver, and the rich ornament of the images of gold, and cast them away as a menstruous cloth, and thou shalt say unto it, Get thee hence.*

IV. Society with infidels, is here unlawfull which serveth not only to maintaine concord, but also to joyne men in brotherly love. Of this society there are many branches.

The first, is mariage with infidels. Gen. 6. 2. *The sonnes of God saw the daughters of men that they were faire, and they tooke them wives of all that they liked.* Mal. 2. 11. *Iudah hath transgressed, and an abomination is committed in Israel, and in Ierusalem: for Iudah hath defiled the holinesse of the Lord, which he loved, and hath married the daughters of a strange God.* Ezra 9. 14. *Should wee returne to breake thy Commandements, and joyne in affinity with the people of such abomination?* 2 King. 8. 18. *He walked in the wayes of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and he did evill in the sight of the Lord.*

The second, is the league in warre: namely, a mutuall confederacy to assist one another in the same warre, and to have one and the same enemies. This is sundry wayes impious: I. If it be unlawfull to crave assistance of Gods enemies, it is likewise unlawfull to indent with them, that we will assist them. II. It obscureth Gods glory, as though hee himselfe, either would not, or could not ayde his Church. III. It is a thousand to one left wee bee infected with their idolatry, and other impieties. IV. It endangereth us to bee made partakers of their punishments, 2 *Chron.* 19. 2. *And Iehu the sonne of Hanani the Seer, went out to meete him, and said to King Iehoshaphat, wouldest thou helpe the wicked, and love them that hate the Lord? therefore for this thing is the wrath of the Lord upon thee.*

The third, is traffique: as when a man wittingly and willingly, doth, in hope to enrich himselfe, make sale of such things as he knoweth must serve to an idolatrous use. This con-

demneth all thoſe marchants, which tranſport wares to idolaters, and ſell them frankincenſe, waxe, cloath, or other ſuch things as helpe them in the ſervice of their idols.

The fourth, is triall of ſuites in law before Iudges which are infidels, when Chriſtian courts may be frequented: but if they cannot, and we have to deale with infidels, we may appeale to infidels. 1 Cor. 6.6. *Brother goeth to law with brother, and that under infidels.* Act. 25.11. *Paul appealeth to Cæſar.*

The fifth, is the worſhipping of the beaſt, and receiving his marke. Reu. 14. 9. *If any man worſhip the beaſt, and his Image, and receive the marke in his forehead or in his hand.* verſ. 10. *The ſame ſhall drinke of the wine of the wrath of God.* This beaſt is the Church of Rome, I meane not that old, but this new Rome, now no better then an hereticall and apoſtaticall Synagogue.

VI. Will-worſhip, when God is worſhipped with a naked and bare good intention, not warranted by the Word of God. Coloſſ. 2.23. *Which things indeed have a ſhew of wiſedome in voluntary religion, and humblineſſe of mind, and in not ſparing the body: neither have they it in eſtimation to ſatisfie the fleſh.* 1 Sam. 13.9,10. *And Saul ſaid, Bring a burnt offering to me, and peace offerings: and he offered a burnt offering. And as ſoone as he had made an end of offering the burnt offering, behold, Samuel came,* and verſe 13. *ſaid to Saul, Thou haſt done fooliſhly, thou haſt not kept the Commandement of the Lord thy God, which hee commanded thee.* Hitherto may we adde Popiſh ſuperſtitions in ſacrifices, meates, holidayes, apparell, temporary and bead-ridden prayers, indulgences, auſtere life, whipping, ceremonies, geſtures, gate, converſation, pilgrimage, building of altars, pictures, Churches, and all other of that rabble.

To theſe may bee added conſort in muſicke in divine ſervice, feeding the eares, not edifying the minde. 1 Cor. 14.15. *What is it then? I will pray with the ſpirit, but I will pray with the underſtanding alſo, I will ſing with the ſpirit, but I will ſing with the underſtanding alſo. Iuſtinus Martyr* in his booke of Chriſtian queſtions and Anſ. 107. *It is not the cuſtome of the Churches, to ſing their meeters with any ſuch kind of inſtruments, &c. but their manner is onely to uſe plaine ſong.*

Laſtly, monaſticall vowes, which. I. repugne the Law of God: as that unchaſt vow of ſingle life, and proud promiſe of poverty doe plainely evince: *For he that laboureth not, muſt not eate,* 2 Theſ. 3.10. *And it is better to marry, then to burn in luſt.* 1 *Cor.* 7.9. II. They are greater then mens nature can performe: as in a ſingle life, to liye perpetually chaſt. III. They diſanull Chriſtian liberty, & make ſuch things neceſſary, as are indifferent. IV. They renue Iudaiſme. V. They are Idolatrous, becauſe they make them parts of Gods worſhip, and eſteem them as meritorious. VI. Hypocriſie, which giveth to God painted-worſhip, that is, if you regard outward behaviour, great ſincerity; if the inward and hearty affections, none at all. Mat. 15.7. *Hypocrites, well hath Eſaias propheſied of you, ſaying, This people commeth neere me with their mouth, and honoreth me with their lips, but their heart is farre from me.* Pſal. 10.4. *The wicked man is ſo proud, that he ſeeketh not for God.*

The effects of hypocriſie are theſe: 1. To ſeeke the pompe and glory of the world, and by all meanes to enrich it ſelfe, notwithſtanding it make a glorious ſhew of the ſervice of God. 2. It is ſharpe ſighted, and hath Eagles eyes to obſerve other mens behaviour, when in the regarding its owne, it is as blind as a beetle. 3. To be more curious in the obſervation of ancient traditions, then the ſtatutes and Commandements of almighty God. 4. To ſtumble at a ſtraw, and skip over a blocke, that is, to omit ſerious affaires, and hunt after trifles, *Matth.* 23.4,5. To doe all things that they may bee ſeene of men, *Matth* 6.5.

Popiſh faſting, is meere hypocriſie: becauſe it ſtandeth in the diſtinction of meates, and it is uſed with an opinion of merit.

Externall abſtinence from meates, without internall and ſpirituall faſting from ſinne, and unlawfull deſires. *Iſai.* 58.5,6. *Is this ſuch a faſt as I have choſen, that a man ſhould afflict his ſoule for a day, and bow downe his head as a bulruſh, and lye downe in ſackecloth and aſhes? wilt thou call this a faſting, or an acceptable day unto the Lord? Is not this the faſting that I have choſen, to looſe the bands of wickedneſſe, to take off the heavy burdens, and to let the oppreſſed goe free, and that ye breake every yoke?*

VII. Contempt, neglect, and intermiſſion of Gods ſervice. Reve. 3.15,16. *I know thy workes, that thou art neither cold, nor hot, I would thou wereſt cold or hot. Therefore becauſe thou art luke warme, and neither cold nor hot, it will come to paſſe that I ſhall ſpew thee out of my mouth.*

VIII. Corrupting of Gods worſhip and that order of government, which hee hath ordained for his Church: the which is done when any thing is added, detracted, or any way, againſt his preſcript, mangled. Deut. 12.32. *Every thing which I command you, that do: neither adde to it, nor detract from it.* This condemneth that Popiſh elevation of bread in the Lords Supper, and the adminiſtration of it alone to the people without wine, together with that fearefull abomination of the Maſſe.

By this wee may learne to reject all Popiſh traditions. Mat. 15.9. *In vaine doe they worſhip me, teaching for doctrines, mens precepts.* Now it is manifeſt, that all popiſh traditions, they either in their owne nature, or others abuſing of them, ſerve as well to ſuperſtition and falſe worſhip, as to enrich that covetous and proud Hierarchie: whereas the Scriptures contained in the old and New Teſtament, are all-ſufficient, not onely to confirme doctrines, but alſo to reforme manners. 1 *Tim.* 3. *v.* 16. *The whole Scripture is given by inſpiration of God, and*

is

*is profitable to teach, to improove, and to correct, and to instruct in righteousnesse: that the man of God may be absolute, being made perfect unto all good worke.*

The Romish Hierarchie is here also condemned, from the Parratour to the Pope: the government whereof is an expresse image of the old Romane Empire, whether we consider the regiment it selfe, or the place of the Empire, or the large circuit of that government. Rev. 13.15. *And it was permitted to him, to give a spirit to the image of the beast, so that the image of the beast should speake, and should cause, that as many as would not worship the image of the beast, should be killed.*

IX. A religious reverence of the creature, when wee attribute more unto it then wee ought. Revel. 22.8. *When I had heard and seene, I fell downe to worship before the feet of the Angel, which shewed mee these things: but hee said unto mee, See thou doe it not, for I am thy fellow-servant.* Acts 10.25. *As Peter came in, Cornelius met him, and fell downe at his feet, and worshipped him: but Peter tooke him up, saying, Stand up, for even I my selfe am a man.*

If then it bee so hainous a thing to reverence the creature; much more, to pray unto it, whether it be Saint or Angel. Rom. 10.14. *How shall they call upon him in whom they have not beleeved.* Matth. 4.10. *Thou shalt worship the Lord thy God, and him onely shalt thou serve.*

Neither might wee pray unto Christ, unlesse, as he is man, so he were also God: for we direct not our worship unto the humanitie considered by it selfe, but to the Deitie, to which the humanitie is knit by an hypostaticall union.

This teacheth us plainly, that invocation of any creature is unlawfull: for we must pray to them, that are able to know the secrets of the heart, and discerne the wisedome of the spirit: now none is able to doe that, but such a nature as is omnipotent. Rom. 8.27. *Hee that searcheth the hearts, knoweth what is the meaning of the spirit: for hee maketh request for the Saints according to the will of God.*

Nevertheless, such as are Saints indeed are to bee honoured by an approbation of Gods gifts in them, and by an honourable mention of them, and also by imitation of their manners and lives, being as patternes for us to walke after.

X. Worship of divels: I. Magique, which is a mischievous Art, Accomplishing wonders by Satans assistance. For it is appropriate to God to doe miracles; for hee alone, both beyond, and against the course of nature, doth wonderfull things. Now the instruments which God useth in producing miracles, are onely they, who doe in the true Church of God, make profession of the faith. Mark. 16.17. *These signes shall follow them that beleeve.*

Albeit the divels cannot worke miracles, yet may they effect mervailes or wonders, A and that, not by making a new thing, which before was not at all: but rather by mooving, transporting, and applying naturall things diversly, by causing a thin body (as the ayre) to be thicke and foggie, and also by bewitching the senses of men.

The foundation of Magique is a covenant with Satan.

A *covenant* with Satan is such a contract, by which Magitians have mutually to doe with the divell. In this observe:

*The originall of this mutuall contract:* I. Satan maketh choice of such men to be his servants as are by nature either notorious bad persons or very silly soules. II. He offereth unto them B divers meanes, either by other Magitians, or by some bookes written by such: Satanicall meanes I call those, which are used in the producing of such an effect, to the which they neither by any expresse rule out of Gods Word, nor of their owne nature, were ever ordained. Such are obscure words, words of the Scripture wrested, and abused, to the great contumely and disgrace of the Lord God; holy, or rather unholy water, sieves, seales, glasses, images, bowings of the knee, and such like divers gestures. III. When the wicked see these meanes offered unto them, they presently are not a little glad, and assuredly beleeve, that in those things there is vertue to work wonders by. IV. They declare this their Satanicall C confidence, by their earnest endevour, practising, and abusing the meanes. Then the divell is at their elbowes, being thus affected, that he may both assist them, and shew them divers trickes of his legerdemaine, because he alone doth by meanes, voide of all such vertue, effect that which his wicked instrument intended.

Againe, observe *Satans counterfeiting of God.*

Hee is Gods Ape, and taketh upon him as though hee were God. I. As God hath his Word, his Sacraments, and Faith due unto him, so the divell hath certaine words of his owne, and to seale them unto the wicked, he annexeth certaine signes, namely, characters, gestures, sacrifices, &c. as it were Sacraments, D that both he may signifie his divellish pleasure to his Magitians, and they againe testifie their Satanicall both obedience and confidence to him. II. As God heareth such as call upon, trust in, and obey him; so the divell is greatly delighted with magicall ceremonies and invocations, because by them God is dishonoured, and he magnified: therefore, if God cut him not short, hee is ready prest to assist such, as shall use such ceremonies or invocations.

The covenant is either Secret, or Expresse.

*Secret*, or implicite, when one doth not expressely compact with Satan, yet in his heart alloweth of his meanes; assuredly and upon knowledge beleeving, that if such meanes were used, there might indeed that great

wonder be wrought which he desired.

*Expresse*, when one doth not onely put his confidence in Satan, but covenanteth with him upon this condition, that he, giving himselfe wholly over to the divell, may againe, by observing certaine ceremonies, accomplish his desire.

Magique, is either divining, or working.

Divining, whereby things to come are foretold by the helpe of the divell. Now of Predictions, some are done with meanes: others without.

Predictions done with meanes, are these:

I. Sooth-saying, which is divination by the flying of birds, Deut. 8. 10.

II. The kind of divination, which is, by looking into beasts entrals. Ezec. 21. 21. *The King of Babel, &c. consulted with idols, and looked in the liver.*

III. Necromancy, or conjoring: by which the divell, in the forme of some dead man, is sought unto for counsell. 1 Sam. 28. 11. *Then said the woman, Whom wilt thou I call up unto thee? And he said, Call up Samuel unto me.* v. 13. *Then said he unto her, Feare not, but what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.* v. 14. *Then said he unto her, what fashion is he of? and shee answered, An old man commeth up lapped in a mantle. And Saul knew that it was Samuel, and he enclined his face to the ground, and bowed himselfe. And Samuel said to Saul, why hast thou disquieted me, to bring me up? Then Saul answered; I am in great distresse: for the Philistims make warre against me, &c.* This *Samuel*, was not that true Prophet of God, who annointed *Saul* King over Israel: for 1. the soules of the Saints departed, are farre from the divels clawes and dominion. 2. That good *Samuel*, if it had bin hee indeed, would never have permitted *Saul* to worship him. 3. Hee saith to wicked *Saul*, to morrow shalt thou be with me. *v.* 14. Neither could this be a bare illusion, and, as I may say, legerdemaine of the Witch, for hee plainely foretold *Sauls* destruction, which an ignorant woman could not know, much lesse durst shee constantly avouch any such matter to the King: it remaineth then, that this *Samuel*, was a meere illusion of Satan.

Divining without meanes, is called Pythonisme: when such as are possessed with an uncleane spirit, use immediately the helpe of the same spirit, to reveale secrets. Act. 16. 16. *A certaine maide having a spirit of divination, met us, which gate her master much vantage with divining.* Esa. 29. 4. *Thy voyce shall be out of the ground, like him that hath a spirit of divination, and thy talking shall whisper out of the dust.*

Magique operative or working, hath two parts: Iugling, and Inchantments.

Iugling, whereby, through the divels conveyance, many great and very hard matters, are in shew effected. Exod. 7. 10, 11, 12. *Aaron cast forth his rod before Pharoah, and before his servants, and it was turned into a serpent: then Pharoah called also for the Wisemen, and Sorcerers, and those charmers also of Egypt did in like manner with their enchantment: for they cast downe every man his rod, and they were turned into serpents: but Aarons rod devoured their rods.*

Enchantment or charming, is that, whereby beasts, but especially young children, and men of riper yeeres, are by Gods permission infected, poysoned, hurt, bounden, killed, and otherwise molested; or contrarily, somerimes cured of Satan, by mumbling up some few words, making certaine characters and figures, framing circles, hanging amulets about the necke, or other parts, by hearbes, medicines, and such like trumpery, that thereby the punishment of the faithlesse may be augmented, in reposing their strength upon such rotten staves, and the faithfull may be tried, whether they will commit the like abomination. Psal. 58. 4. *Their poyson is even like the poyson of a serpent: like the deafe adder that stoppeth his eare, which heareth not the voyce of the Inchanter, though he be most expert in charming.* Eccl. 10. 11. *If the serpent bite when he is charmed, &c.*

Thus have we heard Magique described out of Gods Word; the which how common it is as yet, in those especially which are without God in the world, and whom Satan by all meanes strongly deludeth, the lamentable experience which many men, and most places have thereof, can sufficiently proove unto us. And surely, if a man will but take a view of all popery, he shall easily see, that a great part of it is meere Magique.

They which spread abroad by their writing or otherwise, that Witches are nothing else, but melancholicke doting woman, who through the divels delusion, suppose that they themselves doe that, which indeed the divell doth alone: albeit they endeavour cunningly to cloake this sinne, yet by the same meanes they may defend murther, adultery, and what other sinne soever.

II. Those which doe consult with Magitians, doe also worship the divell; for they revolt from God to the divell, howsoever they plaster up their impiety with untempered morter, that they seeke Gods helpe, though by the meanes of Magitians, 1 Sam. 28. 13. *The woman said to Saul, I saw Gods ascending from the earth.* Levit. 20. 6. *If any turne after such as worke with spirits, and after Sooth-sayers, to goe a whooring after them, then will I set my face against that person, and will cut him off from among his people.* Isai. 8. 19, 20. *When they shall say to you, enquire at them which have a spirit of divination, and at the Soothsayers, which whisper and murmure. Should not a people enquire at their God? from the living to the dead? to the law, and to the testimony?*

The affirmative part.

*Thou shalt worship God in spirit and truth.* Ioh. 4. 24. *God is a Spirit, & they that worship him, must worship him in spirit and truth.* For so soone as any man beginneth to worship God after an

overthwart

overthwart and unlawfull manner, hee then adoreth an idoll, howsoever hee seemeth to colour his impietie. *Paul* therefore, Rom. 1. 23. saith, that *such as worshipped the creature, and turned the glory of the incorruptible God, to the similitude of a corruptible man, did forsake the Creator.* verse 25. and 1. Cor. 10. 20. *Those things which the Gentiles sacrifice, they sacrifice to divels, and not unto God.*

To this part therefore appertaineth such things, as respect the holy and solemne service of God.

I. The true and ordinary meanes of Gods worship; as calling vpon the name of the Lord by humble supplication, and heartie thanksgiving: and the Ministery of the Word and Sacraments. Act. 2. 41, 42. *They that gladly received his word, were baptized: and the same day there were added to the Church about three thousand soules. And they continued in the Apostles doctrine, & fellowship, & breaking of bread, and of prayers.* 1. Tim. 2. 1. *I exhort you especially, that prayers & supplications be made for all men, for Kings, and all in authoritie.* Act. 20. 7. *The first day of the weeke, the Disciples beeing come together to breake bread, Paul preached unto them, ready to depart on the morrow, and continued the preaching unto midnight.* Tertul. Apolog. chap. 39. *Wee come into the assembly and congregation, that with our prayers, as with an armie, we might compasse God. This kinde of violence offered to God, is acceptable to him. If any man so offend, that he must be suspended from the publike place of prayer, and holy meetings, all approoved Elders sit in judgement, beeing advanced to this honour, and not by bribes, but by their good report, &c.* reade the rest. The like hath *Iust. Martyr* in his Oration to the Emperour *Anton. Pius.*

II. An holy use of the meanes. First, in the ministers, who ought to administer all things belonging to Gods worshippe, according to his word. Matth. 28. 20. *Teaching them to observe all things, which I have commanded.* 1. Cor. 11. 23. *I have receeived of the Lord that, which also I have delivered.* Secondly, in the rest of the assembly: whose duty is in praying unto God, in hearing the word preached and read, and in receiving the Sacraments, to behave themselves outwardly; in modestie, and without offence. 1. Cor. 14. 40. *Let all things be done honestly, and by order*; Inwardly, they must take heede, that their hearts bee well prepared to serve God. Eccles. 4. 17. *Take heede to both thy feet, when thou entrest into the house of God, &c.* and chap. 5. 1. *Be not rash with thy mouth, nor let thine heart bee hasty to utter a thing before God.* Having confidence of his mercy, together with a contrite and repentant heart for all their sinnes. Heb. 4. 2. *The word that they heard profited not, because it was not mixed with faith in those that heard it.* Psal. 26. 6. *I will wash mine hands in innocencie, O Lord, and so compasse thine altar.*

III. The helpes and furtherances of the true worship, are two; Vowes, and Fasting: and they are not to bee taken, as the worship of God it selfe. For we may not obtrude any thing to God, as good service, and as though it did bind the conscience, except hee have ordained it for that end and purpose.

A vow in the New Testament, is a promise to God, with a full intent to observe some corporall and externall duties, which a Christian hath on his owne accord, without injunction, imposed upon himselfe, that hee may thereby the better bee excited unto repentance, meditation, sobrietie, abstinence, patience, and thankefulnesse towards God. Gen. 28. 20. *Then Iacob vowed a vow, saying, If God will bee with mee, and will keepe me in this journey which I go, and will give me bread to eate, and cloathes to put on, so that I come againe to my fathers house in safety: Then shall the Lord be my God, and this stone which I have set up as a pillar, shall be Gods house, and of all that thou shalt give me, I will give the tenth to thee.*

In vowing, We have these things to observe: 1. We must not vow that which is unlawfull. 2. We ought not to vow the performance of that, which is contrary to our vocation. 3. Vowes must be of that which we can doe. 4. They must bee farre from so much as a conceit of merit, or worship of God. 5. We must so performe our vowes, as that they encroch not upon the libertie of conscience which Christ hath given us: and therefore looke how the probable causes thereof doe remaine, or are taken away, so accordingly stands our libertie in keeping a vow. Deut. 23. 18. *Thou shalt neither bring the hire of a whoore, nor the price of a dogge, into the house of the Lord thy God, for any vow.* verse 21. *When thou shalt vow a vow unto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee: but when thou abstainest from vowing, it shall be no sinne unto thee, &c.* verse 23. Psal. 66. 14. *I will pay my vowes which my lippes have promised.*

Fasting, is when a man perceiving the want of some blessing, or suspecting and seeing some imminent calamity upon himselfe, or other, abstaineth not onely from flesh for a season, but also from all delights and sustenance, that hee thereby may make a more diligent search of his owne sinnes, and offer most humble prayers unto God, that hee would withhold that, which his anger threatned; or bestow upon us some such good thing as we want. Math. 9. 15. *Can the children of the marriage chamber mourne, so long as the bridegroome is with them?* 1. Cor. 7. 5. *Defraud not one another, except for a time, that ye may the better fast & pray.* Ioel 1. 12. *Wherefore even now, saith the Lord, bee ye turned unto me, with all your heart, with fasting and prayer.* verse 17. *Rent your hearts, and not your garments, and turne unto the Lord your God; for he is gracious & mercifull long suffering, & of great kindnes, that he might repet him of his evil.* v. 15.

*Blow the trumpet in Sion, sanctifie a fast, call a solemne assembly.* v.16. *Gather the people, sanctifie the congregation, gather the Elders, assemble the children, and those that suck the breasts. Let the bridegroome go forth of his chamber, & the bride out of her bride chamber.* ver. 17. *Let the Priests the ministers of the Lord weepe betweene the porch and the altar, and let them say, Spare thy people O God, &c.*

A fast is sometime private, sometimes publike. 2. Chron. 20. 3. *Iehoshaphat feared, and set himselfe to seeke the Lord, and proclaimed a fast throughout all Iudah.* Hest. 4. 16. *Fast ye for me, and neither eate nor drinke for the space of three dayes and nights, I also and my maides will fast.*

A fast, is either for one day alone, or for many dayes together. Each of them, is, as occasion serveth, an abstinence from meat at dinner alone, or supper alone, or both dinner and supper. Iud. 20. 23. *The children of Israel had gone up and wept before the Lord unto the evening, &c.* Dan. 10. 3. *I Daniel was in heavinesse for three weekes of daies, I ate no pleasant bread, neither came flesh nor wine in my mouth, &c.*

IV. Leagues of amitie among such as truly feare God according to his word, are lawfull: as contracts in matrimonie, league in war, especially if the warre be lawfull, and without confidence in the power of man. 2. Chr. 19. 2. Mal. 2. 11.

To these may bee added, that covenant which the magistrate and people make among themselves, and with God; for the preservation of Christian religion. 2. Chr. 15. 12. *And they made a covenant to seeke the Lord God of their fathers with all their heart, and with all their soule, &c.* v. 14. *And they sware unto the Lord with a loud voyce, and with shouting, and with trumpets, and with cornets.*

## CHAP. XXII.

### *Of the third Commandement.*

THE third commandement concerneth the glorifying of God in the affaires of our life, out of the solemne service of God.

*Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his name in vaine.*

*The Resolution.*

*Name*] This word properly signifieth Gods title: here figuratively it is used for any thing, whereby God may be knowne, as men are by their names: so it is used for his word, works, judgements. Act. 9. 15. *He is an elect vessell, to convey my name among the Gentiles.* Psal. 8. 1. *O Lord our GOD, how great is thy name through all the world! which setteſt thy glory above the heavens.*

*Take*] That is, usurpe: this word is translated from precious things, which may not bee touched without license. And in truth men which are no better then wormes creeping on the earth, are utterly unworthy to take, or as I may say, touch the sacred name of God with minde, or mouth: nevertheless God of his infinite kindnesse permitteth us so to doe.

*In vaine*] Namely, for no cause, nor matter, and upon each light and fond occasion.

*For*] The reason of this commandement is taken from the penaltie annexed. Hee that abuseth Gods name, is guilty of sinne before Gods judgement seate: and therefore is most miserable. Psal. 32. 1, 2. *Blessed is the man whose iniquitie is forgiven, and whose sinne is covered: blessed is the man to whom God imputeth not sinne.*

*Guiltlesse*] That is, hee shall not bee unpunished.

*The negative part.*

*Thou shalt not bereave God of that honour that is due unto him.*

Here is included each severall abuse of any thing, that is used in the course of our lives, out of the solemne service of God.

I. Perjury, when a man performeth not that, which as he meant in his heart, hee sware to doe, Math. 5. 33. *Thou shalt not forsweare thy selfe, but performe thine oath to the Lord.*

Perjury containeth in it foure capitall sins, 1. Lying. 2. False invocation on Gods name, because a forswearer calleth on God to confirme a lie. 3. Contempt of Gods threatnings, that hee will most grievously punish perjury 4. A lie in his covenant with God: for the forswearer bindeth himselfe to God, and lieth unto God.

II. To sweare that which is false. This is to make God like to the devill. Iohn 8. 44. *Ye are of your father the devill, & when he speaketh a lie, he speaketh of himselfe, because he is a lyer & the father of lies.* Zach. 5. 4. *It shall enter into the house of him, that sweareth falsely by my name.*

III. To sweare in common talke. Math. 5. 37. *Let your communication be yea, yea, and nay, nay: for whatsoever is more then these, commeth of evill.*

IV. To sweare by that which is no God. Mat. 5. 34, 35. *But I say unto you, sweare not at all, neither by heaven, for it is Gods throne: neither by the earth, for it is his footstoole, neither by Hierusalem, for it is the city of the great King.* 1. Kings 19. 2. *Iesabel sent a messenger to Elias, saying, Thus doe the Gods, and so let them deale with me, if I by to morrow this time, make not thy life, as is the life of every one of them.* Ier. 12. 16. *They taught my people to sweare by Baal.* Ier. 5. 7. *Thy sonnes forsake mee, and sweare by them which are no Gods.*

This place condemneth that usuall swearing by the masse, faith, and such like *Matth.* 23. 22. *He that sweareth by heaven, sweareth by Gods throne, and him that sitteth thereon.*

But for a man to sweare by Christs death, wounds, blood, and other parts of his, is most horrible: and is as much, as to crucifie Christ againe with the Iewes, or account Christs members, as God himselfe.

V. Blasphemie, which is a reproch against God;

God; and the leaſt ſpeech that ſavoureth of contempt to his majeſty. Lev.24.15,16. *Whoſoever curſeth his God, ſhall beare his ſinnes. And he that blaſphemeth the name of the Lord, ſhall be put to death.* 2 King.19.10. *So ſhall ye ſay to the king of Iudah: let not thy God deceive thee, in whom thou truſteſt, ſaying, Ieruſalem ſhall not be given into the hand of the king of Aſſur.* Ajax in the Tragedy, hath this blaſphemous ſpeech, that every coward may overcome, if he have God on his ſide: as for him, he can get the victory without Gods aſſiſtance. That ſlye taunt of the Pope is likewiſe blaſphemous, wherein he calleth himſelfe *the ſervant of Gods ſervants:* when as in truth, he maketh himſelfe Lord of lords, and God ſubject to his vaine fantaſie.

VI. Curſing our enemies: as, Goe with a vengeance: or, the divell goe with thee. Or, our ſelves; as, I would I might never ſtirre: or, as God ſhall judge my ſoule, &c. To this place we may referre the execrations of *Iob* 3. *Ierem.* 15.

VII. To uſe the name of God careleſſely in our common talke: as, when wee ſay, good God how ſlow art thou! good Lord where haſt thou bin! O Ieſus! or Ieſus God! &c. Phil.2.10. *At the name of Ieſus ſhall every knee bow, of things in heaven, things in earth, and things under the earth.* Eſay 45.23. *Every knee ſhall bow unto mee, and every tongue ſhall ſweare by mee.*

VIII. Abuſing Gods creatures: as, when we either deride the workemanſhip of God, or the manner of working: againe, when we debaſe the excellency of the worke, obſcure Gods good gifts in our brother, or diſcommend ſuch meats as God hath ſent us to eate: finally, when as we in the uſe and contemplation of any of Gods creatures, give not him the due praiſe and glory. 1 *Cor.*10.31. *Whether ye eate or drinke, or whatſoever yee doe elſe, ſee that ye doe all to the glory of God.* Pſalme 19.1. *The heavens declare the glory of God, and the firmament ſheweth his handy worke.*

IX. Lots, as when we ſearch what muſt be (as they ſay) our fortune by dice, bones, books, or ſuch like. For we are not to uſe lots, but with great reverence: in that the diſpoſition of them immediately commeth from the Lord, and their proper uſe is to decide great controverſies. Prov. 16.33. *The lot is caſt into the lap, but the whole diſpoſition thereof is in the Lord.* Pro.18.18. *The Lot cauſeth contentions to ceaſe, and maketh a partition among the mightie.* For this cauſe the land of Canaan was divided by lots. *Ioſh.* 14. and 15. chapters. By which alſo both the high Prieſts, and the Kings were elected: as *Saul*; 1 *Sam.* 10. and *Matthias* into the place of *Iudas Iſcariot*, *Act.*1.26.

X. Superſtition, which is an opinion conceived of the works of Gods providence: the reaſon whereof, can neither be drawne out of the word of God, nor the whole courſe of nature. As for example: that it is unluckie for one in the morning to put on his ſhooe awry, or to put the left ſhooe on the right foot: to ſneeze in drawing on his ſhooes; to have ſalt fall toward him; to have an Hare croſſe him; to bleed ſome few drops of blood; to burne on the right eare. Againe, that it is contrarily good lucke, to finde old yron, to have drinke ſpilled on him, for the left eare to burne, to pare our nailes on ſome day of the weeke, to dreame of ſome certaine things. The like ſuperſtition, is to ſurmiſe that beaſts may be tamed by verſes, prayers, or the like; That the repetition of the Creede, or the Lords prayer, can infuſe into hearbs a facultie of healing diſeaſes. *Deut.* 18. 11. Here alſo is Palmeſtry condemned, when by the inſpection of the hand, our fortune is foretold.

Theſe and ſuch like, albeit they have true events, yet are we not to give credence unto them: for God permitteth them to have ſuch ſucceſſe, that they which ſee and heare ſuch things, may be tried, and it may appeare what confidence they have in God. *Deut.*13.

XI. Aſtrologie, whether it be in caſting of nativities, or making Prognoſtications. This counterfeit Art is nothing elſe, but a meere abuſe of the heavens, and of the ſtars. 1. The twelve houſes, which are the ground of all figures, are made of the fained ſignes of a ſuppoſed Zodiacke, in the higheſt ſpheare commonly called the *firſt Mooveable:* and therefore to theſe houſes a man cannot truly aſcribe any influence or vertue. 2. This art ariſeth not from experience; becauſe the ſame poſition of all ſtarres never happeneth twice: and if it did, yet could there not be any obſervation made from thence, becauſe the efficacie and influence of the ſtarres is confuſedly mixed both in the ayre and in the earth, as if all hearbs were mingled together in one veſſell. 3. This art withdraweth mens minds from the contemplation of Gods providence, when as they heare, that all things fall out by the motion, and poſition of the ſtarres. 4. Starres were not ordained to fore-tell things to come, but to diſtinguiſh dayes, moneths, and yeeres. Gen.1. 14. *Let there be lights in the firmament of the heaven, to ſeparate the day from the night: and let them bee for ſignes, and for ſeaſons, and for daies, and for yeeres.* 5. Eſa. 47.13. *Thou art wearied in the multitude of thy counſels: let now the Aſtrologers, the ſtar-gazers, and Prognoſticators ſtand up and ſave thee from theſe things, that ſhall come upon thee.* verſe 14. *Behold they ſhall be as ſtubble: the fire ſhall burne them, &c.* Dan. 2.2. *The King commanded to call the Inchanters, Aſtrologers, Sorcerers, and Chaldeans, to ſhew the King his dreame.* Act.19.10. *Many of them which uſed curious arts, brought their bookes, and burned them before all men.* 6. Aſtrologicall predictions are converſant about ſuch things, which either ſimply depend on the meere will and diſpenſation of God, and not on the heavens: or elſe ſuch, as depending upon mans free-will, are altogether contingent:

and therefore can neither be fore-ſeene, nor fore-told. 7. It is impoſſible by the bare knowledge of ſuch a cauſe, as is both common to many, and far diſtant from ſuch things as it worketh in, preciſely to ſet downe particular effects: but the ſtars are common cauſes of thoſe which are done upon earth, and alſo farre remote: and therefore a man can no more ſurely foretell what ſhall enſue by the contemplation of the ſtarres, then hee which ſeeth an hen ſitting, can tell what kinde of chicken ſhall be in every egge.

*Queſt.* Have then the ſtarres no force in inferiour things?

*Anſwer.* Yes undoubtedly, the ſtarres have a very great force, yet ſuch as manifeſteth it ſelfe onely in that operation which it hath in the foure principall qualities of naturall things namely, in heate, cold, moyſture, and drineſſe; and therefore in altering the ſtate, and diſpoſition of the ayre, and in diverſly affecting compound bodies, the ſtarres have no ſmall effect. But they are ſo farre from enforcing the will to doe any thing, that they cannot ſo much as give unto it the leaſt inclination. Now to define how great force the ſtars have, it is beyond any mans reach. For albeit, the effects of the Sunne, in the conſtitution of the foure parts of the yeere, are apparent to all, and the operation of the Moone not very obſcure; yet the force and nature both of planets and fixed ſtarres, which are to us innumerable, are not ſo manifeſt. Therefore ſeeing man knoweth onely ſome ſtarres, and their only operation, and not all with their forces, it cannot be, that he ſhould certainly fore-tell future things, although they did depend on the ſtarres. For what if the poſition of ſuch and ſuch certaine ſtarres, doe demonſtrate ſuch an effect to enſue? may not the aſpects of ſuch as thou yet knoweſt not, hinder that, and produce the contrary?

*Queſtion.* Is then the uſe of Aſtrologie utterly impious?

*Anſw.* That part of Aſtrology, which concerneth the alteration of the ayre, is almoſt all both falſe and frivolous; and therefore in a manner all predictions grounded upon that doctrine are meere toyes, by which the ſilly and ignorant people are notably deluded. As for that other part of Aſtrology, concerning Nativities, revolutions, progreſſions, and directions of Nativities, as alſo that which concerneth election of times, and the finding againe of things loſt, it is very wicked; and it is probable, that it is of the ſame brood with implicite and cloſe Magique. My reaſons are theſe: I. The word of God reckoning Aſtrologers amongſt Magitians, adjudgeth them both to one and the ſame puniſhment. II. But the Aſtrologer ſaith, hee fore-telleth many things, which, as he ſaid, come to paſſe: be it ſo: but how, I demand? and by what meanes? He ſaith by Art: but that I deny. For the precepts of his Art will appeare to ſuch as reade them not with a prejudicate affection, very ridiculous. Whence then, I pray you, doth this curious diviner fore-ſhew the truth, but by an inward and ſecret inſtinct from the divell? This is *Auguſt:* opinion, in his 5. booke, and 7. chap. of the City of God. *If we weigh all theſe things,* ſaith he, *wee will not without cauſe beleeve, that Aſtrologers, when they doe wonderfully declare many truths, worke by ſome ſecret inſtinct of evill ſpirits, which deſire to fill mens braines with erroneous and dangerous opinions of ſtarry deſtinies, and not by any Art, derived from the inſpection and conſideration of the Horoſcope, which indeed is none.*

XII. Popiſh conſecration of water and ſalt, to reſtore the minde unto health and to chaſe away divels. The reformed *Miſſal.* pag. 96.

XIII. To make jeſts of the Scripture phraſe. Eſay 66. 2. *I will looke even to him that is poore, and of a contrite ſpirit, & which trembleth at my words.* We have an example of ſuch ſcoffing in the Tripart. hiſt. chapter 39. booke 6. *The heathen did grievouſly oppreſſe the Chriſtians; and inflicted ſometimes upon their bodies corporal puniſhments. The which when the Chriſtians ſignified unto the Emperour, hee diſdained to aſſiſt them, and ſent them away with this ſcoffe: You are to ſuffer injuries patiently, for ſo yee are commanded of your God.*

XIV. Lightly to paſſe over Gods judgements, which are ſeene in the world. Mat. 26. 34. *Verily, verily, I ſay unto thee, this night before the cocke crow, thou ſhalt deny me thrice.* v. 35. *Peter ſaid unto him, Though I ſhould die with thee, I will not deny thee.* Luk. 13. 1, 2, 3. *There was a certaine man preſent at the ſame ſeaſon, that ſhewed him of the Galileans, whoſe blood Pilate had mingled with their owne ſacrifices. And Ieſus anſwered, and ſaid unto them: Suppoſe ye that theſe Galileans were greater ſinners, then all the other Galileans, becauſe they have ſuffered ſuch things? I tell you nay: but except ye amend your lives, ye ſhall likewiſe periſh.*

XV. A diſſolute converſation. Mat. 5. 16. *Let your light ſo ſhine before men, that they ſeeing your good works, may glorifie your Father which is in heaven.* 2. Sam. 12. 14. *Becauſe that by this deed, thou haſt made the enemies of the Lord to blaſpheme, the childe that is borne unto thee, ſhall ſurely die.*

The affirmative part.

*In all things give God his due glory.* 1. Cor. 10. 31. To this appertaine:

I. Zeale of Gods glory above all things in the world beſides. Numb. 25. 8. *When Phineas the ſonne of Eleazar ſaw it, he followed the man of Iſrael into his tent: and thruſt them both thorow: to wit, both the man of Iſrael, and the woman through her belly.* Pſal. 69. 9. *The zeale of thine houſe hath eaten me up, and the reproaches of the ſcornefull have fallen upon me.*

II. To uſe Gods titles onely in ſerious affaires, and that with all reverence. Deut. 28. 58. *If thou wilt not keepe and doe all the words of this law (that are written in this booke) and feare*

this

*this glorious and feareſull name,* THE LORD THY GOD. Romanes 9. 5. *Of whom are the fathers, and of whom, concerning the fleſh, Chriſt came, who is God over all, bleſſed for ever, Amen.*

III. An holy commemoration of the creature, whereby we, in the contemplation and admiration of the dignitie and excellency thereof, yeeld an approbation when we name it, and celebrate the praiſe of God, brightly ſhining in the ſame. Pſal. 64. 9,10. *And all men ſhall fee it, and declare the worke of God, and they ſhall underſtand what he hath wrought: but the righteous ſhall be glad in the Lord, and truſt in him: and all that are upright of heart, ſhall reioyce.* Luk. 2. 18,19. *And all they that heard it, wondered at the things that were told them of the ſhepheards: but* Mary *kept all theſe things, and pondered them in her heart.* Ier. 5. 22. *Feare yee not me, ſaith the Lord? or will ye not be afraid at my preſence, which have placed the ſands for the bounds of the ſea, by the perpetuall decree, that it cannot paſſe it? and though the waves thereof rage, yet can they not prevaile, though they roare, yet can they not paſſe over it.*

IV. An oath, in which we muſt regard: 1. How an oath is to be taken. 2. How it is to be performed. In taking an oath, foure circumſtances muſt be obſerved.

I. The matter or parts of an oath: the parts are in number foure. 1. Confirmation of a truth. 2. Invocation of God alone as a witneſſe of the truth, and a revenger of a lye. 3. Confeſſion, that God is a revenger of perjury when he is brought in as a falſe witneſſe. 4. A binding over unto puniſhment if we uſe deceit.

II. The forme. We muſt ſweare. 1. truly, leſt we forſweare. 2. Iuſtly, leſt we ſweare to that which is wicked. 3. In judgement, leſt we ſweare raſhly, or for a trifle. *Ier.* 4. 2. *Thou ſhalt ſweare, the Lord liveth, in truth, in iudgement, and righteouſneſſe.* Eſa. 48. 1. *Which ſweare by the name of the Lord, and make mention of the God of Iſrael, but not in truth nor in righteouſneſſe, &c.* Therefore the oath of drunken, furious, and franticke men, alſo oathes of children, they doe not impoſe an obſervation of them, but by law are no oathes.

III. The end, namely, to confirme ſome neceſſary truth in queſtion. *Hebr.* 6. 16. *Men ſweare by him that is greater then themſelves: and an oath for confirmation, is among them an end of all ſtrife.* I call that a neceſſary truth, when ſome doubt, which muſt neceſſarily bee decided, can none other way be determined, then by an oath: as when Gods glory, our neighbours ſafety and credit; a mans owne neceſſitie and faithfulnes is in queſtion. Rom. 1. 9. *God is my witneſſe (whom I ſerve in my ſpirit in the Goſpel of his Son) that without ceaſing I make mention of you.* 2 Cor. 2. 23. *I call God for a record unto my ſoule, that to ſpare you, I came not as yet unto Corinth.* IV. The divers kinds or ſorts of oathes. An oath is publike or private.

A Publike, when the Magiſtrate, without any perill to him that ſweareth, doth upon juſt cauſe exact a teſtimony under the reverence of an oath.

A private oath is, which two or more take privately. This, ſo that it be ſparingly and warily uſed, is lawfull. For if in ſerious affaires, and matter of great importance, it be lawfull in private to admit God as a Iudge, why ſhould he not as well be called to witneſſe? Againe, the examples of holy men ſhew the practiſe of private oathes, as not unlawfull *Iacob* and *Laban* confirmed their covenant one with another by oath; the like did *Booz* in his contract with *Ruth.*

B To this place may be added an *aſſeveration,* the which albeit it be like an oath, yet indeed is none, and it is nothing elſe but an earneſt aſſertion of our meaning, the name of a creature being ſometime uſed. Such was Chriſts aſſertion, *Verily, verily, I ſay unto you.* And *Pauls, I call God to record in my ſpirit.* Where is both an oath and aſſeveration. 1 *Cor.* 15. 31. *By our reioycing which I have in Ieſus Chriſt, I die daily.* 1 Sam. 20. 3. *Indeed as the Lord liveth, and as thy ſoule liveth, there is but a ſtep betweene mee and death.* And ſurely, in ſuch a kinde of aſſeveration there is great equitie: for albeit it be unlawfull to ſweare by creatures, leſt Gods honour and power ſhould be attributed unto them: yet thus farre may we uſe them in an C oath, as to make them pledges, and as it were cogniſances of Gods glory.

The performance of an oath, is on this manner: If the oath made, be of a lawfull thing, it muſt be performed, be it of much difficulty, great dammage, or extorted by force of him that made it. Pſal. 15. 4. *He that ſweareth to his hinderance, and changeth not, hee ſhall dwell in Gods tabernacle.* Yet may the Magiſtrate, as it ſhall ſeeme right and convenient, either annihilate or moderate ſuch oathes.

Contrarily, if a man ſweare to performe things unlawfull, and that by ignorance, error, or infirmitie, or any other way, his oath is to be recalled. For wee may not adde ſinne unto ſinne. 1 Sam. 25. 21. *And David ſaid, Indeed I have kept all in vaine, that this fellow had in the wilderneſſe, &c.* verſe 22. *So and more alſo doe God unto the enemies of David: for ſurely I will not leave of all that hee hath, by the dawning of the day, any that piſſeth againſt the wall.* v. 33. *David ſaid, Bleſſed be thy counſell, and bleſſed be thou, which haſt kept me this day from comming to ſhed blood, and that mine hand hath not ſaved mee.* 2 Sam. 19. 23. *David* promiſeth that *Shimei* ſhould not die: but 1 *King.* 28. 9. *David* ſaith to *Salomon, Though I ſweare ſo, yet thou ſhalt not count him innocent, but cauſe his hoarehead to goe downe to the grave with blood.*

V. Sanctification of Gods creatures and ordinances, the which is a ſeparation of them to an holy uſe. Thus ought we to ſanctifie our meats and drinks, the works of our calling, and marriage bed.



LIBRARY OF THE UNION THEOLOGICAL SEMINARY. NEW YORK.

The meanes of this ſanctification are two: Gods word, and prayer. 1 Tim. 4. 4. *All which God hath created is good, and nothing muſt be rejected, if it be received with thankſgiving: for it is ſanctified by the word and prayer.*

By the word we are inſtructed; firſt, whether God alloweth the uſe of ſuch things, or not: ſecondly, we learne after what holy manner, in what place, at what time, with what affection, and to what end we muſt uſe them, Heb. 11. 6. *Without faith it is impoſſible to pleaſe God.* Pſalme 116. 24. *Thy teſtimonies are my delight, they are my counſellers.* Ioſh. 22. 19, 20. 1 Sam. 15. 23.

Prayer, which ſanctifieth, is petition and thankeſgiving.

By petition, we obtaine of Gods majeſty, aſſiſtance by his grace, to make an holy uſe of his creatures, and ordinances. Coloſſ. 3. 17. *Whatſoever ye ſhall doe in word or deed, doe all in the name of the Lord Ieſus, giving thanks to God even the Father by him.* 1 Samuel 17. 45. *Then ſaid David to the Philiſtime, Thou commeſt to mee with a ſword, and with a ſpeare, and with a ſhield: but I come to thee in the name of the Lord of Hoſts, the God of the Hoſt of Iſrael, whom thou haſt railed upon.* Mich. 4. 5. *We muſt walke in the name of the Lord our God, for ever and ever.* Here may wee obſerve prayer made upon particular occaſion. 1. For a proſperous journey. Act. 21 5. *When the dayes were ended, we departed, and went our way, and they all accompanied us with their wives and children, even out of the city: and wee kneeling downe on the ſhore, prayed, &c.* 2. For a bleſſing upon meats at the table. Ioh. 6. 11. *Then Ieſus tooke the bread, and when hee had given thanks, he gave it to his Diſciples, and his Diſciples to them, that were ſet downe: and likewiſe of the fiſhes as much as they would.* Act. 27. 35. *He tooke bread and gave thanks to God in preſence of them all, and brake it, and began to eate.* 3. For iſſue in child-birth. This did *Anna.* 1 Sam. 1. 12. And *Zachary*, Luk. 1. 13. 4. For good ſucceſſe in buſineſſe, Gen. 24. 12. *Abrahams* ſervant prayed.

Thankſgiving is the magnifying of Gods name, even the Father through Chriſt, for his grace, aide, and bleſſing in the lawfull uſe of the creatures. Phil. 4. 6. *In all things let your requeſts be ſhewed unto God in prayer and ſupplication, and giving of thankes.* 1 Theſſ 5. 18. *In all things give thanks: for this is the will of God, in Chriſt toward you.* This we may reade uſed. 1. after meate, Deut. 8. 10. *When thou haſt eaten and filled thy ſelfe, thou ſhalt bleſſe the Lord thy God, for the good land which he hath given thee.* 2. After the loſſe of outward wealth. *Iob* 1. 21. *And Iob ſaid, Naked came I out of my mothers wombe, and naked ſhall I returne again: the Lord hath given, and the Lord hath taken away, bleſſed be the name of the Lord for evermore.* 3. For deliverance out of ſervitude. Exod. 18. 10. *Iethro ſaid, Bleſſed be the Lord, who hath delivered you out of the hands of the Egyptians, and out of the hand of Pharaoh, who alſo hath delivered the people from under the hand of the Egyptians.* 4. For children. Gen. 29. 35. *Shee conceived againe, and bare a ſonne, ſaying, now I will praiſe the Lord, therefore ſhee called his name Iudah.* 5. For victory. 2 Sam. 22. 1. *And David ſpake the words of this ſong unto the Lord, what time the Lord had delivered him out of the hands of all his enemies, and out of the hand of Saul, and ſaid, The Lord is my rocke, and my fortreſſe, &c.* 6. For good ſucceſſe in domeſticall affaires, *Abrahams* ſervant. Gen. 24. 48. *Bleſſed the Lord of his maſter Abraham.*

## CHAP. XXIII.

### *Of the fourth Commandement.*

THE fourth Commandement concerneth the Sabbath, namely, that holy time conſecrated to the worſhip and glorifying of God. The words are theſe:

*Remember the Sabbath day to keepe it holy: ſixe dayes ſhalt thou labour, and doe all thy worke: but the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt do no manner of worke; thou, nor thy ſonne, nor thy daughter, thy man-ſervant, nor thy maid, nor thy beaſt, nor thy ſtranger that is within thy gates. For in ſixe daies the Lord made the heaven and the earth, the ſea, and all that in them is, and reſted the ſeventh day: therefore the Lord bleſſed the ſeventh day, and hallowed it.*

*The Reſolution.*

*Remember*] This clauſe doth inſinuate, that in times paſt there was great neglect in the obſervation of the Sabbath: and would that all degrees and conditions of men ſhould prepare themſelves to ſanctifie the ſame: eſpecially thoſe that be governours of families, incorporations and cities, to whom this commandement is directed.

*To keepe it holy*, or, *to ſanctifie it*] To ſanctifie, is to ſever a thing from common uſe, and to conſecrate the ſame to the ſervice of God. Here are deſcribed the two parts of this commandement: the firſt whereof, is reſt from labour: the ſecond, ſanctification of that reſt.

*Sixe daies*] Theſe words containe a cloſe anſwer to this objection. It is much to ceaſe from our callings one whole day. The anſwer (together with a firſt reaſon to inforce the ſanctification of the Sabbath) is in theſe words, which is taken from the greater to the leſſe: *If I permit thee to follow thy calling, ſixe whole dayes, thou maieſt well, and muſt leave one onely to ſerve mee.*

*But the firſt is true. Therefore the ſecond.*

The firſt propoſition is wanting: the ſecond, or aſſumption of theſe words, *Sixe dayes, &c.* The concluſion is the commandement it ſelfe.

Here may wee ſee, that God hath given us free liberty to worke all the ſixe dayes. The which freedome no man can annihilate. Nevertheleſſe, upon extraordinary occaſions, the Church of God is permitted to ſeparate one

day

day or more of the fixe, as neede is, either to fasting, or for a solemne day of reioycing for some benefit receiued, *Ioel* 2.15.

*The seauenth day*] The second reason of this commandement is taken from the end thereof.

*If the Sabbath were consecrated to God and his seruice; wee must that day abstaine from our labours.*

*But it was consecrated to God and his seruice:*

The assumption is in these words, (*the seauenth day, &c.*) where we must note, that God alone hath this priuiledge, to haue a Sabbath consecrated unto him: and therefore all holy daies dedicated to whatsoeuer either Angell or Saint, are unlawfull: howsoeuer the Church of *Rome* haue imposed the obseruation of them upon many people.

*In it thou shalt doe*] This is the conclusion of the second reason, illustrated by a distribution from the causes. *Thou, thy son, thy daughter, thy seruant, thy cattell, thy stranger, shall cease that day from your labours.*

*Any worke*] That is, any ordinary worke of your callings, and such as may bee done the day before, or left well vndone till the day after. Yet for all this, wee are not forbidden to performe such works euen on this day, as are both holy, and of present necessity.

Such are those workes, which doe upon that day preserue and maintaine the seruice and glory of God, as I. A Sabbath dayes journey. Acts 1.12. *Which is neere to Hierusalem, containing a Sabbath dayes journey.* II. The killing and dressing of sacrificed beasts in the time of the Law. Matth.12.5. *Haue yee not read in the law, how that on the Sabbath daies the Priests in the Temple breake the Sabbath, and are blamelesse?* III. Iourneyes unto the Prophets, and places appointed unto the worship of God. 2 King. 4.23. *Hee said, why wilt thou goe unto him this day? it is neither new Moone nor Sabbath day.* Psal. 84.7. *They goe from strength, to strength, till every one appeare before God in Zion.*

Such also are the works of mercy, whereby the safety of life or goods is procured: as that which *Paul* did. Act.20.9. *As Paul was long preaching, Eutychus ouercome with sleep, fell downe from the third loft, and was taken up dead: But Paul went down and laid himselfe upon him, & imbraced him saying, Trouble not your selues: for his life is in him.* v.12. *And they brought the boy aliue, and they were not a little comforted.* II. To helpe a beast out of a pit. Luk.14.5. *Which of you shall haue an oxe, or an asse falne into a pit, and will not straightway pull him out on the Sabbath day?* III. Prouision of meate and drinke. Math.12.1. *Iesus went through the corne on the Sabbath day, and his Disciples were an hungred, and began to pluck the eares of corne, and to eate.* In prouision wee must take heed that our cookes, and household seruants breake not the Sabbath. The reason of this is framed from the lesse to the greater, out of that place, 2 Sam.23.15. *David longed, and said. Oh that one would giue me to drink of the water of the well of Bethlehem, which is by the gate.* vers. 16. *Then the three mighties brake into the host of the Philistims, & drew water out of the well of Bethlehem that was by the gate, and tooke and brought it to David, who would not drinke thereof, but powred it for an offering unto the Lord.* v.17. *And said, O Lord, be it far from me that I should do this: is not this the blood of the men that went in jeopardy of their liues? therefore would he not drinke*

The reason standeth thus, If *David* would not haue his seruants adventure their corporall liues for his prouision, nor drinke the water when they had prouided it, much lesse ought wee for our meates to adventure the soules of our seruants. IV. Watering of cattell. Luk. 13.15. *The Lord answered and said, thou Hypocrite, wil not any of you on the Sabbath daies loose his oxe or asse out of the stable, & bring him to the water?* Vpon the like present and holy necessitie, Physitians, upon the Sabbath day, may take a journey to visit the diseased. Mariners their voyage, Shepheards may tend their flocke, and Midwives may helpe women with childe. Mark.2.27. *The Sabbath was made for man, and not man for the Sabbath.*

*Within thy gates*] This word *gate*, signifieth by a figure jurisdiction and authority. Matth. 16.18. *The gates of hell shall not ouercome it.* Let this be a looking glasse, wherein all inholders, and entertainers of strangers may looke into themselues, and behold what is their dutie.

*For in fixe daies*] The third reason of this commandement is from the like example.

*That which I did, thou also must doe.*

*But I rested the seuenth day, and hallowed it.*

*Therefore thou must doe the like.*

God sanctified the Sabbath, when hee did consecrate it to his seruice; men sanctifie it, when they doe worship God in it. In this place we are to consider the Sabbath, how farre forth it is ceremoniall, and how farre forth Morall.

The Sabbath is ceremoniall, in respect of the strict obseruation thereof, which was a type of the internall sanctification of the people of God and that is, as it were, a continuall resting from the worke of sinne. Exod.31.13. *Speake thou also unto the children of Israel, and say, Notwithstanding keepe ye my Sabbath: for it is a signe betweene me & you in your generations, that yee may know that I the Lord doe sanctifie you.* The same is recorded, Ezech.20.12.

It signified also that blessed rest of the faithfull, in the Kingdome of heaven. Isai. 66 23. *From moneth to moneth, and from Sabbath to Sabbath, shall all flesh come to worship before me, saith the Lord.* Heb.4.8 9.10. *If Iesus had giuen them a rest, &c.*

The Sabbath is likewise ceremoniall, in that it was obserued the seuenth day after the creation of the world, and was then solemnized with such ceremonies. Num.28.9. *But on the Sabbath day ye shall offer two lambs of a yeer old,*

*without spot, and two tenth deales of fine flowre for a meate offering, mingled with oyle, and the drinke offering thereof,* v. 10. *This is the burnt offering of every Sabbath, beside the continuall burnt offering and drinke offering thereof.*

But now in the light of the Gospel, and the Churches professing the same, the ceremony of the Sabbath is ceased. Col. 2. 16. *Let no man condemne you in meat and drinke, or in respect of an holy day, or of the new Moone, or of the Sabbath.* v. 17. *Which are but shadowes of things to come, but the body is Christ.* The observation of the Sabbath was translated by the Apostles from the seventh day, to the day following. Act. 20. 7. *The first day of the weeke, the Disciples being come together to breake bread, Paul preached to them.* 1 Cor. 16. 1, 2. *Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so doe ye also; every first day of the weeke, let every one of you put aside by himselfe, and lay up as God hath prospered him, that then there be no gatherings when I come.* This day, by reason that our Saviour did upon it rise againe, is called the Lords day. Revel. 1. 10. *I was ravished in the spirit on the Lords day.*

The observation of the Sabbath thus constituted by the Apostles, was nevertheless neglected of those Churches, which succeeded them, but after was revived and established by Christian Emperours, as a day most apt to celebrate the memory of the creation of the world, and to the serious meditation of the redemption of mankinde, *Leo* and *Anton. Edict.* of Holy dayes.

The observation of the Sabbath, is morall, in as much as it is a certen seventh day, which preserveth and conserveth the ministery of the word, and the solemne worship of God, especially in the assemblies of the Church. And in this respect we are upon this day, as well enjoyned a rest from our vocations, as the Iewes were. Esa. 58. 13. *If thou turne away thy foot from the Sabbath from doing thy will on mine holy day: and call my Sabbath a delight, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne wayes, &c.*

Finally, it is morall, in that it freeth servants and cattell from their labours, which on other dayes doe service to their Owners.

*The affirmative part.*

*Keepe holy the Sabbath day.* This we doe, if we cease from the workes of sinne, and of our ordinary calling; performing those spirituall workes which wee are commanded in the second and third commandements.

I. To arise earely in the morning, that so we may prepare our selves to the better sanctifying of the Sabbath ensuing. This preparation consisteth in private prayers, and taking account of our severall sinnes. Mark. 1. 35. *In the morning very early before day, Iesus arose and went into a solitary place, and there prayed. The day following was the Sabbath, when he preached in the Synagogues.* 39. Exod. 32. 5, 6. *Aaron proclaimed, saying, To morrow shall be the holy day of the Lord: so they rose up the next day early in the morning.* Ecclesiastes 4. ver. last. *Take heed to thy feet when thou entrest into the house of God.*

II. To be present at publike assemblies, at ordinary houres, there to heare reverently and attentively the word preached and read, to receive the Sacraments, and publikely with the congregation, call upon and celebrate the name of the Lord. 1 Tim. 2. 1, 2, 3. Act. 20. 7. 2 King. 4 22, 23. Act. 13. 14, 15. *When they departed from Perga, they came to Antiochia, a Citie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe. And after the Lecture of the law and Prophets, the Rulers of the Synagogue sent unto them, saying, Yee men and brethren, if yee have any word of exhortation for the people, say on.*

III. When publike meetings are dissolved, to spend the rest of the Sabbath in the meditation of Gods Word, and his creatures, Psalm. 92. from the beginning to the ending. Act. 17. 11. *These were also more noble men then they which were at Thessalonica, which received the word with all readinesse, and searched the Scriptures daily, whether those things were so.* We must also exercise then the works of charitie, as to visite the sicke, give almes to the needy, admonish such as fall, reconcile such as are at jarre and discord among themselves, &c. Neh. 8. 12. *Then all the people went to eate and to drink, and to send away part, & to make great ioy.*

The negative part.

*Pollute not the Sabbath of the Lord.*

This is a grievous sinne. Math. 24. 20. *Pray that your flight be not in winter, nor on the Sabbath day.* Lam. 1. 7. *The adversaries saw her, and did mocke at her Sabbaths,* Levit. 19. 30. *Ye shall keepe my Sabbaths, and reverence my Sanctuary, I am the Lord.* In this part are these things forbidden.

I. The works of our calling, wherein if we doe ought, it must be altogether in regard of charity, and not in regard of our owne private commoditie.

II. Vnnecessary journeyes. Exod. 16. 29. *Tarry every man in his place, let no man goe out of his place the seventh day.* By this reason, the master of the family must that day remaine at home, to sanctifie the Sabbath with his household.

III. Faires upon the Sabbath day. Nehem. 13. 19. *When the gates of Ierusalem began to be darke before the Sabbath, I commanded to shut the gates, and charged that they should not be opened till after the Sabbath, and some of my servants set I at the gate, that there should no burthen be brought in on the Sabbath day:* reade vers. 15, 16, 17, 18.

IV. All kinde of husbandry, as plowing, sowing, reaping, mowing, bringing home harvest,

harveſt, and other the like. Exod. 34. 21. *In the ſeventh day ſhalt thou reſt, both in earing time, and in the harveſt ſhalt thou reſt.*

V. To uſe jeſts, ſports, banqueting, or any other thing whatſoever, which is a meanes to hinder or withdraw the mind from that ſerious attention, which ought to bee in Gods ſervice: for if the workes of our calling muſt not be exerciſed, much leſſe theſe, whereby the minde is as well diſtracted from Gods ſervice, as by the greateſt labour.

VI. An externall obſervation of the Sabbath, without the inward power of godlineſſe. Iſa. 1. 14, 15. *My ſoule hateth your new Moones, and your appointed feaſts, they are a burthen unto me, I am weary to beare them: and when you ſhall ſtretch forth your hands, I will hide mine eyes from you, and though you make many prayers, I will not heare: for your hands are full of blood,* 2 Tim. 3. 5. *Which have a ſhew of godlines but deny the force thereof: ſuch therefore avoyde.*

VII. The manifeſt prophanation of the Sabbath, in pampering the belly, ſurfetting, adultery, and other like prophaneneſſe; which is nothing elſe, but to celebrate a Sabbath to the divell, and not to God.

## CHAP. XXIV.

### *Of the fifth Commandement.*

HItherto wee have ſpoken of the Commandements of the firſt Table: now followeth the ſecond Table, which concerneth the love of our neighbour. Rom. 13. 9. *Thou ſhalt not commit adultery, thou ſhalt not kill, thou ſhalt not ſteale, thou ſhalt not beare falſe witneſſe, thou ſhalt not covet: and if there be any other Commandement, it is briefely comprehended in this ſaying, namely, thou ſhalt love thy neighbour as thy ſelfe.*

Our neighbour is every one, which is of our owne fleſh. Iſai. 58. 7. *When thou ſeeſt the naked, cover him, and hide not thy ſelfe from thine owne fleſh.*

The maner of loving, is ſo to love our neighbour as our ſelves, to wit, truly and ſincerely; when as contrarily, the true manner of loving God, is to love God without meaſure.

The ſecond Table containeth ſixe commandements: whereof the firſt, and in the order of the ten Commandements, the fift, concerneth the perſervation of the dignity and excellency of our Neighbour.

The words are theſe:

*Honour thy father, and thy mother, that they may prolong thy dayes in the Land, which the Lord thy God giveth thee.*

### *The Reſolution.*

*Honour*] This Word, by a figure, ſignifieth all that duty, whereby our neighbours dignity is preſerved, but eſpecially our Superiours. This dignity proceedeth of this, that every man beareth in him ſome part of the Image of God, if we reſpect the outward order and decency, which is obſerved in the Church and common-wealth. In the Magiſtrate there is a certaine image of the power and glory of God. Dan. 2. 37. *O King, thou art a King of kings, for the God of heaven hath given thee a kingdome, power, and ſtrength, and glory.* Hence it is, that Magiſtrates are called Gods. *Pſal.* 82. 1. In an old man is the ſimilitude of the eternity of God: in a father, the likeneſſe of his fatherhood. Matth. 23. 9. *And call no man your Father upon the earth: for there is but one, your Father which is in heaven.* In the man is the Image of Gods providence and authority. 1 Cor. 11. 7. *For a man ought not to cover his head, becauſe he is the image of the glory of God: but the woman is the glory of her husband.* Finally, in a learned man, is the likeneſſe of the knowledge and Wiſedome of God. Now therefore that perſon, in whom even the leaſt title of the image of God appeareth, is to be honoured and reverenced.

*Thy father*] By a figure, we muſt here underſtand all thoſe that are our ſuperiours: as, Parents, and ſuch like of our kindred or alliance, which are to us in ſtead of parents: Magiſtrates, Miniſters, our Elders, and thoſe that doe excell us in any gifts whatſoever. The Kings of Gerar were called *Abimelech*, my father the King. Gen. 20. 2. Gen. 45. 8. *God hath made me a father unto Pharaoh, and Lord over all his houſe.* 1 Cor. 4. 15. *For though ye have ten thouſand inſtructers in Chriſt, yet have ye not many Fathers: for in Chriſt Ieſus I have begotten you.* 2 King. 5. 13. *But his ſervants came, and ſpake unto him, and ſaid, Father, if the Prophet had commanded thee a greater thing, wouldeſt thou not have done it?* 2 King. 2. 12. *And Eliſha ſaw it, and he cryed, My father, my father, the chariot of Iſrael, and the horſemen thereof.*

*And thy mother*] This is added, leſt wee ſhould deſpiſe our mothers, becauſe of their infirmities. Prov. 23. 22. *Obey thy father which hath begotten thee, and deſpiſe not thy mother when ſhe is old.*

Heere we are put in mind to performe due honour to our ſtepmothers, and fathers in law, as if they were our proper and naturall parents, Ruth 3. 1. and 5. *Afterward Naomi her mother in law ſaid unto her, My daughter, ſhall not I ſeeke reſt for thee, that thou mayeſt proſper? And ſhe anſwered her, All that thou biddeſt me, I will doe.* Exod. 18. 18. *But Moſes father in law ſaid unto him, The thing which thou doeſt is not well.* ver. 17. *Heare now my voyce, I will give thee counſell, and God ſhall be with thee,* verſ. 14. *So Moſes obeyed the voyce of his father in law, and did all that he had ſaid.* Mich. 7. 6. *For the ſonne revileth the father, the daughter riſeth up againſt her mother, the daughter in law, againſt her mother in law.*

*That they may prolong*] Parents are ſaid to prolong the lives of their children, becauſe they are Gods inſtruments, whereby their childrens lives are prolonged: for oftentimes the name of the action is attributed to the inſtru-

inſtrument, wherewith the action is wrought, Luk.16.9. *Make you friends with the riches of iniquity, that when yee ſhall want, they may receive you into everlaſting habitations.* 1 Tim.4. 16. *For in doing ſo, thou ſhalt both ſave thy ſelfe and them that heare thee.*

But parents doe prolong the lives of their children in commanding them to walke in the wayes of the Lord, by exerciſing juſtice and judgement. *Gen.* 18.19. For being become godly, they have the promiſe both of this life, and the life to come. 1 *Tim.*4.8.

Further, they effect the ſame thing by their prayers made in the behalfe of their children. Hereby it plainely appeareth, that the uſuall cuſtome of children ſaluting their parents, to aske them their bleſſings, is no light or vaine thing.

Moreover, in theſe words, the reaſon to moove us to the obedience of this commandement, is drawne from the end: which reaſon is alſo a promiſe, yea a ſpeciall promiſe, Eph. 6.2. *Honour thy father and thy mother, which is the firſt commandement with promiſe.* I ſay, *ſpecially* becauſe the promiſe of the ſecond Commandement is generall, and belongeth to all the reſt of the Commandements.

And God promiſeth long life not abſolutely, but ſo farre as it is a bleſſing. Eph. 6.3. *That it may bee well with thee, and that thou mayeſt live long on earth.* For wee muſt thinke that long life is not alwaya bleſſing, but that ſometime it is better to dye then to live. Iſai. 57.1. *The righteous periſheth, and no man conſidereth it in heart: and merciſull men are taken away, and no man underſtandeth that the righteous is taken away from the evill to come.*

But if at any time the Lord giveth a ſhort life to obedient children, he rewardeth them againe with eternall life in heaven, and ſo the promiſe faileth not, but changeth for the better.

*The affirmative part.*

*Preſerve the dignity of thy neighbour:*

Vnder this part is commanded:

Firſt, reverence towards all our Superiors: the actions whereof are; Reverently to riſe up before them when they paſſe by us. Levit. 19. 32. *Riſe up before the hoare head, and honour the perſon of the old man, and dread thy God: I am the Lord.* To meete them when they come towards us. Gen.18.2. *And he lifted up his eyes, and looked: and loe, three men ſtood by him, and when he ſaw them, he ran to meete them from the tent doore.* 1 King.2.19. *When Bathſheba came to ſpeake to King Salomon, the King roſe to meete her, and bowed himſelfe unto her.* To bow the knee, Mark.10.17. *And when he was gone out of the way, there came one running and kneeled to him,* Gen.18.2. *He ranne to meete them, and bowed himſelfe to the ground.* To ſtand by them when they ſit downe. *Gen.*18.18. *And he tooke butter and milke, and the calfe that he had prepared, and ſet before them, and ſtood himſelfe by them under the tree, and they did eate.* Exod. 18.13. *Now on the morrow, when Moſes ſate to judge the people, the people ſtood about Moſes from morning unto even.* To give them the chiefe ſeate, 1 *Kin.*2.19. *And he ſate downe on his throne, and he cauſed a ſeate to bee ſet for the Kings mother, and ſhee ſate downe at his right hand.* Luk.14.7,8,9. *He ſpake alſo a parable unto the gueſts, when he marked how they choſe out the chiefe roomes, and ſaid unto them, when thou ſhalt be bidden of any man to a wedding ſet not thy ſelfe downe in the chiefeſt place, leſt a more honourable man then thou be bidden of him, and he that had both him and thee, come and ſay to thee, Give this man roome, and thou then begin with ſhame to take the loweſt roome.* *Gen.*43.33. *So they ſate before him, the eldeſt according to his age, and the yongeſt according to his yonth, and the men marvailed among themſelves.* To let our ſuperiours ſpeake before us, Iob 32.6,7.17. To keepe ſilence in Courts and judgement-places, untill we be bidden to ſpeake, Act.24.10. *Then Paul after that the Governour had beckened unto him that he ſhould ſpeake, anſwered.* To give them ſuch their right and juſt titles, as declare our reverence when we ſpeake unto them, 1 *Pet.* 3.6. *As Sarah obeyed Abraham, and called him Lord: whoſe daughters ye are, whiles ye do well.* Mark.10.67. *Good maſter, what ſhall I doe, that I may poſſeſſe eternall life?* 20. *Then he anſwered, and ſaid unto him, Maſter, all theſe things have I obſerved from my youth.* 1 Sam.1.14,15. *And Eli ſaid unto her, How long wilt thou be drunke? Put away thy drunkennеſſe from thee: then Hannah anſwered and ſaid, Nay my Lord, but I am a woman troubled in ſpirit: I have drunke neither wine nor ſtrong drinke.*

Secondly, towards thoſe that be our ſuperiours in authority: and firſt, obedience to their Commandements. Rom.13.1. *Let every ſoule be ſubject to the higher powers.*

Wee are to bee admoniſhed to obedience: becauſe every higher power is the ordinance of God, and the obedience which wee performe thereto, God accepteth it as though it were done to himſelfe and to Chriſt. Rom, 13.2. *Whoſoever therefore, reſiſteth the power, reſiſteth the ordinance of God, and they that reſiſt, ſhall receive to themſelves judgement.* Col. 3.23. *And whatſoever yee doe, doe it heartily, as unto the Lord, and not unto men.* 24. *Knowing that of the Lord yee ſhall receive the reward of the inheritance: for yee ſerve the Lord Chriſt.* Obedience is to bee performed to our ſuperiours with diligence and faithfulneſſe. Gen.24.2. *Abraham ſaid unto his eldeſt ſervant of his houſe, which had the rule over all that he had: Put now thy hand under my thigh, and I will make thee ſweare by the Lord God of heaven, and God of the earth, that thou ſhalt not take a wife unto my ſonne of the daughters of the Canaanites, amongſt whom I dwell.* 10. *So the ſervant tooke tenne Camels of his maſters, and departed.* 12. *And hee ſaid, O Lord God of my maſter Abraham, I beſeech thee ſend mee good ſpeede this day,*

and

*and ſhew mercy unto my maſter Abraham.* 33. *Afterward the meate was ſet before him, but hee ſaid, I will not eate, untill I have ſaid my meſſage: And Laban ſaid, Speake on,* 56. *But he ſaid, Hinder me not, ſeeing the Lord hath proſpered my journey: ſend me away that I may goe to my maſter.* Gen. 31. 38. *This twenty yeares have I beene with thee, thine Ewes and thy Goates have not caſt their young, and the Rams of thy flocke have I not eaten.* 39. *Whatſoever was torne of beaſts, I brought it not unto thee, but made it good my ſelfe: of mine hand didſt thou require it, were it ſtolne by day, or ſtolne by night.* 40. *I was in the day conſumed with heate, and with froſt in the night, and my ſleepe departed from mine eyes.*

Furthermore, we muſt yeeld obedience to our ſuperiors: yea, although they bee cruell and wicked, but not in wickednesſe, 1 Pet. 2. 18. *Servants be ſubject to your maſters with all feare, not onely to the good and courteous, but alſo to the froward.* Act. 4. 19 *Whether it be right in the ſight of God, to obey you rather then God, judge yee.*

Subjection in ſuffering the puniſhments inflicted by our Superiors, Gen. 16. 6. *Then Abraham ſaid to Sarai, Behold thy maide is in thine hand, doe with her as pleaſeth thee: then Sarai dealt roughly with her: wherefore ſhe fled from her.* 9. *Then the Angell of the Lord ſaid unto her, Returne unto thy dame, and humble thy ſelfe under her hands.*

And although the puniſhment ſhould bee unjuſt, yet muſt we ſuffer it, untill we can get ſome lawfull remedy for the ſame. 1 Pet. 2. 19. *For it is thank-worthy, if a man for conſcience toward God endure griefe, ſuffering wrongfully.* 20. *For what praiſe is it, if when ye be buffeted for your faults, ye take it patiently? but and if when ye doe well yee ſuffer wrong, and take it patiently, this is acceptable to God.*

III. Thankefulneſſe: I. in our prayers. 1 Tim. 2. 1, 2. *I exhort you therefore, that firſt of all, ſupplications, prayers, interceſſions, and giving of thankes be made for all men, for Kings, and for all that bee in authority, that wee may leade a quiet and peaceable life, in all godlineſſe and honeſty.* II. In outward maintenance. 1 Tim. 5. 17. *Elders that rule well, are worthy of double honour.* Gen. 45. 9. *Haſte you and goe to my Father, and tell him, Thus ſaith thy ſonne Ioſeph, God hath made mee Lord over all Egypt, come downe to me, tarry not.* 10. *And thou ſhalt dwell in the land of Goſhen.* 11. *Alſo I will nouriſh thee there, for yet remaine five yeares of famine, leſt thou periſh through poverty, thou and thy houſhold, and all that thou haſt.*

Thirdly, towards thoſe that excell us in gifts: our duty is to acknowledge the ſame gifts, and ſpeake of them to their praiſe. 2 Cor. 8. 22, 23.

Fourthly, toward all our equals: to thinke reverently of them. Phil. 2. 3. *Let nothing be done through contention or vaine-glory, but in meekeneſſe of minde, let every man eſteeme other better then himſelfe.*

In giving honour, to goe one before another, and not in receiving it. Rom. 12. 10. *Submit your ſelves one to another in the feare of God.* To ſalute one another with holy ſignes, whereby may appeare the love which we have one to another in Chriſt. 1 Pet. 5. 14. *Greete one another with the kiſſe of love.* Rom. 16. 16. *Salute one another with an holy kiſſe.* Exod. 18. 7. *And Moſes went out to meete his father in law, and did obeyſance, and kiſſed him.* Ruth 2. 4. *And behold, Boaz came from Bethlehem, and ſaid unto the Reapers, the Lord be with you. And they anſwered, the Lord bleſſe thee.*

Fifthly, the duties of all Superiors towards their inferiours: I. Saving their place and dignity, to carry themſelves as brethren. Deut. 17. 20. *That his heart bee not liſted up above his brethren, and he turne not from the commandement, to the right hand or to the left.* Iob 31. 13. *If I did contemne the judgement of my ſervant, and of my maide.* 2 King. 5. 13. *And his ſervants came and ſpake unto him, and ſaid.* 14. *Then he went downe, and waſhed himſelfe ſeven times in Iordan, &c.* II. To ſhine before their inferiours by an enſample of a blameleſſe life. Titus 2. 2. *That the elder men be ſober, honeſt, diſcreete: ſound in faith, in love, and in patience.* 3. *The elder women likewiſe, that they be in ſuch behaviour, as becommeth holineſſe, not falſe accuſers, not given to much wine, but teachers of honeſt things.* 1 Pet. 5. 3. *Not as though yee were Lords, over Gods heritage, but that yee may be enſamples to the flocke.* Phil. 4. 9. III. To ſhew forth gravity joyned with dignity, by their countenance, geſture, deedes and words: for hereby they muſt grace the Image of God which they beare before their inferiors. Tit. 2. verſ. 3, 4, 5, 6, 7. Iob 29. 8. *The young men ſaw me, and hid themſelves, the aged aroſe and ſtood up.*

Sixthly, towards inferiors in obedience, that is, towards their ſubjects. 1. To rule them in the Lord, that they doe not offend. 1 Pet. 2. 13. *Submit your ſelves unto all manner ordinance of man for the Lords ſake, whether it bee unto Kings as unto ſuperiors.* 14 *or unto governors, as unto them that are ſent of the King for the puniſhment of evill doers, and for the praiſe of them that doe well.* Deut. 17. 19. *And it ſhall be with him* (namely the booke of the Law) *and he ſhall reade therein all the dayes of his life, that he may learne to feare the Lord his God, and to keepe all the words of this law, and theſe ordinances to doe them.* Col. 4. 1. *Ye maſters doe unto your ſervants that which is juſt and equall: knowing that ye alſo have a maſter in heaven.* 2. To provide ſuch things as ſhall be to the good of their ſubjects, whether they belong to the body or to the ſoule, Rom. 13. 4. *For he is the miniſter of God for thy wealth.* Iſai. 49. 23. *And Kings ſhall be thy nurſing Fathers, and Queenes ſhall be thy nurſes.* Pſalm. 123. 1. *Lord remember David with all his troubles.* 2. *Who ſware unto the Lord, and vowed unto the mighty God of Iacob,*

*ſaying,*

*ſaying.* 3. *I will not enter into the Tabernacle of mine houſe, nar come upon my pallet or bed.* 4. *nor ſuffer mine eyes to ſleepe, nor mine eye-lids to ſlumber.* 5. *untill I find out a place for the Lord, an habitation for the mighty God of Iacob.* 3. To puniſh their faults, the lighter by rebuking, the greater by correction, that is, by inflicting reall or bodily puniſhment.

There is an holy manner of puniſhing the guilty, whereunto is required: I. After diligent and wiſe examination is had, to be aſſured of the crime committed. II. To ſhew forth of Gods Word, the offence of the ſinne: that the conſcience of the offendor may bee touched. III. It is convenient to deferre or omit the puniſhment, if thereby any hope of amendment may appeare. Eccleſ.7.23. *Give not thy heart alſo to all the words that men ſpeake, leſt thou doe heare thy ſervant curſing thee,* 24. *For oftentimes alſo thine heart knoweth, that thou likewiſe haſt curſed others.* 1 Sam. 10.27. *But the wicked men ſaid, How ſhall he ſave us? ſo they deſpiſed him, and brought him no preſents; but he held his tongue.* IV. To inflict deſerved puniſhment, not in his owne name, but in Gods name, adding the ſame holily and reverently. Ioſh.7.19. *Then Ioſhua ſaid unto Achan, My ſonne, I beſeech thee, give glory to the Lord God of Iſrael, and make confeſſion unto him, and ſhew me now what thou haſt done, hide it not from me.* 20. *And Achan anſwered unto Ioſhua, and ſaid, Indeed I have ſinned againſt the Lord God of Iſrael, and thus have I done.* 25. *And Ioſhua, ſaid, In as much as thou haſt troubled us, the Lord ſhall trouble thee this day: and all Iſrael threw ſtones at him, and burned them with fire, and ſtoned them with ſtones.* V. and laſtly, When thou puniſheſt, ayme at this one onely thing, that the evill may be purged and amended, and that the offendor by ſorrowing for his ſinne, may unfainedly repent for the ſame. *Prov.*20.30. *The blewneſſe of the wound ſerveth to purge evill, and the ſtripes within the bowels of the belly.*

Seventhly and laſtly, there is a certaine duty of a man to be performed toward himſelfe, which is, that a man ſhould preſerve and maintaine with modeſty, the dignity, and worthineſſe, which is inherent in his owne perſon, Phil. 4. 8. *Furthermore, brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things pertaine to love, whatſoever things are of good report, if there be any vertue, or if there be any praiſe, thinke on theſe things.*

The negative part.

*Diminiſh not the excellency, or dignity which is in the perſon of thy neighbour.*

Hither are referred theſe ſinnes:

Firſt, againſt our Superiors: I. Vnreverent behaviour and contempt of them. The ſinnes hereof, are; deriding our ſuperiours. Gen.9.22. *And when Ham the father of Canaan ſaw the nakedneſſe of his father, he told his two brethren without.* Prov. 30. 17. *The eye that mocketh his father, and deſpiſeth the inſtruction of his mother, let the ravens of the valley picke it out and the yong Eagles eate it.* To ſpeake evill of, or revile our ſuperiors. Exod.21.17. *And he that curſeth his father or his mother, ſhall dye the death.*

II. Diſobedience, whereby we contemne their juſt commandements, Rom.1.30. *Diſobedient to Parents.* 2 *Tim.*3.2. The ſinnes hereof, are; To make contracts of marriage, without the counſell and conſent of the parents. Gen.6.2. *Then the ſonnes of God ſaw the daughters of men that they were faire, and they tooke them wives of all that they liked.* Gen.28.8,9. *And Eſau ſeeing that the daughters of Canaan diſpleaſed Iſaac his father, then went Eſau to Iſhmael, and tooke unto the wives which he had, Mahalath the daughter of Iſhmael, Abrahams ſonne, the ſiſter of Nabajoh, to be his wife.* The eye-ſervice of ſervants, Col.3.22. *Servants be obedient to them that are your maſters according to the fleſh, in all things, not with eye ſervice as men pleaſers, but in ſingleneſſe of heart, fearing God.* Eph.6.6. *Not with ſervice to the eye, as men pleaſers.* Anſwering againe, when they are reprehended. Tit.2 6. *Let ſervants be ſubject to their Maſters; and pleaſe them in all things, not anſwering againe.* Deceitfulneſſe and waſting their Maſters goods. *Tit.* 2. 10. *Neither pickers, but that they ſhew all good faithfulneſſe.* To flye from the power of their ſuperior. Gen.16.6. *Then Sarai dealt roughly with her, wherfore ſhe fled from her.* To reſiſt the lawfull authority of their ſuperiors, 1 *Pet.*1.20. To obey them in things unlawfull. *Act.* 4.19. To extoll themſelves above their betters: this is the ſinne of Antichriſt, 2 *Theſ.*2.3,4. *Which (man of ſinne) exalteth himſelfe againſt all that is called God.* Laſtly, the freedome of the Papiſts whereby they free children from the government of their parents: and ſubjects from the authority of their princes: ſo as they make it lawfull for them to plot and procure their death. 1 Sam.26.8,9. *Then ſaid Abiſhai to David, God hath cloſed thine enemy into thine hand this day: now therefore I pray thee, let me ſmite him once with a ſpeare to the earth, and I will not ſmite him againe: and David ſaid to Abiſhai, Deſtroy him not: for who can lay his hand on the Lords annointed, and be guiltleſſe.*

III. Ingratitude, and want of a loving affection towards parents, Matth.15.5,6. *But yee ſay, whoſoever ſhall ſay to father or mother, By the gift that is offered by me, thou maiſt have profit, though he honour not his father or mother, ſhall be free.* 1 Tim.5.4.

Secondly, we offend againſt our equals in preferring our ſelves before them, in talking or in ſitting downe, Matth.20.20. *Then came unto him the mother of Zebedeus children, with her ſonnes, worſhipping him, and deſiring a certaine thing of him.* 21. *And hee ſaid, What wouldeſt thou? And ſhee ſaid to him, Grant, that theſe my two ſonnes may ſit, the one at the right hand, and the other at the left hand, in thy kingdome.* 24. *and when the other ten heard this, they diſdained at the two brethren.*

Thirdly, toward our inferiours. I. Through negligence in governing them, and providing for their good estate. Hag. 1.4. *Is it time for your selves to dwell in your sieled houses, and this house to lye waste?* Dan.3.28. This condemneth those mothers, which put forth their children to be nursed, having both sufficient strength, and store of milke themselves to nurse them. 1 Tim.5.10. *If she have nourished her children.* II. By too much Gentlenesse and lenity in correcting them. 1 King. 1.5. *Then Adoniah the sonne of Haggith exalted himselfe, saying, I will be King.* 6. *And his father would not displease him from his childhood, to say, why hast thou done so?* 1 Sam. 2.22. *So Eli was very old, and heard all that his sonnes did unto all Israel, and how they lay with the women that assembled at the doore of the Tabernacle of the congregation.* 23. *And he said unto them: Why doe ye such things? for of all this people I heare evill reports of you.* 24. *Doe no more, my sonnes for it is no good report that I heare, namely, that ye make the Lords people to trespasse.* 25. *Notwithstanding they obeyed not the voyce of their father, because the Lord would slay them.* III. By overmuch cruelty and threatnings. Eph.6. 4. *And ye fathers provoke not your children to wrath.* 9. *And ye masters doe the same things unto them, putting away threatnings.*

Fourthly and lastly, a man offendeth against himselfe, when through his naughty behaviour, hee doth obscure and almost extinguish those gifts which God hath given him. *Matth.*25.26. Or contrarily, when he is proud and too wise in his owne conceit, Rom.12.3. *For I say, through the grace that is given unto mee, to every one that is among you, that no man presume to understand, above that which is meete to understand.*

## CHAP. XXV.

### *Concerning the sixt Commandement.*

THe sixth Commandement concerneth the preservation of our neighbours life.

The words are these:

*Thou shalt not kill.*

### *The Resolution.*

*Kill*] The part is here set for the whole, by a Synecdoche: for *killing* signifieth any kinde of endamaging the person of our neighbour.

The equity of this Commandement appeareth by this, that man is created after the likenesse of God, Gen. 9. 6. *He that sheddeth mans blood, by man shall his blood be shed: for in the image of God hath he made man.* Againe, all men are the same flesh. Isai.58. 7. *When thou seest the naked cover him, and hide not thy face from thine owne flesh.*

Neither ought we to bee ignorant of this also, that it is unlawfull for any private person, not called to that duty, to kill another; but a publike Officer may, that is, if hee bee warranted by a calling; so did *Moses*, Exod. 2. 12. *And he looked round about, and when he saw no man, he slue the Ægyptian, and hid him in the sand.* Act.7.25. *For he supposed his brethren would have understood, that God by his hand should give them deliverance.* And Phinehas, Numb.25.8. *And hee followed the man of Israel into the tent, and thrust them both through (to wit, the man of Israel and the woman) through her belly: so that the plague ceased from the children of Israel.* 11. *Phinehas the sonne of Eleazer, hath turned mine anger away from the children of Israel, while he was zealous for my sake among them: therefore I have not consumed the children of Israel in my jealousie.* And Elijah. 1 King.18.40. *And Elijah said unto them, take the Prophets of Baal, let not a man of them escape: and they tooke them, and Elijah brought them to the brooke Kishon, and slue them there.* And soldiers in battels waged upon just causes, 2 Chro.20.15. *Feare ye not, neither bee afraid of this great multitude: for the battell is not yours, but Gods.*

The negative part.

*Thou shalt neither hurt, nor hinder, either thine owne, or thy neighbours life.*

The sinnes then that are referred to this part are such, as are committed against our neighbour, or our selves.

Against our neighbour, are these following: I. In heart, as, 1. Hatred against him, 1 Ioh.3.15. *Who so hateth his brother, is a manslayer.* 2. Vnadvised anger. Mat.5.22. *I say unto you, whosoever is angry with his brother unadvisedly, is in danger of judgement.* 3. Envy, Rom. 1.29. *Full of envy, murther, contention.* 4. Grudges, Iam.3.14. *If yee have bitter envying and strife in your hearts, rejoyce not.* 5. Want of compassion and sorrow at our neighbours calamities. Amos 6. 5,6. *They sing to the sound of the viol, &c. but no man is sorry for the affliction of Ioseph.* 6. Frowardnesse, when we will not be reconciled to our neighbour. Rom. 1. 30. *Such as can never bee appeased, unmercifull.* 7. Desire of revenge, Psal. 5.6. *The Lord will abhorre the bloody men and deceitfull.*

II. In words: 1. Bitternesse in speaking, Prov, 12.18. *There is that speaketh words, like the pricking of a sword: but the tongue of wise men is health.* 2. Reproches and rayling, which is a casting of a mans sinnes in his teeth which he hath committed, or an objecting unto him some inherent infirmities. Matth. 5.22. *Whosoever saith unto his brother, Raca shall be worthy to be punished by the Councel. And whosoever shall say, Foole, shall be worthy to be punished with hell-fire.* 2. Sam.6.16. *As the Arke of the Lord came into the citie of David, Michol Sauls daughter looked through a window, and saw King David leape and dance before the Lord, and shee despised him in her heart.* 20. *And Michol the daughter of Saul came out to meet David, and said, O how glorious was the king of Israel this day, which was uncovered to day in the eyes of the maidens of his servants as a foole un-*

*covereth himselfe.* 3. Contentions, when two or more strive in speech one with another, for any kinde of Superiority. 4. Brawlings in any conference. 5. Crying, which is any unseemely elevation of the voyce against ones adversary. Gal. 5.19. *The works of the flesh are manifest, which are,* 20. *emulations, contentions, seditions.* Eph. 4.31. *Let all bitternesse, and anger, and wrath, crying and evill speaking bee put away from you, with all maliciousnesse.* 32. *Be courteous one to another.* Gen. 16.12. *He* (viz. Ismael) *shall be a wilde man, his hand shall be against every man, and every mans hand against him.* 6. Complaints to every one of such as offer us injuries. *Iam.* 5.9 *Grudge not against one another, brethren, lest ye be condemned.*

III. In countenance and gesture, all such signes, as evidently decipher the malitious affections lurking in the heart. Gen. 4.5,6. *His countenance fell downe: and the Lord said unto Cain, Why art thou so wroth?* Matth. 27. 39. *They that passed by railed on him, nodding their heads.*

Hence is it, that derision is tearmed persecution. Gen. 21.9. *Sarah saw the sonne of Hagar the Egyptian mocking, &c.* Gal. 4.29. *Hee that was borne after the flesh, persecuted him that was borne after the spirit.*

IV. In deeds; 1. To fight with, or to beat our neighbour, and to maime his body. Levit. 24.19, 20. *If any man cause any blemish in his neighbour: as hee hath done, so shall it be done to him, breach for breach, eye for eye, tooth for tooth.* 2. To procure any way the death of our neighbour, whether it be by the sword, famine, or poyson, Gen. 4. 8. *Cain rose up against his brother, and slue him.* 3. To exercise tyrannous cruelty in afflicting punishments. *Deut.* 25.3. *Forty stripes shall he cause him to have, and not past, lest if he should exceed, and beate him above that, with many strips, thy brother should appeare despised in thy sight.* 2 Cor. 11.24. *Of the Iewes I received five times forty stripes save one.* 4. To use any of Gods creatures hardly. Prov. 12.10. *A righteous man regardeth the life of his beast, but the mercies of the wicked are cruell.* Deut. 22.6. *If thou finde a birds nest in the way, in any tree, or on the ground, whether they be yong, or egges, and the damme sitting upon the young, or upon the egges, thou shalt not take the damme with the yong, but shalt in any wise let the damme goe, and take the young to thee, that thou maist prosper and prolong thy daies.* 5. To take occasion by our neighbours infirmities, to use him discourteously, and to make him our laughing stocke, or taunting recreation, Levit. 19.14. *Thou shalt not curse the deafe, nor put a stumbling blocke before the blind.* 2 King. 2.23. *Little children came out of the Citie, and mocked him, and said unto him, Come up thou bald head, come up thou bald head.* 6. To injure the impotent, feeble, poore, strangers, fatherlesse or widdowes. Exod. 22.21,22. *Thou shalt not doe injury to a stranger, neither oppresse him: for ye were strangers in the land of Egypt. Ye shall not trouble any*

A *widow, or fatherlesse child.* 25. *Thou shalt not be an usurer unto the poore.* Wee then injure these: 1. If we pay not the labourer his hire. Deut. 24.14. *Thou shalt not oppresse an hired servant that is needy and poore, neither of thy brethren, nor of the stranger that is within thy gates.* 15. *Thou shalt give him his hire for his day: neither shall the Sunne goe downe upon it: for he is poore, and therewith sustaineth his life: lest he cry against thee to the Lord, and it be sinne unto thee.* 2. If thou restore not the pledge of the poore. Exod. 22.26, 27. *If thou take thy neighbours raiment to pledge, thou shalt restore it unto him before the Sunne goe downe: for that is his garment onely, and his covering for his skinne.*
B 3. If wee withdraw corne from the poore. Prov. 11.26. *He that withdraweth the corne, the people will curse him: but blessing shall be upon the head of him that selleth corne.*

Againe, this law is as well transgressed by not killing, when the law chargeth to kill, and by pardoning the punishment due unto murther, as by killing when wee should not. Numb 35.16. *If one smite another with an instrument of yron, that hee dye, he is a murtherer, and the murderer shall dye the death.* 33. *The land cannot bee clensed of the blood that is shed therein, but by the blood of him that shed it.*

By this place also are combates of two men hand to hand, for deciding of controversies, utterly unlawfull. 1. because they are not
C equall meanes ordained of God to determine controversies. 2. In that it falleth out in such combates that he is conquerour before man, who indeed is guilty before God.

This also condemneth Popish Sanctuaries, and places of priviledge: as Churches, and the like, wherein murderers shelter and shroud themselves from the danger of the law. For God expressely commandeth, Exod. 21.14. *That such an one shall be taken from his altar, that he may dye.* And *Ioab*, 1 *King.* 2.34. touching the homes of the altar, was slaine in the temple.

Hitherto in like sort belong such things as concerne the soule of our neighbour. 1. To be a scandal or offence to the soule of our neigh-
D bour, either in life or doctrine, Mat. 18.7. *Woe be to the world because of offences: it is necessary that offences should come: but woe bee to them by whom they doe come.*

2. To minister occasions of strife and discord: The which we then do: 1. When we cannot bee brought to remit somewhat of our owne right. 2. When we returne snappish and crooked answers. 3. When we interpret every thing amisse, and take them in the worst part. 1 Sam. 25.25. *Nabal is his name, & folly is with him.* 2 Sam. 10.3. *And the Princes of the children of Ammon said to Hanun their Lord: Thinkest thou that David doth honour thy father, that he hath sent comforters to thee? hath not David rather sent his servants unto thee, to search the city, to spie it out, and to overthrow it? wherefore Hanun tooke Davids servants and shaved*

ved of the halfe of their beards, and cut off their garments in the middle, even to their buttockes, and sent them away.

3. The ministers sin against their neighbours is this, not to preach the Word of God to their charge, that they thereby might be instructed in the wayes of life. *Where there is no vision the people decay: but he that keepes the law is blessed.* Prov. 29. 18. *Their watchmen are all blind, they have no knowledge, they are all dumbe dogs, they cannot barke: they lye and sleepe, and delight in sleeping.* Isa. 56. 10. *And these greedy dogs can never have enough,* 11. *& these shepherds they cannot understand: for they all looke to their owne way, every one for his advantage, and for his owne purpose. When I shall say to the wicked, Thou shalt surely dye, and thou givest* Ezech. 3. 18. *him not warning, the same wicked man shall dye in his iniquity, but his blood will I require at thy hands.* And not onely not to preach at all, but to preach negligently, is utterly condemned. *Cursed be he that doth the worke of the Lord negligently. Because thou art luke warme, and neither hot nor cold: it will come to passe, that I spew* Iere. 48. 10. Rev. 3. 16. *thee out of my mouth.* This reproveth non-residency of ministers, which is an ordinary absence of the minister from his charge: namely, from that particular congregation committed unto him. *I have set watchmen upon thy* Isai 62. 6. *walls, O Ierusalem, which all the day and all the night continually shall not cease: ye that are mindfull of the Lord keepe not silence, and give him no rest, till he repaire, and till hee set up Ierusalem the praise of the world. Take heed therefore unto your selves, and to all the flocke whereof the holy* Act. 20. 28. &c. *Ghost hath made you overseers, to feed the Church of God, which hee hath purchased with his owne blood. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flocke. Moreover, of your selves shall men arise, speaking perverse things to draw Disciples after them. Therefore watch and remember, that by the space of 3. yeares, I ceased not to warne every one night and day with teares. Feede the* 1 Pet. 5. 2, 3. *flock of God, which depends upon you, caring for it, not by constraint, but willingly: not for filthy lucre but of a ready mind, not as though ye were Lords over Gods heritage, but that ye may be ensamples to the flock.* The Councel of Antio. the 17. Can. Ezek. 34. 4. & 33. *If any Bishop by imposition of hands inducted into a charge, and appointed to governe a people, doe neglect to take upon him that office, and delayeth to goe to the congregation allotted unto him: such a one shall be prohibited from the Lords table, till he be enforced to attend upon that charge, or at the least somwhat be determined by a complete assembly of the ministers of that province.* The Councell of Sardis, the 14. Can. *We remember that our brethren in a former assembly decreed, that if any lay-man remaining three Sabbaths or Lords dayes, that is, 3. weeks in a city, did not in the same city frequent the Church assemblies, he should be excommunicated: If then such things are not allowable in lay-men, much lesse in ministers, for whom it is neither lawfull, nor convenient, without urgēt necessity, to be absent from his parish church*

A *longer thē the time above mentiōed. To this decree there was not one* non placet, *but every one said, It likes us well.* The 8. councell held at Constan. Can. 24. decreed that *ministers ought not to have their substitutes, or vicars, but in their owne persons, with feare and cheerefulnes performe all such duties, as are required of them in the service of God.* The Canon law doth conclude the same things, Can. Si quis vult. Dist. 36. Debent indesinenter, &c. *The Bishop* (saith the Canon) *ought to be continually resident in Gods tabernacle, that they may learne somwhat of God, and the people of thē, whilst they read often, & meditate upon Gods Word.* Againe, in the Canons intituled, Pontifices, & Si quis in clero. Episcopos, qui dominici gregis suscipiunt curam, &c. B *The Bishops which take upon them to feed Gods flock, ought not to depart from their duty, lest they lose that excellent talent which God hath bestowed upon thē, but rather strive with that one talent to get 3. more talents.* And in the 80. Can. of those which are termed the Canons of the Apostles, there is expresse mandate, *that such, whether Bishop or Senior, who attendeth not upon their office in the Church, shal forthwith be removed frō that place,* The Chalcedon Councell, Can. 10. *Let no man be ordained minister of two churches, in two several Cities, but let him remaine in that unto which he was first called. And if for vaine-glory he shall afterward goe to a greater congregation, let him immediately be recalled to his first charge, and in that only exercise his ministery. But if one bee called to another charge, let him simply give over* C *the former, and have no interest in the same, &c.** There are not withstanding the former testimonies, some cases, wherein it is permitted to the Minister, that he may be absent: if by his absence the congregation be not endammaged. I. Sicknes: the Councel of Mentz. 25. Can. *If a Bishop be not at home, or be sicke, or upon some exigent cannot be present at his parish, let him procure one who upon Sabbaths and festivall dayes, will preach unto his charge.* And *Aug.* testifies epist. 138. that he was absent on the like occasion. II. Allowance of the Church, to be absent for a time upon some necessary and publike cōmodity for the same, Col. 1. 9. *Epaphras is their minister,* but cap. 4. 12. he being absent, *salueth them,* And *Ambrose* though he were Bishop of *Millain,* yet went he twise Ambassadour into *France,* to make agreement betwixt *Maximus* and *Valentinian.* (*) III. If by reason of persecution he be enforced to flie, and see no hope to procure the safety of his people. This made *Cyprian* to be absent from *Carthage,* as he testifieth in his Epistles. Thus much concerning sins against our neighbour. Now follow such sins as a man committeth against his owne person, as when a man doth hurt, kill, and endanger himselfe. *If any man will follow me, let him denie himselfe, take up his crosse and follow me,* Matt. 4. 6. *He said unto him, If thou be the Son of God, cast thy selfe down headlong: for it is written, He shall give his Angels charge over thee, and with their hands they shall lift thee up, lest at. &c. 7. Iesus* Mat. 16. 24.

D

* For this thing looke the decrees of Damasus and the Councell of Trent. sect. 9. Can. 8.

* *Amb. 5. & 17. Epist. to Valentinian* the Emperour.

*ſaid unto him: It is written againe, Thou ſhalt not tempt the Lord thy God.* Therefore for a man to bee his owne executioner, though to eſcape a moſt ſhamefull evill, is utterly unlawfull and ungodly. The affirmative part.

*Thou ſhalt preſerve the life of thy neighbour.*

Hitherto may we referre theſe duties.

I. Such as appertaine to the perſon of our neighbour, and concerne, firſt his well-fare both of body and mind; as to rejoyce with them that rejoyce. *Then hee anſwered and ſaid unto him, all theſe things I have obſerved from my youth. And Ieſus behold him and loved him.* II. His miſeries, to be grieved with him for them. *Mourne with thoſe that mourne. And I ſaid, My leanneſſe, my leanneſſe, woe is me, the tranſgreſſors have offended, yea the tranſgreſſors have grievouſly offended. Mine eyes guſh out with water, becauſe men obſerve not thy law.* Againe, we muſt helpe him as much as in us lyeth. *I was an eye to the blind, and a foote to the lame.* 2 Cor. 8. 3. *To their power, yea, beyond their power, they were willing.* And that we doe, we muſt doe ſpeedily. Prov. 3. 28. *Say not to thy neighbour, goe and come againe to morrow, and I will give thee, if thou now have it.* Levit. 19. 17. *Thou ſhalt plainely rebuke thy neighbor, &c.*

III. Concerning ſuch injuries, as he offereth unto thee: 1. Thou ſhalt not be angry againſt him, upon a ſmall occaſion. Num. 12. 3. *Moſes was a meeke man above all that lived upon the earth. The diſcretion of a man defers his anger, and his glory is to paſſe by an offence.* 2. Thou muſt be ſlow to wrath, and never be angry, but for a moſt juſt cauſe. Mar. 3. 5. *Then hee looke round about on them angerly, mourning alſo for the hardneſſe of their hearts. He that is ſlow to wrath, is of great wiſedome: but he that is of an haſty mind exalteth folly.* 3. Thine anger muſt be but for a while. *Be angry and ſinne not, let not the Sunne goe downe upon thy wrath.* 4. Forgive freely an injury, and revenge it not. *Be ye courteous one to another, and tender-hearted, forgiving one another, even as God for Chriſts ſake forgave you.*

IV. His wants and infirmities: 1. Avoyde occaſions whereby they may be ſtirred and laid open. Gen. 13. 8. *Then ſaid Abraham to Lot, Let there bee no ſtrife I pray thee betweene thee and me, neither between thy heard-men and mine: for we are brethren. 9. Is not the whole land before thee? Depart, I pray thee, from me: if thou wilt take the left hand, I will take the right: or if thou goe to the right hand, I will take the left. And tarry with him a while untill thy brothers fiercenеſſe be aſſwaged. And till thy brothers wrath turne away from thee, and hee forget the things which thou haſt done to him.* 2. Depart ſometimes from thine own right. *What thinkeſt thou Simon? of whom do the kings of the earth take tribute, or poll mony? of their children, or of ſtrangers? Peter ſaid unto him, of ſtrangers. Then ſaid Ieſus unto him, Then are the children free. Nevertheleſſe, leſt we ſhould offend them, goe to the Sea, and caſt in an angle, and take the firſt fiſh that comes up, and when thou haſt opened his mouth, thou ſhalt find a piece of 20. pence: that take and give it unto them for me and thee.* 3. To appeaſe anger kindled; which is done. I. By overcomming evill with goodneſſe. *Be not overcome of evill, but overcome evill with goodneſſe.* II. By following after peace. *Decline from evill, and doe good: ſeeke peace, and follow after it.* III. By courteous anſwers: *A ſoft anſwer putteth away wrath: but grievous words ſtirre up anger. Eli ſaid unto her, How long wilt thou be drunken? put away thy drunkenneſſe from thee. Then Hannah anſwered, and ſaid, Nay my Lord, but I am a woman troubled in ſpirit: I have drunke neither wine nor ſtrong drinke, but have powred out my ſoule before the Lord. It may be that he therfore departed for a ſeaſon, that thou ſhouldeſt receive him for ever.* IV. By overpaſſing ſome wants and infirmities in mens words & deeds. *It is a mans honour to paſſe by infirmities.* V. By covering them with ſilence. *Above all things have fervent love among ſt you, for love covereth a multitude of ſins. He that covereth tranſgreſſion ſeeketh love: but he that repeates a matter, ſeparates the prince.* VI. By taking every thing (if it be poſſible) in the beſt part, *Love thinketh none evill.* This ſhewes the lawfulnes of truces, covenants, and other agreements concerning peace, being made to avoid injuries, maintain ancient bounds, procure ſecurity in trafficke, poſſeſſions, & journies, ſet penſions, commons for cattell, liberties of hunting, fiſhing, or fouling, and getting fewell, or other neceſſaries for publike commodities, if there be no unlawful conditions annexed unto the ſame. And we may make this covenant not onely with Chriſtians, but for the maintenance of peace, with infidels alſo. For that which is godly to be performed, is no leſſe godly to be promiſed. But it is a note of true godlineſſe, to be as much as may be, at peace with all men: Therefore to promiſe peace by covenant is very godly. We may ſee the experience of this in the lives of holy men. *At that ſame time Abimelech and Pichol his chiefe captaine, ſpake unto Abraham, ſaying, God is with thee in all that thou doeſt. Now therfore ſweare unto me here by God, that thou wilt not hurt me, nor my children, nor my childrens children: thou ſhalt, &c. Then Abraham ſaid, I will ſweare. Then Abraham tooke ſheepe and beeves, and gave them unto Abimelech: and they two made a covenant. Now therefore come and let us make a covenant, I and thou, which may be a witneſſe betweene me and thee. Then Laban ſaid to Iacob, Behold this heape, and behold the pillar, which I have ſet up betweene me and thee. The God of Abraham, and the God of Nahor, and the God of their Father be judge betweene us: but Iacob ſware by the feare of his father Iſaac.*

II. Concerning his body, we are to regard it alive and dead. Being alive, we ought if need be: I. To miniſter unto it food and rayment. *Depart from mee yee curſed into everlaſting fire, which is prepared for the divell and his angels. For I was an hungred, and yee gave mee no*

mate,

Rom. 12. 15 Mar. 10. 21. Rom. 12. 15 Iſai. 24 16. Pſal. 119. 136. Iob 29. 15. Prov. 19. 11. Prov. 14. 29. Eph. 4. 26. Eph. 4. 32. Gen. 27. 44. 45. Matth. 17. 25. 26. 27. Rom. 12. 21. 1 Pet. 3. 11. Prov. 15. 1. 1 Sam. 1. 14. 15. Phil. v. 15. Prov. 19. 11 2 Pet. 4. 8. Prov. 17. 9. 1 Cor. 13. 5. Gen. 21. 22. 23. 24. 27. Gen. 31. 44. 45. 53. Matth. 25. 41, 42.

*meat, I thirsted, and ye gave me no drink, &c.* 45. *In as much ye did it not to one of the least of these, yee did it not to mee.* II. To lend our helping hand, when our neighbours body is in any danger, 1 Ioh. 3. 16. *Hereby we perceived love, that he laid downe his life for us, therefore also ought we to lay downe our lives for the brethren.*

When a man is dead, wee ought to commit the dead corps to the grave, as may appeare by these arguments. I. The instinct of Nature it selfe. II. The examples of the Patriarkes, and other holy personages. *Abraham buried Sarah,* Gen. 23. 19. *Iacob is buried by his sonnes,* Gen. 50. 12. *Steven by religious and devout men,* Acts 8. 2. III. The Lords owne approbation of buriall, in that he numbreth it amongst his benefits. For the want thereof is a curse, Ier. 22. 19. *He* (viz. Iehoiakim) *shall be buried as an Asse is buried, even drawne and cast forth without the gates of Ierusalem.* Therefore rather then *Moses* should bee unburied, The Lord himselfe did bury him, Deut. 34. 5, 6. *Moses the servant of the Lord died in the land of Moab, according to the word of the Lord. And he buried him in a valley, in the land of Moab, over against Beth-peor, but no man knoweth of his Sepulchre unto this day.* IV. There is no dead carkasse so lothsome as mans, the which both argueth the necessitie of buriall, and how ugly we are in the sight of God, by reason of sinne. V. The body must rise againe out of the earth, that it may be made a perpetuall mansion-house for the soule to dwell in. VI. The bodies of the faithfull are the temples of the holy Ghost, and therefore must rise againe to glory. VII. Buriall is a testimony of the love and reverence we beare to the deceased.

A funerall ought to be solemnized after an honest and civill manner: namely, agreeable to the nature and credit as well of those which remaine alive, as them which are dead. Concerning the living, they must see that I. their mourning be moderate, and such, as may well expresse their affection and love to the partie departed. Ioh. 11. 34. *He said, where have you laid him? they answered, Lord come and see.* 35. *Then Iesus wept. And* (vers. 36.) *the Iewes said, Behold how he loved him.* II. They must avoid superstition, and not surmise that funerall Ceremonies are availeable to the dead. Such are the rites of the Church of *Rome*; as to be buried in a Church, especially under the Altar, & in a Fryers coule. III. They ought to take heed of superfluous pompe and solemnities. For of all ostentations of pride, that is most foolish, to be boasting of a loathsome and deformed corps. Esa. 22. 15, 16. *Thus saith the Lord God of hosts, Go get thee to that treasurer, to Shebnah the Steward of the house, and say, What hast thou to doe here? and whom hast thou here? that thou shouldest here hew thee out a Sepulchre; as hee that heweth out his Sepulchre in a high place, or that graveth an habitation for himselfe in a rocke.*

To this commandement belongeth these duties: I. Before the vintage or harvest, we ought A to permit any man, for the repressing of hunger to gather grapes, or plucke off the eares of corne. Deut. 23. 24, 25. *When thou commest into thy neighbours vineyard, then thou mayest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none into thy vessell. When thou commest into thy neighbours corne, thou mayest pluck the eares with thine hand, but thou shalt not move a sickle to thy neighbours corne.* Math. 12. 1. *Iesus went on the Sabbath day thorow the corne, and his Disciples were an hungred, and began to pluck the eares of corne, and to eate, &c.* II. In the vintage, and time of harvest, we ought neither to leave the trees naked of grapes, nor rake up after the reaping, eares of corne: but to leave the after-gatherings for the poore. Levit. 23. 22. B *When you reape the harvest of your land, thou shalt not rid cleane the corners of thy field when thou reapest: neither shalt thou make after gatherings of thy harvest; but shalt leave thē unto the poore, & to the stranger: I am the Lord your God.* Ruth. 2. 8. *Goe to none other field to gather, neither goe from hence, but abide here by my maidens.* 9. *So she gleaned in the field until evening.*

III. Concerning the soule of our neighbour: I. We must seeke all meanes to win him to the profession of Christian religion. 1 Cor. 10. 33. *I please all men in all things, not seeking mine owne profit, but the profit of many, that they might be saved.* Heb. 10. 24. *Let us consider one another, to provoke unto love, and to good works.* II. We must live amongst men without offence. 1 Cor. 10. 32. *Give no offence, neither to* C *the Iewes, nor to the Grecians, nor to the Church of God.* 1 Cor. 8. 13. *If meat offend my brother, I will eate no flesh while the world standeth, that I may not offend my brother.* III. The light of our good life, must be as a lanterne to direct the waies of our neighbours. Acts 24. 14. *This I confesse unto thee, that after the way (which they call heresie) so worship I the God of my Fathers, beleeving all things which are written in the Law and the Prophets.* 15. *And have hope towards God, that the resurrection of the dead, which they themselves looke for also, shall be both of just and unjust.* 16. *And herein I endevour my self to have alway a cleare conscience toward God, & towards men.* IV. If our neighbour offend, we are to admonish him. 1 Thess. 5. 14. *We desire you brethren, admonish them that are unruly: comfort the* D *feeble minded: beare with the weak, be patient towards all men.* V. If our neighbour run the waies of Gods cōmandement (as *David* speaketh) we ought to encourage him in the same.

IV. We may referre such things unto this commandement, as appertaine to the peculiar preservation of every severall mans life. 1. Recreation, which is an exercise joyned with the feare of God, conversant in things indifferent, for the preservation of bodily strength, & confirmation of the minde in holines. Eccles. 2. 2. *I said of laughter, thou art mad; and of ioy, what is this that thou doest?* Esa. 5. 12. *The harpe, viall, timbrell, and pipe, and wine, are in their feasts, but they regard not the worke of the Lord, neither*

*consider the works of his hands*, 1 Corinth. 10.9. *Neither be ye idolaters, as were some of them, as it is written: The people sate down to eate & drink, and rose up to play.* Luk. 6.25. *Woe be to you that laugh: for yee shall waile and weepe*, Deuteron. 12.7. *There yee shall eate before the Lord your God, and yee shall rejoyce in all that you put your hands unto, both yee and your houshelds, because the Lord thy God hath blessed thee.* To this end hath the Word of God permitted shooting. 2 Sam. 1.18. *Hee bad them teach the children of Iudah to shoote, as it is written in the booke of Iasher.* And musicall consort. Nehem. 7.67. *Besides their servants and maides which were seven thousand, three hundred, and seven and thirty: they had two hundred and five and forty singing men, and singing women.* And putting forth of riddles. Iud. 14.12. *Sampson said unto them, I will now put forth a riddle unto you, and if you can declare it me within seven dayes of the feast, & find it out, I will give you thirty sheetes, and thirty change of garments.* 13. *And they answered him, Put forth thy riddle, that we may heare it.* 14. *And he said unto them, Out of the eater came meate, and out of the strong came sweetnesse: and they could not in three daies expound the riddle.* And hunting of wilde beasts. Cant. 2.15. *Take us the Foxes, the little foxes which destroy the vines: for our vines have small grapes.* Lastly, the searching out, or the contemplation of the workes of God. 1 King. 4.33. *And hee spake of trees from the Cedar tree that is in Lsbanon, even unto the hyssope that springeth out of the wall: he spake also of beasts, and of foules, and of creeping things, and of fishes.* 2. Physicke, the use whereof is holy, if before the receipt of it, a man crave remission of his sinnes, and repose his confidence onely upon God, not upon the meanes. Matthew 9.2. *And loe, they brought unto him a man sicke of the palsie, lying on a bed. And Iesus seeing their faith, said unto the sicke of the palsie, Sonne, bee of good comfort, thy sinnes are forgiven thee.* 6. *Then he said to the sicke of the palsie, Arise, take up thy bed and walke to thine house.* Ioh. 5.5. *A certaine man was there which had beene diseased eight and thirtie yeares.* 8. *Iesus said unto him, Take up thy bed and walk.* 14. *After that Iesus found him in the Temple, and said unto him, Behold, thou art made whole: sinne no more, lest a worse thing come unto thee.* 2. Chron. 16.12. *And Asa in the nine and thirtie yeare of his raigne, was diseased in his feete, and his disease was extreame: yet he sought not to the Lord in his disease, but to the Physitians.* 3. Avoyding of an injury, offered by some private person: this, if it be against an unruly and unstayed adversary, and the defence be faultlesse, is very lawfull, and is so farre from private revenge, that it is to be accounted a just defence. The defence is then faultlesse, when a man doth so assault his adversary, as that he neither purposeth his owne revenge, or his enemies hurt, but onely his alone safety from that imminent danger.

*A doubt.* Whether may a man flye in the plague time? *Answ.* Such as be hindered by their calling may not; as Magistrates, and Pastors, having charge of soules: yet free men, not bound by calling, may. Reason. I. A man may provide for his owne safety, if it bee not to the hinderance of another. II. A man may flie warres, famine, flouds, fire, and other such dangers: therefore the plague. III. There is lesse danger of sicknesse, the more the multitude of people is diminished. *Obiect.* I. To flye is a token of distrust. *Answ.* This diffidence is no fault of the fact, but of the person. II. It is offensive. *Ans.* The offence is taken, not given. III: To flye, is to forsake our neighbour against the rule of charitie. *Answ.* It is not, if kinsfolke and Magistrates be present. IV. Men are to visit the sicke by Gods appointment. *Ans.* Lepers were excepted among the Iewes: and so likewise they in these dayes which are infected with a disease, answerable to the Leprosie, namely, if it be dangerously contagious.

## CHAP. XXVI.

### *Of the seventh Commandement.*

THE seventh Commandement sheweth how that we should preserve the chastity of our selves, and of our neighbour.

The words are these:

*Thou shalt not commit adultery.*

*The Resolution.*

*Adultery*] To commit adultery, signifieth as much, as to doe any thing, what way soever, whereby the chastity of our selves, or our neighbours may be stained. *Matth.* 5.28.

The negative part.

*Thou shalt no way either hurt, or hinder thy neighbours chastity.*

In this place are prohibited:

I. The lust of the heart, or the evill concupiscence of the flesh. Matth. 5.28. *I say unto you, whosoever looketh on a woman to lust after her, he hath already committed adultery with her in his heart.* Coloss. 3.5. *Mortifie your members which are on earth: fornication, uncleannesse, the inordinate affection, evill concupiscence.*

II. Burning in the flesh, which is an inward fervency of lust, whereby the godly motions of the heart are hindered, overwhelmed, and as it were, with contrary fire burnt up, 1 Cor. 7.9. *If they cannot abstaine, let them marry, for it is better to marry then to burne.*

III. Strange pleasures about generation, prohibited in the Word of God: the which are many.

I. With beasts. Levit. 18.23. *Thou shalt not lye with any beast to be defiled therewith: neither shall any woman stand before a beast to lye downe thereto: for it is an abomination.*

II. With the divell, as witches doe by their owne confession. For why should not a spirit as well have society with a witch, as to eate meate?

III. With one of the same sexe. Levit. 18.22. *Thou shalt not lye with the male, as one lyeth*

*with*

*with a woman: for it is abomination.* This is a sin which they commit, whom God hath given over into a reprobate sense, Rom.1.26. *For this cause God gave them up to vile affections: for even their women did change their naturall use, into that which is against nature.* 27. *And the men left the naturall use of the woman, and burned in their lusts one toward another, and man with man wrought filthinesse.* It was the sinne of Sodome, *Gen.*19. where it was so common, that to this day it is tearmed Sodomy.

IV. With such as bee within the degrees of consanguinity, or affinity, prohibited in the Word of God. Levit.18.6. *None shall come neere to any of the kindred of his flesh, to uncover her shame, I am the Lord.*

V. With unmarried persons. This sinne is tearmed fornication. Deut.28.28. *If any man finde a mayde that is not betrothed, and take her and lye with her, and they be found.* 29. *Then the man that lay with her, shall give unto the maydes father fifty shekels of silver, and she shall bee his wife, because he hath humbled her: he cannot put her away all his life.* 1 *Cor.*10.8. *Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand.*

VI. With those, whereof one is married, or at the least betrothed. This sinne is called adultery: and God hath inflicted by his Word the same punishment upon them, which commit this sinne, after they be betrothed, as hee doth upon such as are already married. Deut. 21.22. *If a man be found lying with a woman married to a man, then shall they dye even both twaine: to wit, the man that lay with the wife, and the wife: so shalt thou put away evill from Israel.* 23. *If a mayde be betrothed to a husband, and a man find her in the Towne, and lye with her,* 24. *Then shall ye bring them both out unto the gates of the same City, and shall stone them to death with stones.* This is a marveilous great sin, as may appeare in that it is the punishment of Idolatry. Rom.1.23. *They turned the glory of the uncorruptible God, to the similitude of the image of a corruptible man, &c.* 24. *Wherefore God gave them up unto their hearts lusts, unto uncleanesse.* Yea this sin is more hainous then theft. Prov.6.30. *Men doe not despise a thiefe, when hee stealeth to satisfie his soule, when hee is hungry.* 32. *But hee that committeth adultery with a woman, is destitute of understanding, he that doth it, destroyeth his owne soule.* Againe, the adulterer breaketh the covenant of marriage, which is Gods covenant. Prov.2.17. *Which forsaketh the guide of her youth, and forgetteth the covenant of her God.* Adulterers dishonest their owne bodies. 1 Cor.6.18. *Flee fornication, every sin that a man doth, is without the body: but he that committeth fornication, sinneth against his owne body.* And bereave their neighbours of a great and unrecoverable benefit: namely, of chastity. As for the children which are begotten in this sort, they are shut out from that preheminence, which they otherwise might obtaine in the congregation. Deut.23.2. *A bastard shall not enter into the Congregation of the Lord: even to his tenth generation shall he not enter into the Congregation of the Lord.* He maketh his family a stewes, as appeareth in *David*, whose adultery was punished by *Absolons* lying with his fathers concubines. 2 Sam.16. 21. *Achitophel said to Absolom, Goe to thy fathers concubines, which he hath left to keepe the house.* Iob 31.9. *If mine heart have beene deceived by a woman, or if I have laid waite at the doore of my neighbour: let my wife grinde unto another man: and let other men bowe downe upon her.* Mans posterity feeleth the smart of this sinne. Iob 31.12. *This* (adultery) *is a fire that shall devoure to destruction, and which shall roote out all mine increase.* To conclude, though this sinne be committed never so closely, yet God will reveale it. Num.5. from the 12. verse to the 23. And it usually hath one of these two, as companions: namely, dulnesse of heart; or a marveilous horrour of conscience. Hos. 4. 11. *Whoredome, and wine, take away their heart.*

As for the Patriarkes Polygamy, or marrying of many wives, albeit it cannot be defended, yet it may be excused: either because it served to the enlarging of the number of mankind, when there were but few, or at the least, to the propagation of the Church of God.

VII. With man and wife. They abuse their liberty; if they know each other so long as the woman is in her flowers. Ezechiel 22. 10. *In thee have they discovered their Fathers shame: in thee have they vexed her that was polluted in her flowers,* Levit.18.10. *Thou shalt not goe unto a woman to uncover her shame, as long as she is put apart for her disease.* Ezech.18. 6. *If a man hath not lyne with a menstrous woman.* Or using marriage bed intemperately. *Ambros. lib. de Philos.* which *Augustine* citing, *lib.2. contra Iulian.* saith, That he committeth adultery with his wife, who in the use of wedlocke hath neither regard of seemelinesse nor honesty. *Jerome* in his first Booke, against *Iovinian* saith: A wise man ought to love his wife in judgement, not in affection. Hee will not give the bridle unto head-strong pleasure, nor headily company with his wife. Nothing (saith hee) is more shameless, then to love a wife as though shee were a strumpet.

VIII. Nocturnall pollutions, which arise of immoderate diet, or unchaste cogitations, going before in the day, Deut.23.10. *Onans* sinne (*Gen.*38.8.) was not much unlike these.

IX. Effeminate wantonnesse, whereby occasions are sought to stir up lust, *Gal.*5.19 *The works of the flesh are manifest, which are adultery, fornication, uncleannes, wantonnes.* Occasions of lust, are, 1. eyes full of adultery, 2 Pet.2.14. *Having eyes full of adultery, and that cannot cease to sinne.* 2. Idlenesse, 2 Sam. 11.2. *When it was evening tide, David arose out of his bed, and walked upon the roofe of the Kings Pallace: and from the roofe hee saw a woman washing her selfe,*

*and the woman was very beautifull to looke upon.* 3. *And David ſent, and inquired what woman it was: and one ſaid, Is not this Bathſheba the daughter of Eliham, wife to Vriah the Hittite? Then David ſent meſſengers, and tooke her away: and ſhe came unto him, and he lay with her.* 3. Riotous and laſcivious attire. 1 Tim. 2. 9. *The women ſhall array themſelves in comely apparell, with ſhamefaſtneſſe and modeſty, not with broidered haire, or gold, or pearles, or coſtly apparell, but (as becommeth women that profeſſe the feare of God) with good workes.* Iſa. 3. 16. *Becauſe the daughters of Zion are hauty, and walke with ſtretched-out neckes, and with wanton eyes, walking and mincing as they goe, and making a tinckling with their feete.* 17. *Therefore ſhall the Lord make the heads of the daughters of Zion bald, and the Lord ſhal diſcover their ſecret parts.* 18. *In that day ſhall the Lord take away the ornament of the ſlippers, and the caules, & the roūd tyers.* 19 *The ſweet bals, and the bracelets, and the bonnets.* 20. *The tyers of the head, and the ſloppes, and head-bands, and the tablets, and the earings.* 21. *The rings and the muſſlers.* 22. *The coſtly apparell and the vailes and the wimples, and the criſping pins.* 23. *And the glaſſes, and the fine linnen, and the hoods and the lannes.* And no marvaile if the Prophet bee ſo ſharpe againſt exceſſive and wanton apparrell: for this is. I. a laviſh and prodigall waſting of the benefits of God, which might well bee imployed upon better uſes. II. It is a teſtimony, and as it were the cognizance or enſigne of pride, whereby a man would have himſelfe in greater reputation then another. III. It is a note of great idleneſſe and ſlothfulneſſe. For commonly ſuch as beſtow much time in tricking, and trimming themſelves up: doe quite neglect other buſineſſes, and of al things cannot away with pains. IV. It argueth levity, in deviſing every day ſome new faſhion, or imitating that which others deviſe. V. It maketh a confuſion of ſuch degrees and callings as God hath ordained, when as men of inferiour degree and calling, cannot be by their attire, diſcerned from men of higher eſtate. 4. Fulneſſe of bread and meate, which provoke luſt. Ezech. 16. 49. *This was the iniquity of thy ſiſter Sodome, pride, fulneſſe of bread, and idlenes was in her, and in her daughters.* Luk. 16. 16. *There was a certaine rich man which was cloathed in purple and fine linnen, and fared well and delicately every day.* Rom. 13. 13. *Walke honeſtly, as in the day time, not in gluttony and drunkenneſſe, neither in chambering and wantonneſſe.* 5. Corrupt, diſhoneſt, and unſeemely talke. 1 Cor. 15. 33. *Erre not, evill talke corrupteth good manners.* Such are vaine love-ſongs, ballads, enterludes, and amorous bookes. This is the thing we are carefully to ſhun in the reading of Poets, yet ſo, as mariners doe in navigation, who forſake not the ſea, but decline and flye from the rockes. 6. Laſcivious repreſentations of love matters, in Playes and Comedies. Eph. 5. 3, 4. *Fornication and all uncleannes, let it not once bee named among you, as it becom-*

A *meth Saints, neither filthineſſe, nor fooliſh talking, neither jeſting, which are things not comely.* 7. Vndecent and unſeemely pictures, 1 The. 5. 22. *Abſtaine from all appearance of evill.* 8. Laſcivious dauncing of man and woman together. Mar. 6. 22. *The daughter of the ſame Herodias came in and dauncd, and pleaſed Herod, &c.* 9. Company with effeminate perſons, Prov. 7. 25. *Let not thine heart decline to her wayes: wander thou not in her paths.*

V. To appoint ſome light or ſheete-puniſhment for adultery, ſuch as that Romiſh Synagogue doth. For it is nothing elſe, but to open a gappe for other lewd perſons to runne headlong into the like impiety.

B The affirmative part.

*Thou ſhalt preſerve the chaſtity of thy neighbour.*

Chaſtity is the purity of ſoule and body, as much as belongeth to generation. The mind is chaſte, when it is free, or at the leaſt, freed from fleſhly concupiſcence. The body is chaſte, when it putteth not in execution the concupiſcences of the fleſh. 1 Theſ. 4. 3. *This is the will of God, even your ſanctification, and that ye ſhould abſtaine from fornication.* 4. *That every one of you ſhould know how to poſſeſſe his veſſell in holineſſe and honour.* 5. *And not in the luſt of concupiſcence, even as the Gentiles, which know not God.* 1 Cor. 7. 34. *The unmarried woman careth for the things of the Lord, that ſhee may be holy both in body and ſpirit.*

C There are two ſpeciall vertues which preſerve Chaſtity, Modeſty, and Sobriety. Modeſty is a vertue, which keepeth in each worke an holy *decorum*, or comelineſſe: and it is ſeene, I. in the countenance and eyes, namely, when they neither expreſſe, nor excite the concupiſcence of the heart. Iob 31. 1. *I made a covenant with mine eye, why then ſhould I thinke on a mayde?* Gen. 24. 64. *Rebekah lift up her eyes and when ſhe ſaw Iſaac, ſhee lighted downe from the Camell.* 65. *So ſhe tooke a veile, and covered her face.* Prov. 7. 13. *She caught him, and kiſſed him, and with an impudent face ſaid unto him, &c.* II. In words. When a mans talke is decent, in ſpeaking of ſuch things, as by reaſon of our ſinne are become ſhamefull, Gen. 4. 1. *Then Adam knew Hevah his wife: who, &c.* Pſal. 51. 1. *A Pſalme of David, when the Prophet Nathan came unto him, after he had gone into Bathſheba.* Iſai. 7. 20. *In that day ſhall the Lord ſhave with a razer that is hired, even by them beyond the river, by the King of Aſſur, the head, & the haire of the feete, and it ſhall conſume the beard.* Iudg. 3. 24. *When he was gone out, his ſervants came: who ſeeing that the doores of the parler were ſhut, they ſaid, Surely he covereth his feete,* (that is, he doth his eaſement) *in his ſummer chamber.* Againe, a mans talke muſt be little and ſubmiſſe. Mat. 12. 19. *Behold my ſervant whom I have choſen he ſhall not ſtrive, nor cry, neither ſhall any man heare his voyce in the ſtreets.* Prov. 10. 19. *In many words there cannot want iniquity: but he that*

D *refraineth*

refraineth his lips, is wise. And it is a note of a trumpet to bee a giglot, and loud tongued, Prov. 7 11. *Shee is babbling and loud.* III. In apparell we must observe an holy comelinesse, Tit. 2.3. *The elder women must be of such behaviour, as becommeth holinesse.* Holy comelinesse, is that which expresseth to the eie the sincerity, that is, the godlinesse, temperance, and gravitie either of man or woman. This decency will more plainely appeare, if we consider the ends of apparell, which are in number five. 1. Necessitie, to the end that our bodies may be defended against the extremitie of parching heat, and pinching cold. 2. Honestie, that that deformitie of our naked bodies might be covered, which immediately followed the transgression of our parents. 3. Commodity whereby men, as their calling, worke, and trade of life is different, so doe they apparrell themselves: and hence it is, that some apparell is more decent for certaine estates of men, then other. 4. Frugalitie, when a mans attire is proportionable to his abilitie and calling. 5. Distinction of persons, as of sexe, ages, offices, time and actions. For a man hath his set attire, a woman hers, a young man is apparrelled on this fashion, an old man on that. And therefore it is unseemely for a man to put on a womans apparell or a woman the mans, Deut. 22. 5. *The woman shall not weare that which pertaineth to the man, neither shall a man put on womans rayment: for all that doe so, are an abomination to the Lord thy God.*

To set downe precisely out of Gods word, what apparell is decent, is very hard: wherefore in this cause, the judgement & practise of modest, grave, and sincere men, in every particular estate, is most to be followed, and men must rather keep too much within the bounds of measure, then to step one foot without the precincts. IV. In purging the excrements of nature, care must be had, that they must be cast forth into some separate and close place, and there also covered, Deut. 23. 12. *Thou shalt have a place without the hoste, whither thou shalt resort,* 13. *And thou shalt have a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt dig therewith, and returning, thou shalt cover thine excrements.* 14. *For the Lord thy God walketh in the middest of the camp to deliver thee: therefore thine hoste shall be holy, that he see no filthy thing in thee, and turne away from thee,* 1 Sam. 24 4. *And he came to the sheepcotes by the way, where there was a Cave, and Saul went in to cover his feet.*

Sobriety is a vertue which concerneth the usage of our diet in holinesse. For the better observation thereof, these rules may serve: I. The chiefest at the banket, let him consecrate the meates to God, by saying grace, 1 Sam. 9. 13. *The people will not eat, till he* (that is, Samuel) *come because he will blesse the sacrifice: and then eat they that be bidden to the feast.* Mark. 6. 39. *He commanded them to make them all sit downe by companies upon the grasse, &c.* 41. *And* A *he tooke the five loaves and two fishes, and looked up to heaven, and gave thanks;* Act. 27. 35. *When he had thus said, he* (that is, Paul) *gave thanks in the presence of them all, and when he had broken bread, he began to eat.* II. It is lawfull to furnish a table with store of dishes, not onely for necessity, but also for the good entertainment of a friend, and for delight, Luk. 5. 29. *Levi made him* (that is, Iesus) *a great feast in his owne house, where there was a great company of publicans, and of others that sate at table with him,* Ps. 104. 15. *He giveth wine that maketh glad the heart of a man, and oile to make the face shine, and bread that strengtheneth mans heart,* Iohn 12. 2. *There they made him a supper, and Martha served, but Lazarus was one of them that sate at table with him.* 3. *Then took Mary a pound of ointment of Spikenard very costly, and anointed Iesus* B *feet.* III. Choose the lower roome at a banquet: but rather then be troublesome, sit as the master of the feast assigneth thee, Luk. 14. 4. *He spake a parable to the guests, when he marked how they chose out the chiefe rooms, and said,* 8. *When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefest place, lest a more honourable man then thou be bidden of him.* 9. *And him that bade both him and thee, come and say, Give this man roome,* 10. *But goe and sit down in the lowest room, that when he that bade thee, commeth, he may say unto thee, Friend, sit up higher,* Prov. 25. 6. *Stand not in the place* C *of great men, &c.* IV. Man must eate at due times, not at unseasonable houres, Eccles. 10. 16 *Woe be to thee, O land, when thy princes eate in the morning.* 17. *Blessed art thou, O land, when thy Princes eate in time.* V. Man must eate and drinke moderately, so that the body may receive strength thereby, and the soule be more fresh and lively, to performe the actions of godlinesse, Luk. 21. 34. *Take heed to your selves, lest at any time your hearts be oppressed with surfeting and drunkennesse,* Prov. 23. 29. *To whom is woe? &c. Even to them that tarry long at wine, to them that goe and seeke mixt wine.* 30. *Looke not thou upon the wine when it is red, and when it sheweth his colour in the cup, and goeth downe pleasantly, &c.* Prov. 25. 16. *If thou hast found* D *honey, eate that is sufficient for thee, lest thou bee over full and vomit,* Pro. 31. 4. *It is not for kings to drink wine, nor for Princes strong drink,* 5. *Lest he drinke and forget the decree, and change the judgement of all the children of affliction.* VI. We must then especially regard these things, when we eate at great mens tables, Prov. 23. 1. *When thou sittest to eate with a ruler, consider diligently what is before thee,* 2. *Put the knife to thy throat, if thou be a man given to thy appetite.* 3. *Be not desirous of his dainty meates: for it is a deceiveable meate.* VII. Godly mirth at meate is tolerable, Act. 2. 46. *They did eate their meat together with gladnesse and singlenesse of heart.* VIII. Table talke (according as occasion of talke is offered) must be such as may edifie. Such was Christs talke at the Pharises table, Luke 14. from the 1 verse, to the 16 verse. IX. See that after

after the banquet ended, the broken meate be not loſt, but reſerved, Ioh. 6. 12. *When they were ſatisfied, he ſaid unto his Diſciples, Gather up the broke meat which remaineth, that nothing be loſt.* X. At a feaſt leave ſomewhat. Ruth. 2. 14. *She did eate and was ſufficed, and left thereof.*

Chaſtitie is double: one of ſingle life, another in wedlocke. They that are ſingle, muſt, I. with great care keepe their affections and bodies in holineſſe. Pſal. 119. 9. *How ſhall a young man purge his wayes? by directing the ſame after thy word.* 1. Ioh. 2. 13. *I write unto you fathers, becauſe ye have known him that is frō the beginning. I write unto you yong men, becauſe yee have overcome that wicked one.* 14: *I write unto you babes, becauſe ye have knowne the father.* Eccles. 12. 1. *Remember thy creatour in the dayes of thy youth, whiles the evill dayes come not, nor the yeares approch, wherein thou ſhalt ſay, I have no pleaſure in them.* II. They muſt faſt often. 1. Cor. 9. 27. *I beate downe my body, and bring it into ſubjection, leaſt by any meanes, after I have preached to others, I my ſelfe ſhould bee reproved.* III. They muſt take heed they burne not in luſt: for, 1. Cor. 7. 9. *It is better to marry then tō burne.*

Chaſtitie in wedlocke, is when the holy and pure uſe of wedlocke is obſerved. Heb. 13. 4. *Marriage is honourable among all, and the bed undefiled, but whoremongers and adulterers God will judge.* To preſerve purity in wedlock, theſe cautions are profitable: I. contracts muſt be in the Lord, and with the faithfull onely. Malac. 2. 11. *Iudah hath tranſgreſſed, and an abomination is committed in Iſrael, and in Hieruſalem: for Iudah hath defiled the holineſſe of the Lord which he loved, and hath married the daughter of a ſtrange god.* 1. Cor. 7. 39. *If her husband be dead ſhe is at liberty to marry with whom ſhe will, onely in the Lord.* II. Both parties muſt ſeparate themſelves in the time of a womans diſeaſe, and at appointed faſts. Ezech. 18. 6. 1 Cor. 7. 5. *Defraud not one another, except it be with conſent for a time, that ye may give your ſelves to faſting and prayer, and againe come together, that Satan tempt you not for your incontinencie.* III. Wedlocke muſt be uſed rather to ſuppreſſe, then to ſatisfie that corrupt concupiſcence of the fleſh, and eſpecially to enlarge the Church of God, which is done by an holy ſeed: Rom. 13. 14. *Put on the Lord Ieſus Chriſt, and take not care for the fleſh to ſatisfie the luſts thereof.* IV. It muſt be uſed with prayer and thankeſgiving, 1. Tim. 4. 3, 4.

## CHAP. XXVII.

*Of the eighth Commandement.*

THis Commandement concerneth the preſervation of our neighbours goods. The words are theſe:

*Thou ſhalt not ſteale.*

*The Reſolution.*

*Steale* To ſteale, is properly to convey any thing cloſely from another, Gen. 31. 20. *Iacob* A *ſtole away the heart of Laban the Aramite.* In this place it ſignifies generally, to wiſh that which is another mans, to get it by fraud, and any way to impaire his wealth.

The negative part.

*Thou ſhalt neither be wanting to preſerve, nor a meanes to hinder or hurt thy neighbours goods.*

In this place theſe ſinnes are forbidden: I. Inordinate living, whether it be in no ſet calling: or idlely, wherein by neglecting their duties, ſuch perſons miſpend their time, goods, and revenewes. 2. Theſſ. 3. 11. *We heare that there are ſome among you that walke inordinately, and work not at all, but are buſie-bodies.* Gen. 3. 19. *In the ſweat of thy browes ſhalt thou eat thy bread, till thou returne to the earth,* 1. Tim. 5. 8. B *If there be any that provideth not for his owne, eſpecially for them of his houſhold, he denieth the faith, and is worſe then an Infidel.*

II. Vnjuſt dealing, which is either in heart, or deede. Vnjuſt dealing in heart, is named covetouſneſſe. Math. 15. 19. *Out of the heart come evill thoughts, murthers, adulteries, fornications, theſts, &c.* Covetouſnes is idolatry. Eph. 5. 5. *Wee know that no covetous perſon, which is an idolatour, ſhal enter into the kingdome of Chriſt and of God.* Yea, it is the very roote of all evill, not begetting, but nourſhing all kind of ſinne. 1 Tim. 6. 10. *The love of money is the roote of all evill, which while ſome luſted after, they erred from the faith, and pierced themſelves through with many ſorrowes.*

C Vnjuſt dealing in deede, is in bargaining, or out of bargaining. Vnjuſt dealing in bargaining, hath many branches, 1 Theſſ. 4. 6. *Let no man oppreſſe, or deceive his neighbour in a bargaine: for God is the avenger of ſuch things.*

I. To ſell, or bargaine for that which is not ſaleable. Of this kind. I. is the gift of the holy Ghoſt, which cannot be bought with money. Act. 8. 18. *When Simon ſaw, that through laying on of the Apoſtles hands, the holy Ghoſt was given, he offered them money,* 16. *Saying, give mee alſo this power, that on whomſoever I lay the hands, he may receive the holy Ghoſt.* 20. *Then Peter ſaid unto him, Thy mony periſh with thee, becauſe thou thinkeſt that the gift of God may bee obtained with money.* II. Church-goods are not ſaleable. D Therefore it is not to bee allowed, for men to ſell or alienate them from the Church. Prov. 20. 25. *It is deſtruction for a man to devoure that which is ſanctified, and after the vowes to enquire.* Mal. 3. 8. Church-goods are the poſſeſſion of the Lord. III. Whatſoever is unprofitable either to the Church or Common-weale, muſt not be ſold.

II. All coloured forgery and deceit in bargaining: as, I. uſing forged cavillation: Luke 19. 8. *Zacheus ſtood forth, & ſaid unto the Lord, Behold, Lord, the halfe of my goods I give to the poore: and if I have taken ought from any man by forged cavillation, I reſtore it four-fold.* II. When men ſell that, which is counterfeit, for good: as copper for gold, and mingle any waies bad with good, making ſhew onely of the good.

Amos 8.4, 5, 6. *Heare this yee that ſwallow up the poore, ſaying, when will the new moneth bee gone, &c. that we may ſel the refuſe of the wheat.*

III. When men falſifie their meaſures and weights. Deut. 25. 13. *Thou ſhalt not have in thy bagge two manner of weights, a great and a ſmall.* 14. *But thou ſhalt have a right and a juſt weight: a perfect meaſure ſhalt thou have.* Levit. 19. 35. *Yee ſhall not doe unjuſtly in judgement, in line, in weight, or in meaſure.* 36. *Yee ſhall have juſt ballances, true weights, a true Epha, and a true Hin.* Amos 8.4. *Heare this, yee that ſay, When will the Sabath bee gone, that we may ſell corne, and make the Epha ſmall, and the ſhekel great, and falſifie the weights by deceit?*

III. When the buyer concealeth the goodneſſe of the thing, or the ſeller the faults of it, and blind-foldeth the truth with counterfeit ſpeeches. Math. 7. 12. *Whatſoever yee would that men ſhould doe unto you, even ſo doe to them: for this is the Law and the Prophets.* Prou. 20. 14. *It is naught, it is naught, ſaith the buyer, but when hee is gone apart, he boaſteth.*

IV. When in buying and ſelling the people are oppreſſed. And this is done, 1. when the juſt price of things is raiſed. For in bargaining, it is not lawfull to purſe one penny, without the giving of a penny worth. 2. Sale upon a ſet day, which is, when day is given, that the price may be inhanced. For what is this, I pray you, but to ſell time, and to take more of our neighbour, then right? 3. To ingroſſe, which is to buy up all of one commoditie into thine owne hands, that when no other hath any of the ſame, thou maiſt ſell it at thine owne price. 4. To become bankerupt, that thou maieſt bee enriched by the dammages, and goods of other men. 5. Not to reſtore that, which was lent to one, pledged to one, or found by him, Eze. 18.7. *Neither hath oppreſſed any, but hath reſtored the pledge to his debter: he that hath ſpoiled none by violence, &c.* 6. To delay any kind of reſtitution from one day to another. Prov. 3.28. *Say not to thy neighbour, Depart, and come againe to morrow I will pay you, when thou mayeſt doe it then.* Pſal. 37.21. *The wicked man borroweth, and payeth not againe, but the righteous is merciſull and lendeth.* 7. To practiſe uſurie. Pſal. 15. 5. *Which hath not put his money to uſury.* Exod. 22. 25. *If thou lendeſt money to my people, to the poore man which dwelleth with thee, be not to him as an uſurer, lay not uſury upon him.*

Vſury is a gaine exacted by covenant, above the principall onely in lieu, and recompenſe of the lending of it. Vſury being conſidered as it is thus deſcribed, is quite contrarie to Gods word, and may very fitly bee tearmed by ting lucre. Exod. 22. 14. *If any man hath borrowed any thing of another, whatſoever is hurt or dyeth, if the owner of the thing be not preſent, let him bee recompenced.* 15. *If hee bee preſent, recompence him not: if he be hired for a price, it is ſold for the ſame price.* Ezech. 18.8. *He hath not given uſurie, neither hath taken increaſe.* 2. Cor. 8.13. *Neither is it that other men ſhould bee eaſed and you grieved.* 14. *But upon like condition at this time, your abundance ſupplieth their lacke, that alſo their abundance may bee for your lacke: that there may bee equality.*

And this uſury, poſitive lawes doe not only reſtraine, but not allow.

*Queſt.* Is it not lawfull to take at ſome time above the principall?

*Anſw.* Yes ſurely, with theſe conditions: I. If a man take heed that he exact nothing, but that which his debter can get by good and lawfull meanes. II. Hee may not take more then the gaine, nay not all the gaine, nor that part of the gaine which drinks up the living of him that uſeth the money. III. Hee muſt ſometimes bee ſo farre from taking gaine, that hee muſt not require the principall, if his debter be by inevitable and juſt caſualties brought behind, and it bee alſo plaine that hee could not make, no not by great diligence, any commoditie of the money borrowed.

The reaſons why a man may take ſometimes aboue the principall, are, 1. That which the debter may give, having himſelfe an honeſt gaine beſides, and no man any waies endammaged, that the creditor may ſafely receive.

2. It is convenient, that he which hath money lent him, and gaineth by it, ſhould ſhew all poſſible gratitude to him, by whoſe goods he is enriched.

3. It is often for the benefit of the creditor, to have the goods in his owne hands which he lent.

*Object.* Money is not fruitfull, therefore it is unlawfull to receive more then we lent out.

*Anſw.* Albeit money in it ſelfe be not fruitfull, yet it is made very fruitfull by the borrowers good uſe, as ground which is not fruitfull except it be tilled.

Laſt of all, when man detaineth the labourers wages, Iames 5.4. *Behold, the hire of the labourers (which have reaped your fields, which is of you kept backe by fraud) cryeth, and the cryes of them which have reaped, are entred into the eares of the Lord of hoſts.*

Vnjuſt dealing out of bargaining, is likewiſe manifold: I. To pronounce falſe ſentence or judgement for a reward, either profered, or promiſed, Iſai. 1. 23. *The Princes are rebellious, and companions of theeves: every one loveth gifts, and followeth after rewards: they judge not the fatherleſſe, neither doth the widowes cauſe come before them.* This is the Lawyers and Iudges ſinne. II. To feede, or clothe ſtout and luſty rogues or beggers. 2 Theſ. 3.10. *When we were with you, we enjoyned you this, that if any would not labour, the ſame ſhould not eate.* What then thinke you, muſt thoſe licenſed rogues and beggers by authority, I meane, all idle Monks and Abby-lubbers have; *Socrates* in the Tripartite hiſtory, ſaith plainely, that *that Monke which laboureth not with his hands, is no better then a theefe.* III. Gaming for money & gaine. For thou mayeſt not inrich thy ſelfe by impoveriſhing thy brother. This gaming is worſe

farre

farre then Vſury, and in a ſhort while will more inrich a man. IV. To get money by unlawfull Arts: ſuch are Magique, Iudiciall Aſtrology, Stage-playes, and ſuch like. Eph. 4.28. *Let him that hath ſtolne, ſteale no more, but rather let him labor, working with his owne hands the thing that is good, that he may give unto him that hath need.* Deut. 18.11. Eph. 5.3. 1 Theſ. 5.22. *Abſtaine from all appearance of evill.* V. To filch or pilfer the leaſt pinne or point from another, though it were for the greateſt good. Mark. 10.19. *Thou ſhalt not ſteale, thou ſhalt not hurt any man.* Rom. 3.8. *And (as we are blamed, and as ſome affirme that we ſay) why doe wee not evill, that good may come thereof? whoſe damnation is juſt.* VI. To remoove ancient bounds. Prov. 22. 28. *Thou ſhalt not remoove the ancient bounds which thy Fathers have made.* Hoſ. 5. 10. *The Princes of Iudah are like them which remoove the bounds.* VII. To ſteale other mens ſervants, or children, to commit ſacriledge, or robbery. 1 Tim. 1. 10. *To Whoremongers, Buggerers, and Men-ſtealers.* Ioſh. 7. v. 19. *Achans theft,* 1 Cor. 6.10. *Neither Theeves, nor covetous perſons, nor Robbers, &c. ſhall inherite the Kingdome of God.* For Robberies, theſe ſorts of men eſpecially are famous: Theeves by the high wayes, Pyrates upon the Seas, Souldiers not content with their pay, and whoſoever they be, that by maine force take that which is none of their owne. Luk. 3.14. *The Souldiers asked him, ſaying, what ſhall we doe? he ſaid, doe violence to no man, neither accuſe any man falſely, and be content with your wages.* VIII. To conſpire with a Thiefe, whether by giving advice how he may compaſſe his enterpriſe, or by concealing his fact, that he be not puniſhed. Prov. 29.24. *He that is partaker with a Thiefe, hateth himſelfe, and he that heareth curſing, and diſcovereth it not.* The puniſhment of theft may at the diſcretion of the Iudge be ſometimes aggravated, as he ſeeth the quality of the offence to be. Therefore theeves ſometimes are puniſhed with death.

Now if any man object, that the Iudiciall Law of God, doth only require the reſtitution thereof fourefold for ſuch an offence: I anſwer, that the civill Magiſtrate, when he ſeeth ſome one, or many offences to increaſe, hee may by his authority encreaſe the civill puniſhment due to that ſinne. Now it is manifeſt, that the ſinne of theft is farre more grievous in our Commonweale, then it was among the Iewes. For firſt, the inhabitants of this Commõweale are generally, by many degrees, poorer then the Iewes were: therefore to ſteale a thing, but of ſome ſmall value, from one in this Countrey, doth more endammage him, then a thing of great value would have done the Iewes.

Againe, the people of this Countrey are of a more ſtirring, and fierce diſpoſition: the which maketh Theeves to bee more outragious, with their Robberies joyning Violence, and the diſturbance of the publike tranquillity of the Countrey: whereof more regard ought to be had, then of one private mans life.

*The affirmative part.*

*Thou ſhalt preſerve and increaſe thy neighbours goods.*

To this are required theſe that follow:

I. A certaine Calling: wherein every man, according to that gift which God hath given him, muſt beſtow himſelfe honeſtly, to his owne and neighbours good. 1 Cor. 7. 24. *Let every man wherein hee was called, therein abide with God.* Eph. 4. 28. 1 Pet. 4. 10. *According as every man hath received a gift, ſo let him adminiſter to another, that yee may be good diſpenſers of the manifold graces of God.* Gal. 5. 13. *In love ſerve one another.*

II. The true uſe of Riches, and all the goods a man hath to which belong two Vertues, Contentation, and Thriftineſſe.

Contentation is a Vertue, whereby a man is well pleaſed with that eſtate, wherein he is placed. 1 Tim. 6. 6. *Godlineſſe is great gaine, with a contented mind.* 7. *For we brought nothing into the world, neither ſhall we carry any thing out of the world: but, having food and rayment, let us be content,* Phil. 4. 11. *I have learned in whatſoever ſtate I am, therewith to be content.* 12. *I can be abaſed, and I can abound; every where in all things I am inſtructed, both to be full, and to bee hungry; and to abound, and to have want.* Mat. 6. 11. *Give us this day our dayly bread.* Heb. 13. 5. *Let your converſation be without covetouſnes, and bee content with the things which you have: for he ſaith, I will not forſake thee, nor leave thee.*

Thriftineſſe, or frugality, is a Vertue, whereby a man carefully keepeth his goods which he hath gotten, and imployeth them to ſuch uſes, as are both neceſſary and profitable. Prov. 5. 15. *Drinke the water of thy Ceſterne, and of the Rivers, out of the midſt of thine owne well.* 16. *Let thy Fountaines flow forth, and the Rivers of Waters in the ſtreets.* 17. *Let them bee thine owne, yea, thine onely, and not the ſtrangers with thee.* Prov. 21. 5. *The thoughts of the diligent doe ſurely bring abundance.* 17. *He that loveth paſtime, ſhall be a poore man, and he that loveth wine and oyle, ſhall not be rich.* Prov. 12. 27. *The deceitfull man roſteth not that which he hath taken in hunting: but the riches of the diligent are pretious.* Iohn 6. 12.

III. To ſpeake the truth from the heart, and to uſe an harmleſſe ſimplicity in all affaires. Pſal. 15. 2. *He that walketh uprightly, and worketh righteouſneſſe, he that ſpeaketh the truth in his heart.* Gen. 23. 15. *Ephron ſaid to Abraham, The land is worth foure hundred ſhekels of ſilver, what is that betweene me and thee? bury therefore thy dead.* 18. *So Abraham harkened to Ephron, and Abraham weighed to Ephron the ſilver, which he had named in the audience of the Hittites, even foure hundreth ſhekels of currant money among Marchants, &c.*

IV. Iuſt dealing. 1 *Theſ.* 4. 6. Of this there are many kinds.

I. In buying and ſelling, in letting and hiring of Farmes, Tenements, Lands: in Marchandize,

dize, and all manner of commodities, men must racke nothing, but keepe a just price. A just price is then observed, when as the things prized, and the price given for them, are made equall, as neere as may be. For the observation of this equality, these foure rules are to be considered: for by them all bargaines must be ordered. I. There must be a proportion and equalitie in all contracts: the which will then be, when as the seller doth not value the thing, onely according to his owne paines, and cost bestowed upon it: but also seeth what profit it may be to the buyer, and in what need he standeth of it, Levit. 25. 14. *When thou sellest ought to thy neighbour, or buyest ought at his hands, ye shall not oppresse one another.* 15. *But according to the number of the yeares after the Iubile, thou shalt buy of thy neighbour. Also according to the number of yeeres of thy revenewes, he shall sell unto thee.* 16. *According to the number of yeeres thou shalt increase the price thereof: and according to the fewnesse of yeeres thou shalt abate the price of it, for the number of fruits he doth sel unto thee.* II. They must be squared according to the law of nature, the sum whereof Christ propoundeth in these words, Mat. 7. 12. *Whatsoever ye would that men should doe unto you, do the same unto them.* III. The bond of nature must be kept, which bindeth him that receiveth a benefit, and maketh a lawfull gaine of another mans goods, that he being once enriched, shall make proportionable and naturall recompence, even above the principall. IV. Men must communicate and make use of their goods, with that caveat which *Paul* giveth, 2 Cor. 8. 13. not so to bestow them, *as that others may bee eased, and they grieved:* or contrariwise.

II. Men must make sale of such things, as are in their kinde substantiall, and fit for use.

III. They must use just weights and measures, Deut. 25. 13. *Thou shalt not have in thy bag two manner of weights, a great and a small: but thou shalt have a right and just weight, a perfect and just measure shalt thou have,* Ez. 45. 10. *Ye shall have just ballances, a true Ephah, and a true Bath,* Mic. 6. 11. *Shal I justifie the wicked ballances, and the bag of deceitfull weights?*

IV. Hee that hireth any thing, must not onely pay the appointed hire, but make that which he hired good, if ought but good come unto it, by his default, Exo. 22. 14, 15. *If a man borrow any thing of his neighbour, and it be hurt, he shall surely make it good, &c.*

V. The pledge or pawne ought to be redeemed, and if it be of important necessity, as that which preserveth the life of our neighbour, it must be restored to him incontinently. Ex. 22, 26. *If thou take thy neighbours raiment to pledge, thou shalt restore it againe before the Sunne goe downe: for that is his covering onely,* Deut. 24. 6. *No man shall take the neather or upper Milstone to pledge, for this gage is his living.* Neither may a man in a pledge be his owne carver, but hee must take such an one as is offered, Deu. 24. 10 *When thou shalt aske againe of thy neighbour any thing lent, thou shalt not go into his house to fetch his pledge.* 11. *But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores unto thee.* 12. *Furthermore, if it be a poore body, thou shalt not sleep with his pledge.* 13. *But shalt restore, &c.*

VI. To become surety onely for men that are honest, and very well known: and that warily, with much deliberation. Prov. 11. 15. *He shalbe sore vexed that is surety for a strãger. And he that hateth suretiship is sure.* Prov. 17. 18. *A man destitute of understanding toucheth the hand and becommeth surety for his neighbour,* Pro. 22. 26. But if it be so that a man hath entangled himselfe by suretiship, the best way is to crave his creditours favour, by his own humble suit, and the instant request of his friends. Pro. 6. 1. *My son if thou be surety for thy neighbor, & hast striken hands with the stranger: 2 Thou art snared with the words of thine own mouth. 3. Do this now, my son, and deliver my selfe, seeing thou art come into the hand of thy neighbor; go, and humble thy selfe, and sollicite thy friends. 4. Give no sleepe to thine eies, nor slumber to thine eye-lids. 5. Deliver thy self, as a Doe from the hands of the hunter, and as a bird from the hand of the fowler.*

VII. All just covenants and promises, though they be to our hinderance, must bee performed. For a promise doth binde, if it bee lawfull, so far forth as he will, unto whom we make the promise. Psa. 15. 4. *Which sweareth to his hurt & changeth not,* Pro. 25. 14. *A man that boasteth and keepeth not promise, is like clouds and wind without raine.* Iudg. 1. 24. *The spies saw a man come out of the city, and they said unto him, Shew us we pray thee, the way into the citie, and we will shew thee mercy.* 25. *And when he had shewed them the way into the city, they smote the city with the edge of the sword, but they let the man and all his houshold depart.* Therefore if after promise made, he either see that he shall be endamaged thereby, or hindred in the performance of his promise, he may crave a release, and if it be granted, accept of it.

VIII. To lend that we doe, freely, Luk. 6. 35 *Lend, looking for nothing againe, and your reward shall be great.* And when we borrow, wee must be carefull to make restitution, even if need be, with the sale of our owne goods. 2 King. 4. 2, 3, 4, 5, 6, 7. *Here the wife of the sonne of the Prophets selleth her oyle which God sent by the hand of Elisha, to pay her creditour.*

IX. To restore that which is committed to our custody without delay. Matth. 21. 41. *Hee will destroy the euill husbandmen, and let out his vineyard to others, which shall deliver him the fruits in their season.* Prov. 3. 28. But if such a thing be lost, not by our default, we are not urged to repay it. Exod. 22. 7. *If a man deliver his neighbour money, or stuffe to keep, and if it be stollen out of his house, if the thiefe be found, he shall pay thee double.* 8. *If the thiefe be not found, then the master of the house shall be brought before the Iudges to sweare, whether he have put his hand to his neighbours good or no.*

X. That

X. That which a man findeth, is to be kept in his owne hand, if the true owner cannot be heard of; but if he be, he must restore it, Deut. 22.1. *Thou shalt not see thy brothers oxe, nor his sheepe goe astray, and withdraw thy selfe from them, but shalt bring them againe unto thy brother. 2. If he be not neare unto thee, or thou know him not, thou shalt bring it unto thine house, and it shall remaine with thee untill thy brother seeke after it, then shalt thou deliver it to him againe. 3. So shalt thou doe with all lost things.*

XI. To get our owne, we may, if we cannot doe otherwise, sue our neighbour in law. But we must follow our suites in all holy manner, and with these caveats. I. In all suites, we must not doe any thing, that may prejudice the profession of Christian religion. Therefore all suiters in law offend, when they trust more in man, then in God, and make their religion a jest to worldlings; partly by striving about things of small importance, and partly by not admitting any conditions of reconciliation, 1 Cor. 6.1. *Dare any of you having businesse against another, be adjudged under the unjust, and not under the Saints?* II. Law must be the last remedy, as a desperate medicine is the last remedie the Physitian useth: Wee must assay all meanes possible, before wee use this, especially to a brother, 1 Cor. 6.7. *There is utterly a fault among you, because ye goe to law one with another: why rather suffer ye not wrong? why rather sustaine ye not harme?* III. In all suites of law, we must be mindfull of the law of charity, and not so much endevour to maintaine our owne right, as to recall our brother, which erreth, into the right way.

## CHAP. XXVIII.

*Concerning the ninth Commandement.*

THe ninth Commandement concerneth the preservation of our neighbours good name.

The words are these:

*Thou shalt not beare false witnesse against thy neighbour.*

*The Resolution.*

*Thou shalt not beare* ] That is, answer when thou art asked before a Iudge, Deut. 19. 17. *Then both the men which strive together, shall stand before the Lord, even before the Priests and Iudges which shall be in those dayes. 18. And the Iudges shall make a diligent inquisition, and if the witnesse be found false, and hath given false witnesse against his brother.*

*Witnesse* ] By a figure, signifieth every word, whereby the credit and estimation of our neighbour is either impaired or diminished.

The negative part.

*Thou shalt not diminish nor hurt the good name and estimation of thy neighbour.*

Here is forbidden:

I. Envie, disdaine of others, desire of a mans own glory, 1 Tim. 6.4. *He is puft up, and knoweth nothing, but doteth about questions, and strife of words, whereof commeth envie, strife, railings,* 1 Pet. 2.1, *Wherefore laying aside all maliciousnesse, and envie, and all guile, and evill speaking,* Mat. 12. 15. *But when the chiefe Priests and Scribes saw the marvailes that hee did, and the children crying in the Temple, and saying, Hosanna the sonne of David, they disdained.*

II. Evill suspitions. 1 Tim. 6.4. 1 Sam. 17.28 *And Eliab his eldest brother heard when he spake unto the men, and Eliab was angry with David, and said, Why camest thou downe hither? and with whom hast thou left those few sheep in the wilderneſſe? I know thy pride and the malice of thine heart,* Act. 28.4. *Now when the Barbarians saw the worme hang on his hand, they said among themselves, This man surely is a murderer, whom though he hath escaped the sea, yet vengeance hath not suffered him to live.* Here are condemned, hard censures and sinister judgements against our neighbour, Mat. 7.1. *Judge not, that ye be not judged. 2. For with what judgement ye judge: ye shall be judged: and with what measure ye mete, it shall be measured to you againe.* These judgements which Christ forbiddeth, are private and reprochfull or slanderous judgments: namely, when either a good or an indifferent action is interpreted to the worse part: or when a light offence is made hainous through evill will, without all desire either to amend or to cover the same, Act. 2.13. *And others mocked and said, they are full of new Wine. 14. But Peter standing with the eleven, lift up his voyce, and said unto them, Ye men of Iudea, and all ye that inhabite Ierusalem, be this known unto you, and hearken unto my words: 15. For these are not drunken, as ye suppose, since it is but the third houre of the day,* 1 Sam. 1.13. *For Hannah spake in her heart, her lips did moove onely, but her voyce was not heard, therfore Eli thought she had been drunken.* But we must know, that there are three kindes of judgments, which are not forbidden by this commandement of Christ. The first is the ministery of the Gospel, which judgeth and reproveth sin. The second, is the judgement of the Magistrate. The third, is the judgement of a friend admonishing us: as when he saith, Abstaine from the company of such a man, for I know him to be a drunkard, &c.

III. A relation of the bare words, onely, and not of the sence and meaning of our neighbour, Mat. 26.59. *Now the chiefe of the Priests, and the elders, and all the whole Councell, sought false witnesses against Iesus, to put him to death. 60. But they found none, and though many false witnesses came, yet found they none: But at the last came two false witnesses, 61. And said, This man said, I can destroy the Temple of God, and build it in three dayes.* Indeed, Christ said some such thing in words as appeareth, Ioh. 2.19. *Iesus answered and said unto them, Destroy this temple, and in three daies I will raise it up againe.*

IV. A lie, whereby every falshood with purpose to deceive, is signified, whether in words, or in deeds, or concealing the truth, or

any

any other way whatſoever; be it for never ſo great a good to our neighbour.

V. To pronounce unjuſt ſentence in judgement; to reſt in one witneſſe; to accuſe another wrongfully; to betray a mans cauſe by colluſion. 1 Kin. 21. 12. *They proclaimed a faſt, and ſet Naboth among the cheefe of the people,* 13. *And there came two wicked men, and ſate before him, and the wicked men witneſſed againſt Naboth in the preſence of the people, ſaying, Naboth did blaſpheme God & the king: then they caried him away out of the city, and ſtoned him with ſtones, that he died.* Deut. 17. 6. *At the mouth of two or three witneſſes ſhall he that is worthy of death, die: but at the mouth of one witneſſe he ſhall not die.*

VI. Openly to raiſe forged and hurtfull tales and reports of our neighbour, or privily to deviſe the ſame. Rom. 1. 29. *Whiſperers,* 30. *Backbiters, haters of God, proud, boaſters, inventers of evill things.* Lev. 19. 16. *Thou ſhalt not walke about with tales among thy people, thou ſhalt not ſtand againſt the blood of thy neighbour: I am the Lord,* 1 Tim. 5. 13. *And likewiſe alſo being idle, they learne to goe about from houſe to houſe: yea, they are not onely idle, but alſo pratlers, and buſie bodies, ſpeaking things which are not comely.* To ſpread abroad flying tales, or to faine and adde any thing unto them, Pro. 26. 20. *Without wood the fire is quenched, and without a tale-bearer ſtrife ceaſeth.* 21. *As a coal maketh burning coals and wood a fire, ſo the contentious man is apt to kindle ſtrife.* 22. *The words of a tale-bearer are as flatterings, & they go down into the bowels of the belly.* 2 Cor. 10. 20. *For I feare leſt when I come, I ſhall not find you ſuch as I would, and leſt there be ſtrife, envying, wrath, contentions, backbitings, whiſperings, ſwellings, and diſcord among you.* To receive or beleeve thoſe tales which wee heare of others. Exod. 23. 1. *Thou ſhalt not receive a falſe tale, neither ſhalt thou put thine hand with the wicked, to be a falſe witneſſe.* 1 Sam. 24. 10. *And David ſaid to Saul, Wherefore giveſt thou an eare to mens words, that ſay, behold, David ſeeketh evill againſt thee?*

VII. To accuſe our neighbour for that which is certain and true, through hatred and with intent to hurt him. 1 Sam. 22. 9. *Then anſwered Doeg the Edomite (who was appointed over the ſervants of Saul) and ſaid, I ſaw the ſon of Iſhai when he came to Nob, to Abimelech the ſon of Ahitub.* 10. *Who asked counſell of the Lord for him, and gave him victuals, and he gave him alſo the ſword of Goliah the Philiſtim.* Of this deed *David* thus ſpeaketh. Pſal. 52. 1. *Why boaſteſt thou thy ſelfe in thy wickedneſſe, O man of power? the loving kindneſſe of the Lord endureth for ever.* 2. *Thy tongue imagineth miſchiefe, and is like a ſharp raſor, that cutteth deceitfully.* 3. *Thou doſt love evill more then good: and lies, more then to ſpeak the truth.* 4. *Thou loveſt all words that may deſtroy, O deceitfull tongue.*

VIII. To open or declare our neighbours ſecrets to any man, eſpecially, if he did it of infirmity. Mat. 18. 15. *Moreover, if thy brother treſpaſſe againſt thee, go and tell him his fault betweene thee and him alone: if he heare thee, thou haſt won thy brother.* Pro. 11. 13. *He that goeth about as a ſlanderer diſcovereth a ſecret: but hee that is of a faithfull heart, conceaſeth a matter.*

IX. All babling talke and bitter words. Ephe. 5. 3. *But fornication & all uncleannes, let it not be once named among you.* 4. *Neither filthines: neither fooliſh talking, neither jeſting, which are not comely, but rather giving of thanks.* Ioh. 9. 34. *They anſwered & ſaid unto him, thou art altogether borne in ſins, and doeſt thou teach us? ſo they caſt him out.* This jeſting, or, as it is now tearmed, wit, which *Ariſtot.* the Philoſopher maketh a vertue, is by *Paul* the Apoſtle accounted a vice: and that not without cauſe. I. Such quips as ſting others, though they be a great pleaſure for ſome to heare, yet are they very offenſive to ſuch as are ſo girded. II. It is very hard to make Chriſtian both godlineſſe and gravity to agree with ſuch behaviour.

*Object.* But ſalt and tart ſpeeches are uſuall in the Scriptures, 1 *Kin.* 18. 27. *Eliah* mocked the prieſts of *Baal,* Eſa. 14. 9.

*Anſ.* Such ſpeeches are not ſpoken to pleaſe others, but are ſharpely denounced againſt Gods enemies to his glory.

X. Flattery, whereby we praiſe our neighbor above that we know in him. Pro. 27. 6. *The wounds of a lover are faithfull, but the kiſſes of an enemy are to be ſhunned.* 14. *He that praiſeth his friend with a loud voyce, riſing early in the morning, it ſhall be counted to him as a curſe.* Act. 12 22. *And the people gave a ſhout ſaying, The voice of God, and not of man.* This is a grievous ſin in the miniſters of the word. 1 Theſ. 2. 5. *Neither did we ever uſe flattering words, as ye know, nor coloured covetouſnes, God is record.* Ier. 6. 13. *For from the leaſt of them, even unto the greateſt of them, every one is given unto covetouſnes, & from the Prophet, even unto the Prieſt, they all deale falſly.* 14. *They have healed alſo the hurt of the daughter of my people with ſweet words, ſaying, Peace, peace, when there is no peace.* Rom. 16. 18 *For they that are ſuch, ſerve not the Lord Ieſus Chriſt, but their owne bellies, & with faire ſpeech and flattering, deceive the hearts of the ſimple.*

XI. Fooliſh and over-confident boaſting. Pro. 27. 1. *Boaſt not thy ſelfe of to morrow, for thou knoweſt not what a day may bring forth:* 2. *Let another praiſe thee, and not thine own mouth, a ſtranger, and not thine owne lips.*

XII. To accuſe, or witneſſe againſt one falſly. 1 Kin. 21. 13. *Naboth blaſphemed God and the King.*

The affirmative part.

*Preſerve the good name of thy neighbor.* Eccle. 7. 3. *A good name is better then a good ointment,* Here is commanded.

I. A rejoycing for the credit and good eſtimation of thy neighbour. Gal. 5. 22. *But the fruit of the ſpirit, is love, joy, peace, gentleneſſe.* Rom. 1. 8. *Firſt, I thanke my God through Ieſus Chriſt, for you all, becauſe your faith is publiſhed throughout the whole world.*

II. Willingly to acknowledge that good-

neſſe we ſee in any man whatſoever, and onely to ſpeake of the ſame. Tit. 3. 2. *That they ſpeake evill of no man, that they be no fighters, but ſoft, ſhewing all meekenes to all men.* Moreover, wee muſt withall deſire, receive, and beleeve reports of our neighbors good. Act. 16. 1. *Then came he to Derbe & Lyſtra, & behold, a certain diſciple was there, named Timotheus, a womans ſon which was a Ieweſſe, and beleeved, but his father was a Grecian.* 2. *Of whom the brethren which were at Lyſtra and Iconium, reported wel.* 3. *Therefore Paul would that he ſhould goe forth with him, and tooke and circumciſed him.* Notwithſtanding this muſt be ſo performed of us, that in no wiſe we prove and allow of the vices and faults of men. 2 Chr. 25. 2. *And he did uprightly in the eies of the Lord, but not with a perfect hart,* & 27. 2. *And he did uprightly in the ſight of the Lord, according to all that his father Vzziah did, ſave that he entred into the temple of the Lord, & the people did yet corrupt their waies.*

III. To interpret a doubtfull evill to the better part. 1 Cor. 13. 5. *Love thinketh not evill:* 7. *It beleeveth all things, it hopeth all things,* &c. 37. 31. *And they took Ioſephs coat, & killed a kid of the goats, & dipped the coat in the blood.* 32 *So they ſent the parti-colored coat, & they brought it to their father, & ſaid, this have we found, ſee now whether it be thy ſons coat or no.* 33. *Thē he knew it, and ſaid, It is my ſons coat, a wicked beaſt hath devoured him: Ioſeph is ſurely torne in pieces.*

And here obſerve the religion of that *Ioſeph*, which was betrothed to *Mary*, who when he ſaw that *Mary* was with child, was readier to conclude, that before her betrothing ſhe was with child by committing fornication, than after by committing adultery. *Mat.* 1. 19. But for all this, men muſt not be too too credulous, or light of beleefe. *Ioh.* 2. 24. *But Ieſus did not commit himſelfe unto them, becauſe he knew them all.*

IV. Not to beleeve an evill report, running abroad among the common people, by the whiſpering of tale-bearers, as it were by conduit pipes. Pſa. 15. 3. *He that ſlandereth not with his tongue, nor doth evill to his neighbour, nor receiveth a falſe report againſt his neighbour.* Ier. 40. 14. *And they ſaid unto him, Knoweſt thou not, that Baal is the king of the Ammonites, hath ſent Iſhmael, the ſonne of Nethaniah, to ſlay thee? but Gedaliah the ſon of Ahikam, beleeved him not.* 16. *But Gedaliah the ſon of Ahikam, ſaid unto Iochanan the ſon of Kareah, thou ſhalt not doe this thing, for thou ſpeakeſt falſly of Iſhmael.* But we ought alſo to be angry at ſuch whiſperings. Pro. 25. 23. *As the North wind driveth away the raine, ſo doth an angry countenance the ſlandering tongue.*

V. To keep ſecret the offence of our neighbour, except it muſt of neceſſity bee revealed. Prov. 10. 12. *Hatred ſtirred up contention: but love covereth all treſpaſſes.* Mat. 1. 19. *Then Ioſeph her husband being a juſt man, and not willing to make her a publike example, was minded to put her away ſecretly.*

A man would ſuppoſe, that by this meanes, we ſhould be partakers of other mens ſinnes. But we muſt know, that we ought to conceale our neighbours imperfections, leſt he ſhould be provoked to offence: yet in the meane ſeaſon, hee muſt bee admoniſhed, that hee may amend. Gal. 6. 1. Iam. 5. 19 *Brethren if any of you have erred from the truth, and ſome man hath converted him,* 20. *Let him know, that hee which hath converted the ſinner from going aſtray out of his way, ſhall ſave a ſoule from death, and ſhall hide a multitude of ſinnes.*

But if the ſinne which is concealed, cannot thereby be taken away, then muſt we in love and charity, declare the ſame to thoſe, which may remove and amend the ſame. Gen. 37. 2. *When Ioſeph was ſeventeen yeares old, he kept ſheep with his brethren, & the child was with the ſons of Bilhah, & with the ſons of Ziphah, his fathers wives; and Ioſeph told unto their father, their evill ſayings.* 1 Cor. 1. 11. *For it hath bin declared unto me, my brethren, of you, by them that are of the houſe of Cloe, that there are contentions among you.* Mat. 18. 16. *But if he heare thee not, take with thee one or two, that by the mouth of two or three witneſſes,* &c.

VI. To get a good name of eſtimation among men, and to keepe the ſame when wee have gotten it, Phil. 4. 8. *Furthermore brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are of good report, if there be any vertue, if there be any praiſe, think on theſe things.* A good name is gotten. 1. If we, ſeeking the kingdome of God before all things, do repent us of all our ſins, and with an earneſt deſire, embrace and follow after righteouſnes, Pro. 10. 7. *The memoriall of the juſt ſhall be bleſſed, but the name of the wicked ſhall rot.* Mar. 14. 9. *Verily I ſay unto you, whereſoever this Goſpel ſhall be preached throughout the whole world, this alſo, that ſhe hath done, ſhall be ſpoken of in remembrance of her.* 2. We muſt have a care both to judge, and ſpeak well of others, Mat. 7. 2. *With what judgement wee judge, ye ſhall be judged,* Eccl. 7. 23. *Give not thine heart alſo to all the words that men ſpeake, leſt thou do heare thy ſervant curſing thee.* 24. *For oftentimes alſo thine heart knoweth that thou likewiſe haſt curſed others.* 3. We muſt abſtaine from all kind of wickednеſſe: for one only vice or ſin doth obſcure and darken a mans good name, Eccl. 10 1. *Dead flies cauſe to ſtink, & putrifie the oyntment of the Apothecary, ſo doth a litle folly him that is in eſtimation for wiſedome, and for glory,* 4. We muſt in all things earneſtly ſeeke for the glory of God onely, and not our own. Mat. 6. 5. *And when thou praieſt, be not as the hypocrits, for they love to ſtand & pray in the Synagogues, & in the corners of the ſtreets, becauſe they would be ſeene of men: verily, I ſay unto you, they have their reward.* 6. *But when thou prayeſt, enter into thy chamber, and when thou haſt ſhut thy doore, pray unto thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly.*

But

But if when we seeke the glory of God, honest and godly men doe praise and testifie well of us, we must not despise this their testimony and commendation: and although they never praise us, nor testifie of us at all, yet must wee take it in good part, 2 Cor. 1. 12. *For our rejoycing is this, the testimony of our conscience, that in simplicitie and godly pureneſſe, and not in fleshly wisedome, but by the grace of God we have had our conversation in the world, and most of all to you wards.* And c. 10, 13. *But we will not rejoyce of things which are not within our measure, but according to the measure of the line, whereof God hath distributed to us a measure, to attaine euen unto you.* Psal. 16. 5. *The Lord is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot. 6. The lines are fallen unto me in pleasant places: yea, I have a faire heritage.* 1. Cor. 1. 31. *He that rejoyceth, let him rejoyce in the Lord.*

## CHAP. XXIX.

### *Of the tenth Commandement.*

THe tenth Commandement concerneth concupiscences against our neighbour.

The words are these:

*Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his oxe, nor his asse, nor any thing that thy neighbour hath.*

*The Resolution.*

*Covet.*] The cogitation or motion of the heart, is of three sorts: the first is some glancing or sudden thought, suggested to the mind by Satan, which suddenly vanisheth away, and is not received of the minde: This is no sinne. For it was in Christ when he was tempted by the divell, Matth. 4. 1. 3. The second is a more permanent thought or motion, the which as it were, tickleth and inveigleth the mind with some inward joy. The third, is a cogitation, drawing from the wil and affections, full assent to sin. We are to understand this commandement of the second sort of motions onely; for the third kind which have consent of will, belong to the five former Commandements.

Now then to covet is to thinke inwardly, & also to desire any thing, whereby our neighbour may be hindred, albeit there ensue no assent of the will, to commit that evill. For the very Philosophers condemne covetousneſſe, of the heart; and Civilians disallow a purpose only to do evill, if it be conjoyned with a manifest deliberation. And as for the concupiscence in this place forbidden, wee may well thinke it is more close and secret; because Sr. *Paul*, a Doctor of the Law, was altogether ignorant of it, Rom 7. 7. *I had not knowne lust, except the law had said, Thou shalt not lust.* Againe, if that concupiscence immediately going before the consent, were not prohibited in this place, there must be a great confusion in the Decalogue. For the seaventh Commandement forbiddeth some kinde of coveting of our neighbours wife.

*House*] The Commandement is illustrated by an argument drawne from the distribution of the objects of concupiscence; whence it is apparent, that onely evill concupiscence is condemned in this place. Col. 3. 5. For there is a good concupiscence or desire: as of meat and drinke, and that of the spirit. Gal. 5. 17. *The spirit lusteth against the flesh.*

The negative part.

*Thou shalt not covet that which is thy neighbours.*

Here are prohibited,

I. Concupiscence it selfe, namely, originall corruption, in as much as it is hurtfull to our neighbour, *Iam* 1. 14.

II. Each corrupt and sudden cogitation and passion of the heart, springing out of the bitter roote of concupiscence. Gal. 5. 17. *The flesh lusteth against the spirit.* Luk. 10. 27 *Thou shalt love the Lord, with all thy soule.* To this place appertaineth Satans suggestion, if after the first offer it be entertained and received in the closet of the heart.

III. The least congitation and motion, the which, though it procure not consent, delights and tickles the heart. *ibid.* Of this kind are these fooliſh wiſhes: I would such an house were mine, such a living, such a thing &c. And hitherto may we referre all unchaste dreames arising from the force of concupiscence.

The affirmative part.

*Covet that onely which is availeable to thy neighbours good.*

Here are commanded:

I. A pure heart toward our neighbour. 1. Tim. 1. 5. *The end of the Commandement is love out of a pure heart, a good conscience, and faith unfained.*

II. Holy cogitations, and motions of the spirit. *Paul* prayeth, 1 Thess. 5. 23 *That the Thessalonians may be holy, not onely in body and soule, but also in spirit;* Eph. 4. 23.

III. A conflict against the evill affections and lusts of the flesh. Rom. 7. 22. *I rejoyce in the law of God in regard of the inward man* 23. *But I see another law of my members, rebelling against the law of my mind, and making mee captive to the law of sin, which is in my members.* 24. *Miserable man that I am, who shall deliver me from this body of death?* 2 Cor. 12. 7, 8, 9.

## CHAP. XXX.

### *Of the use of the Law.*

THe use of the Law in unregenerate persons, is threefold.

The first, is to lay open sinne, and make it knowne, Rom. 3. 20. *By the workes of the Law shall no flesh be justified in his sight: for by the law comes the knowledge of sinne.*

The second use, is accidentarily to effect and augment sinne, by reason of the flesh, the which causeth man to decline from that which is commanded, and ever to incline to that which is prohibited. Rom. 7. 8. *Sin tooke occasion by the commandement, and wrought*

*in me all manner of concupiſcence: for without the Law ſinne is dead. 9. For I once was alive without the Law, but when the commandement came, ſin revived, 10. But I died, and that commandement which was ordained unto life, was found to be unto me unto death.*

The third uſe, is to denounce eternall damnation for the leaſt diſobedience, without offering any hope of pardon. This ſentence the law pronounceth againſt offenders, and by it, partly by threatning, partly by terrifying, it raigneth and ruleth over man. Rom. 3. 19. *We know that whatſoever the law ſaith, it ſaith to them which are under the law, that every mouth may be ſtopt, and all the world be culpable before God.* Gal. 3. 10. *As many as are of the workes of the law, are under the curſe, for it is written, Curſed is every one that continueth not in all that is written in the booke of the law to do them,* 2 Cor. 3. 7. *If the miniſtration of death written with letters, and engraven in ſtones, was glorious: 8 How ſhall not the miniſtration of the ſpirit be more glorious? For if the miniſtration, &c.*

The end why it raigned in man, is to urge ſinners to flie unto Chriſt. Gal. 3. 22. *The Scripture hath concluded all under ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be given to them that beleeve.* 24. *Wherefore the law was our ſchoole-maſter to Chriſt,* Heb. 12. 18, 19, 20.

The continuance of this power of the law is perpetuall, unleſſe a ſinner repent: and the very firſt act of repentance ſo freeth him, that he ſhall no more be under the law, but under grace. 2 Sam. 12. 13. *Then ſaid David to Nathan, I have ſinned againſt the Lord: wherefore Nathan ſaid to David, the Lord alſo hath forgiven thy ſin, & thou ſhalt not die.* Rom. 6. 14. *Sin ſhall not have dominion over you: for yee are not under the law, but under grace.*

If therefore, thou deſireſt ſeriouſly eternall life: firſt, take a narrow examination of thy ſelfe, and the courſe of thy life, by the ſquare of Gods law: then ſet before thine eyes the curſe that is due unto ſinne, that thus bewailing thy miſery, and deſpairing utterly of thine owne power, to attaine everlaſting happineſſe, thou mayeſt renounce thy ſelfe, and be provoked to ſeeke and ſue unto Chriſt Ieſus.

The uſe of the law in ſuch as are regenerate, is farre otherwiſe: for it guideth them to *new obedience* in the whole courſe of their life, which obedience is acceptable to God by Chriſt. Rom. 3. 31. *Doe we therefore through faith make the law of none effect? God forbid: nay we rather eſtabliſh the law.* Pſal. 119. 24. *Thy teſtimonies are my delight, they are my counſellers.* v. 105. *Thy word is a lanthorne unto my feet, and a light unto my pathes.*

## CHAP. XXXI.

### *Of the Covenant of Grace.*

HItherto concerning the covenant of workes, and of the Law, now followeth the Covenant of grace.

The Covenant of Grace, is that whereby God freely promiſing Chriſt and his benefits, exacts againe of man, that he would by faith receive Chriſt, and repent of his ſins. Hoſ. 2. 18 *In that day will I make a covenant for them, &c.* 19. *And I will marry thee unto me for ever: yea, I will marry thee unto me in righteouſneſſe, and in judgement, and in mercy, and in compaſſion.* 20. *I will marry thee unto me in faithfulneſſe, and thou ſhalt know the Lord.* Ezech. 36. 25. *I will powre cleane water upon you, and ye ſhall be cleane: yea, from all your filthineſſe, and from all your idols will I cleanſe you.* 26. *And I will give you a new heart, and a new ſpirit will I put within you.* 27. *And cauſe you to walke in my ſtatutes.* Mal. 3. 1. *The Lord, whom ye ſeeke, ſhall ſpeedily come to his Temple: even the meſſenger of the covenant whom ye deſire: behold, he ſhall come, ſaith the Lord of Hoſts.*

This covenant is alſo named a Teſtament: for it hath partly the nature and properties of a teſtament or will. Firſt, it is confirmed by the death of the teſtator. Heb 9. 16. *Where a teſtament is, there muſt be the death of him that made the teſtament.* 17. *For the teſtament is confirmed when men are dead: for it is yet of no force ſo long as he that made it, is alive.* Secondly, in this covenant we doe not ſo much offer, or promiſe any great matter to God, as in a manner onely receive: even as the laſt will and teſtament of a man, is not for the teſtators, but for the heires commodity.

The Covenant, albeit it be one in ſubſtance, yet is it diſtinguiſhed into the old and new teſtament.

The old teſtament or covenant is that which in types and ſhadowes prefigured Chriſt to come, and to be exhibited.

The new teſtament declareth Chriſt already come in the fleſh, and is apparantly ſhewed in the Goſpell.

The Goſpell is that part of Gods word which containes a moſt worthy and welcome meſſage: namely, that mankind is fully redeemed by the blood of Ieſus Chriſt, the onely begotten Sonne of God, manifeſted in fleſh; ſo that now for all ſuch as repent and beleeve in Chriſt Ieſus, there is prepared a full remiſſion of all their ſinnes, together with ſalvation and life everlaſting. *Ioh. 3. 14. As Moſes lifted up the ſerpent in the wilderneſſe: ſo muſt the Sonne of man be lifted up.* v. 15. *That whoſo beleeveth in him ſhould not periſh, but have everlaſting life* Act. 10. 43. *To him alſo give all the Prophets witneſſe, that through his name, all that beleeve in him, ſhall receive remiſſion of ſinnes.*

The end and uſe of the Goſpell is, firſt to manifeſt that righteouſneſſe in Chriſt, whereby the whole law is fully ſatisfied, and ſalvation attained. Secondly, it is the inſtrument, and, as it were, the conduit pipe of the holy Ghoſt, to faſhion and derive faith into the ſoule: by which faith, they which beleeve, doe, as with an hand, apprehend Chriſts righteouſnes, Rom. 1. 16. *I am not aſhamed of the Goſpel of Chriſt, for it is the power of God to ſalvation to as many as beleeve, to the Iew firſt, and then to*

the

*the Grecian.* 17. *For the iuſtice of God is reuealed by it, from faith to faith.* Ioh. 6. 63. *It is the ſpirit which quickneth, the fleſh profiteth nothing: the words which I ſpeake are ſpirit and life.* 1 Cor. 1. 21. *It pleaſed God by the fooliſhneſſe of preaching, to ſaue ſuch as beleeue.*

The Goſpel preached is, in the flouriſhing eſtate of Chriſts Church, the ordinary meanes to beget faith: but in the ruinous eſtate of the ſame, when as by apoſtaſie, the foundations thereof are ſhaken, and the cleere light of the word is darkned, then this word read or repeated, yea the very ſound thereof being but once heard, is by the aſſiſtance of Gods ſpirit, extraordinarily effectuall, to them whom God will haue called out of that great darkneſſe into his exceeding light. Rom. 10. 14. *How ſhall they call on him, in whom they haue not beleeued? and how ſhall they beleeue in him, of whom they haue not heard? and how ſhall they heare without a preacher?* Act. 11. 19. *And they which were ſcattered abroad, becauſe of the affliction that aroſe about Steuen, walked throughout till they came to Phenice, and Cyprus, & Antiochia, preaching the word to no man, but to the Iewes only.* 20. *Now ſome of them were men of Cyprus and Cyrene, which when they were come into Antiochia, ſpake vnto the Grecians and preached the Lord Ieſus.* 21. *And the hand of the Lord was with them, ſo that a great number beleeued, and turned vnto the Lord.* Ioh. 4. 28. *The woman then left her water pot, and went her way into the city, & ſaid to the men* 29. *Come, & ſee a man which hath told mee all things that euer I did: Is not he the Chriſt? then they went out of the city, & came vnto him.* 39. *Now many of the Samaritans beleeued in him, for the ſaying of the woman which teſtified, He hath told me all things that euer I did.* 41. *And many moe beleeued, becauſe of his owne word.* 42. *And they ſaid vnto the woman, now we beleeue, not becauſe of thy ſaying: for we haue heard him our ſelues, and know that this is indeed the Chriſt the Sauiour of the world.* Rom. 10. 18. *I demand, haue they not heard? no doubt their ſound went out through all the earth, and their words into the ends of the world.* Thus we may ſee, how many of our fore-fathers, and anceſtours in the midſt of Popery obtained eternall life. Rev. 12. 17. *The dragon was wroth with the woman, and went and made warre with the remnant of her ſeed, which kept the commandements of God, and haue the teſtimony of Ieſus Chriſt.* Rom. 11. 4 *What ſaith the diuine Oracles? I haue reſerued to mee ſeuen thouſand men, which neuer bowed knee to Baal.*

## CHAP. XXXII.
### *Of the Sacraments.*

THus much of the preaching of the word: now followeth the appendants to the ſame: namely, the Sacraments.

A Sacrament is that, whereby Chriſt and his ſaving graces, are by certaine externall rites, ſignified, exhibited, and ſealed to a Chriſtian man. Rom. 4. 11. *He received the ſigne of circumciſion, as the ſeale of the righteouſneſſe of the faith which he had, when he was vncircumciſed.* Gen. 17. 11. *Ye ſhall circumciſe the fore-skin of your fleſh, and it ſhall be a ſigne of the couenant betweene mee and you.*

God alone is the author of a Sacrament, for the ſigne cannot confirme any thing at all, but by the conſent and promiſe of him, at whoſe hands the benefit promiſed muſt be received. Therefore God it is alone, which appointeth ſignes of grace, in whoſe alone power it is to beſtow grace.

And God did make a Sacrament, by the ſacramentall word, as *Auguſt.* witneſſeth, ſaying: *Let the word come to the element, and there is made a Sacrament.* The ſacramentall word, is the word of inſtitution, the which God after a ſeverall manner, hath ſet downe in each Sacrament. Of this word there are two parts: the commandement, and the promiſe. The commandement is, by which Chriſt appointeth the adminiſtration of the Sacraments, and the receiving of the ſame. As in Baptiſme, *Goe into all the world, baptizing them in the name, &c.* Math. 28. 19. In the Lords Supper, *Take, eate, drinke, doe ye this.* Mat. 26. 26. The promiſe is the other part of the inſtitution, wherby God ordained elements, that they might be inſtruments and ſeales of his grace. As in Baptiſme, *I baptize thee in the name of the Father, of the Son, and of the holy Ghoſt.* In the Supper, *This is my body given for you:* and, *This is my blood of the new Teſtament.* Therefore this word in the adminiſtration of the Sacrament ought to be pronounced diſtinctly and aloud, yea, and as occaſion ſerveth, explained alſo; to the end, that all they to whom the commandement and promiſe appertaineth, may know and underſtand the ſame. And hence it is very plaine, that the Miniſters impietie, doth not make a nullity of the Sacrament, neither doth it any whit hinder a worthy receiver: no more then the piety of a good Miniſter can profit an unworthy receiver: becauſe all the efficacie in worthineſſe thereof, dependeth onely upon Gods inſtitution, ſo be it that be obſerved.

The parts of a Sacrament are, the ſigne, and the thing of a Sacrament.

The ſigne, is either the matter ſenſible, or the action converſant about the ſame.

The matter ſenſible, is uſually called the ſigne.

The mutation of the ſigne, is not naturall: by changing the ſubſtance of the thing; but reſpective, that is, only in regard of the uſe. For it is ſevered from a common to an holy uſe: Therefore there is not any ſuch either force or efficacy of making us holy, inherent or tyed unto the external ſignes, as there is naturally in baths to purifie corrupt diſeaſes: but all ſuch efficacy is wholly appropriate to the holy ſpirit; yet ſo, as it is an inſeparable companion of true faith and repentance, and to ſuch as turne unto the Lord, is, together with the ſigne, exhibited. Whence it commeth to paſſe, that by

Gods ordinance, a certaine ſignification of grace, and feeling thereof agreeth to the ſigne.

The thing of the Sacrament, is either Chriſt and his graces which concerne our ſalvation, or the action converſant about Chriſt.

I ſay, firſt Chriſt, and then his grace, becauſe no man receiveth grace from Chriſt, unleſſe he be made truly partaker of his very body and blood; even as no man can by right reape any fruit of the ground, whereof firſt he hath no juſt title and intereſt.

The action about Chriſt is ſpirituall, and is either the action of God, or of faith.

The action of God, is either the offering, or the application of Chriſt and his graces to the faithfull.

The action of faith, is the conſideration, deſire, apprehenſion, and receiving of Chriſt, in the lawfull uſe of the Sacrament.

Thus much of the parts of the Sacrament: now followeth the union of the parts.

This ſacramentall union. I. Is not naturall according to place: for there is no mutation of the ſigne into the thing ſigned, neither is the thing ſigned, either included in, or faſtned upon the ſigne. But II. It is reſpective, becauſe there is a certaine agreement and proportion of the externall things with the internall, and of the actions of one with the actions of the other: whereby it commeth to paſſe, that the ſignes, as it were certaine viſible words incurring into the externall ſenſes, doe by a certain proportionable reſemblance draw a Chriſtian minde to the conſideration of the things ſignified, and to be applyed.

This mutuall, and, as I may ſay, ſacramentall relation, is the cauſe of ſo many figurative ſpeeches and Metonymies which are uſed: as when one thing in the Sacrament is put for another. As,

I. The ſigne is uſed for the thing ſignified, Ioh. 6. 51. *I am the living bread, which came downe from heaven: if any eate this bread, he ſhall live for ever, & the bread which I will give, is my fleſh, which I will give for the life of the world.* 1 Cor. 5. 7. *Chriſt our Paſſeover is ſacrificed for us* 1 Cor. 10. 17. *We that are many, are one bread, & one body, becauſe we are all partakers of one bread*

II. The name of the thing ſignified, is given to the ſigne: as, *The bread is Chriſts body, the cup is Chriſts blood.* 1 Cor. 11. 24. Mat. 26. 28. *Te ſhall eate it* (namely the Lambe) *in haſte, for it is the Lords Paſſeover*, Exod. 12. 11.

III. The effect of the thing ſignified, is given to the ſigne, as circumciſion is a covenant, Gen. 17. 10. Act. 7. 8. *The cup is the new Teſtament in Chriſts blood.* Luke 22 20. *Baptiſme is the waſhing of the new birth.* Tit. 3. 5.

IV. That which properly belongeth to the ſigne is attributed to the thing ſignified. Deut. 10. 16. *Circumciſe the foreskin of your hearts.* Ioh. 6. 53. *Vnleſſe ye eate the fleſh of the Sonne of man, and drinke his blood, ye ſhall have no life in you.*

The end why a Sacrament was ordained, A is, 1. for the better confirmation of our faith: for by it, as by certaine pledges given, God of his great mercy, doth as it were, binde himſelfe unto us. Now a Sacrament doth confirme our faith, not by any inherent or proper power it hath in it ſelfe, as hath a ſoveraigne medicine received by a patient; the which, whether a man ſleepe or wake, confirmeth his ſtrength: but rather by reaſoning, and uſing the ſignes; when the holy Ghoſt ſhall frame in our hearts ſuch a concluſion as this:

*All ſuch as are converted, rightly uſing the Sacraments, ſhall receive Chriſt and his graces.*

*But I am converted, and either now doe, or before have rightly uſed the Sacraments?*

*Therefore, I ſhall receive Chriſt and his graces.* B

II. That it may bee a badge and note of that profeſſion, by which the true Church of God is diſtinguiſhed from other congregations. III. That it might be a meanes to preſerve and ſpread abroad the doctrine of the Goſpel. IV. It ſerveth to binde the faithfull, that they doe continue both loyall and gratefull to their Lord God. V. It is the bond of mutuall amitie betwixt the faithfull.

How a Sacrament is neceſſary to ſalvation. The covenant of grace is abſolutely neceſſary to ſalvation: for of neceſſitie a man muſt be within the covenant, and receive Chriſt Ieſus the very ſubſtance thereof; or periſh eternally: but a Sacrament is not abſolutely neceſſary, but only as it is a prop and ſtay for faith to leane upon. For it cannot entitle us into the inheritance of the ſonnes of God, as the covenant doth; but onely by reaſon of faith going before, it doth ſeale that which before was beſtowed upon us. As we ſee in humane contracts, the bond ariſeth from the mutuall conſent of the parties; but the inſtrument or bill, & the ſetting to of the ſeale, they do not make but rather confirme the bond mutually before made: the which mutuall conſent remaining firme, the contract ſtandeth ſtill in force, though the inſtrument or ſeale be wanting. C

Therefore the want of a Sacrament doth not condemne, but the contempt is that which will condemne a man. The want of a Sacrament is, when we are juſtly hindred from the receiving of the ſame: as when one is prevented by death, or liveth in ſuch a place where he cannot receive the Sacrament. And as for the neglect of a Sacrament, albeit, it be a very grievous ſinne, yet it is ſuch an one, as for which hee that is heartily penitent for the ſame, may well hope for pardon. D

The holy uſe of a Sacrament is, when ſuch as are truly converted, do uſe thoſe rites which God hath preſcribed unto the true ends of the Sacrament. Therefore 1. the reprobate, though God offer the whole Sacrament unto them, yet they receive the ſignes alone without the things ſignified by the ſignes: becauſe the ſigne without the right uſe thereof, is not a Sacrament to the receiver of it. So *Paul* ſaith, *Rom.* 2. 25. *Circumciſion verily is profitable if thou keep*

*the*

## The Sacramentall relation, which is in the Lords Supper, is on this manner.

| | Things sensible. | 1. Bread. 2. Wine. | | 1. The bodie 2. The blood } of Christ. | Things spiritual. | |
|---|---|---|---|---|---|---|
| The sensible and externall actions of the | Minister to | Take bread and wine in his hands. | | To seale Christ, to beare the office of a Mediatour, *Ioh. 6. 27.* | | |
| | | Consecrate the bread and wine by repeating the promise, and prayers made for that end. | | To send Christ to bee Mediatour, for which he was sealed from all eternitie. | | |
| | | Break bread and powre out wine. | *The union of the signe and the thing signified.* | The execrable passion of Christ, and effusion of his blood. | God, | The spirituall & internall actions of |
| | | Give the bread and wine into the receivers hands. | | To offer Christ to all, even to the hypocrites, but to give him onely to the true Christians. | | |
| | Christian receivers to | Take the bread and cup in his hand. | | To apprehend Christ by faith. | The Christian receiver. | |
| | | Eate the bread and drinke the wine, for the nourishment of his body. | | To apply Christ unto him, that the true union and communion with Christ may be increased. | | |

*Place this Table betweene fol. 74 and 75.*

*the law: but if thou be a transgressour of the law, thy circumcision is made uncircumcision.* And *August.* hath this saying, *If thou receive it carnally, yet ceaseth it not to be spirituall, though to thee it be not so.* II. The elect, as yet not converted to the Lord, doe receive in like manner the bare signes without the thing signified; yet so as that Sacrament shall in them afterward have his good effect. For the Sacrament received before a mans conversion, is afterward to the penitent both ratified, and becommeth profitable: and that use of the Sacrament which before was utterly unlawfull, doth then become very lawfull. III. The elect already converted, doe to their salvation receive, both the signe and the thing signified together; yet so, as that for their unworthy receiving thereof, the which commeth to passe by reason of their manifold infirmities, and relapses into sinne, they are subject unto temporall punishments.

The difference betwixt a Sacrament and a Sacrifice, is: in a Sacrament God bestoweth his graces upon us; but in a sacrifice we returne unto God faith and obedience.

There are many differences betwixt the Sacraments of the Old Testament, and these of the new. I. They were many; these but few. II. They pointed at Christ to come; these shew that he is come. III. They were appropriate unto the posterity of *Abraham*; but these are common to the whole Church culled out of the Iewes and Gentiles.

## CHAP. XXXIII.

### *Of Baptisme.*

THere are two Sacraments. 1 Cor. 10. 1. *I would not have you ignorant, that all our Fathers were under the cloud, and all passed through the sea.* 2. *And were all baptized unto Moses in the cloud, and in the sea.* 3. *And did all eate the same spirituall meate.* 4. *And dranke all the same spirituall drinke: (for they dranke of the spirituall rocke that followed them, which rocke was Christ.)* Tertul. 4. booke contra Marcion. Aug. de Symbol. ad Catechum. 4. booke 6. cap.

The first Sacrament is that, whereby Christians are initiated, and admitted into the Church of God: and this is Baptisme.

The second Sacrament, whereby they are perpetually preserved and nourished in the same Church, is the Lords Supper.

Baptisme, is a Sacrament, by which such as are within the covenant, are washed with water, in the name of the Father, the Son, and the holy Ghost, that being thus engraffed into Christ, they may have perpetuall fellowship with him. Mat. 28. 19. *Goe, teach all nations, baptizing them in the name of the Father, the Son, & the holy Ghost.* Mar. 16. 16. *He that beleeveth & is baptized, shall be saved: he that beleeveth not shall be condemned.* 1 Cor. 1. 13. *Is Christ divided? was Paul crucified for you? either were ye baptized into the name of Paul?* 14. *I thanke God, I baptized none of you but Crispus and Gaius.* 15. *Lest any should say, I had baptized into mine owne name.* Within the covenant are all the seed of *Abraham*, or the seede of the faithfull. These are either of riper yeares, or infants.

Those of riper yeares, are all such as adjoyning themselves to the visible Church, doe both testifie their repentance of their sins, and hold the foundations of religion, taught in the same Church, Matth. 3. 6. *And they were baptized of him in Iordan, confessing their sins.* Act. 8. 36. *As they went they came to a water, then the Eunuch said, See, here is water, what hindereth me to be baptized?* 37. *Then Philip said, If thou beleeve with all thine heart, thou mayest: he said, I beleeve that Iesus Christ is the Sonne of God.* 38. *And they went downe into the water, both Philip and the Eunuch, and hee baptized him.* Exod. 12. 48. *If a stranger dwell with thee, and will observe the Passeover of the Lord, let him circumcise all the males that belong unto him, and then let him come and observe it, and then he shall bee as one that is borne in the land: for none uncircumcised person shall eate thereof.*

Infants within the Covenant, are such as have one at the least of their parents faithfull: 1 Cor. 6. 14. *The unbeleeving husband is sanctified by the wife & the unbeleeving wife is sanctified by the husband, else were your children uncleane, but now they are holy.* Rom. 11. 16. *If the first fruits be holy, so is the whole lump: & if the root be holy, so are the branches.* Ge. 17. 7. *I wil establish my covenant betweene me & thee, & thy seed after thee, in their generatiō for an everlasting covenāt, to be God unto thee, & thy seed after thee.* 13. *He that is borne in thine house, and he that is bought with mony, must needs be circumcised: so my covenāt shal be in your flesh for an everlasting covenāt.* Act. 16. 31. *They said, beleeve in the Lord Iesus, and thou shalt be saved, and thy whole household.*

*Quest.* How are the children of faithfull parents in the covenant?

*Ans.* Holy parents are two waves to bee considered. First, as they were the sons of the first *Adam*, and so are as yet partly carnall: in this estate they in like sort doe beget their sonnes the children of wrath. For the father begetteth a son, not as he is a good man, but simply as a man; and therefore being impure, he musts needs beget that which is impure. Secondly, we must consider the parents as they are the sonnes of God, engrafted into the second *Adam*: In this estate though they cannot derive faith unto their posterity, (for the sonnes of God are not made such by naturall generation, but by the Adoption of God the Father, yet may they beleeve both for themselves and others, according to the tenour of the covenant of grace: as *Adam* did sin both for himselfe and others: and as Parents in bargaines doe covenant both for themselves and their heires after them. Hence it is that *Paul* saith, 1 Cor 7. 14. that the parents are like *unto the first fruits which sanctifie the whole lumpe.* So then, the faith of the Parents maketh those

their children to be accounted in the covenant, which by reaſon of their age doe not yet actually beleeve.

To bee baptized into the name of the Father, &c. is by the receit of the outward ſigne of waſhing, to be made one of Gods family, which is his Church, and to be partaker of the priviledges thereof. Gen 48. 16. *The Angell which hath delivered me from all evill, bleſſe the children, and let my name be named upon them, and the name of my father, Abraham and Iſaac, that they may grow as fiſh into multitude, in the midſt of the earth.* Iſa. 4. 1. *In that day ſhall ſeven women take hold of one man, ſaying, We will eate our owne bread, and we will weare our owne garments: onely let us be called by thy name, and take away our reproach.* By this it is manifeſt, that in this waſhing of Baptiſme, there is propunded and ſealed a marveilous ſolemne covenant and contract: firſt of God with the baptized; that God the Father vouchſafeth to receive him into favour, the Sonne to redeeme him, the holy Ghoſt to purifie and regenerate him: ſecondly, of the baptized with God; who promiſeth to acknowledge, invocate, and worſhip none other God, but the true Iehovah, which is the Father, Sonne, and holy Ghoſt.

The externall and viſible matter of Baptiſme, is water: for the Miniſter may not baptize with any other liquor, but onely with naturall water.

This was the judgement of the Primitive Church. For when as a *certaine miniſter, for want of water, tooke ſand, and baptized one with that: the party thus beſanded, was further baptized, the former being eſteemed of none effect.* Niceph. hiſtor. 3. booke, 33. chapter.

The externall forme of baptiſme is the Miniſters waſhing of the baptized, according to the preſcript rule of Gods Word.

The ancient cuſtome of baptizing, was to dippe, and, as it were, to dive all the body of the baptized in the water, as may appeare in *Paul.* Rom. 6. and the Councels of Laodicea, and Neocæſarea: but now, eſpecially in cold countries, the Church uſeth onely to ſprinkle the baptized, by reaſon of childrens weakeneſſe; for very few of ripe yeares are now adayes baptized, Wee neede not much to marveile at this alteration, ſeeing charity and neceſſity may diſpence with ceremonies, and mitigate in equity the ſharpeneſſe of them.

The Sacramentall union of the parts of baptiſme, is on this ſort.

The element of water whereby the uncleanneſſe of the body is purified, by a moſt convenient proportion ſhadoweth out the blood of Chriſt, and by the figure Synecdoche, taking the part for the whole, Chriſt. 1 *Ioh.* 1. 7. *And the blood of Ieſus Chriſt cleanſeth us from all ſin.*

The action of the Miniſter, is his waſhing of the party baptized with the element of water. This ſealeth and confirmeth a double action of God. I. the ingraffing or incorporating of the party baptized into Chriſt. Gal. 3. 27. *As many as are baptized into Chriſt, have put on Chriſt.* 1 Cor. 12. 13. *By one ſpirit we are all baptized into one body.* II. Our ſpirituall regeneration. Tit. 3. 5. *Not by the workes of righteouſneſſe, which we had done, but according to his mercy hee ſaved us, by the waſhing of the new birth, and the renewing of the holy Ghoſt.*

Of waſhing, there be three parts. The putting into the water: the continuance in the water: and the comming out of the water.

The putting into, or the ſprinkling of water, doth ratifie. I. the ſhedding of the blood of Chriſt for the remiſſion of all our ſins, and the imputation of his righteouſneſſe. Act. 22. 16. *Ariſe and be baptized, and waſh away thy ſins in calling on the name of the Lord.* 1 Cor. 6. 11. *And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Ieſus, & by the ſpirit of our God.* II. The mortification of ſin by the power of Chriſts death. Rom. 6. 3. *Know ye not, that all we which have beene baptized into Ieſus Chriſt, have beene baptized into his death. 6. 7. Know this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſinne: for he that is dead is freed from ſinne.*

The continuance in the water, noteth the buriall of ſinne; namely, a continuall increaſe of mortification by the power both of Chriſt his death and buriall. Rom. 6. 4. *We are buried then with him by baptiſme into his death.*

The comming out of the water, doth confirme our ſpirituall vivification to newneſſe of life in all holineſſe and juſtice, the which we attain unto by the power of Chriſts reſurrectiō. Rom. 6. 4. *Like as Chriſt was raiſed up from the dead by the glory of the Father: ſo we alſo ſhould walke in newnes of life. 5. for if we be graffed with him to the ſimilitude of his death, even ſo ſhall we be to the ſimilitude of his reſurrection.*

The action of the party to be baptized, is twofold.

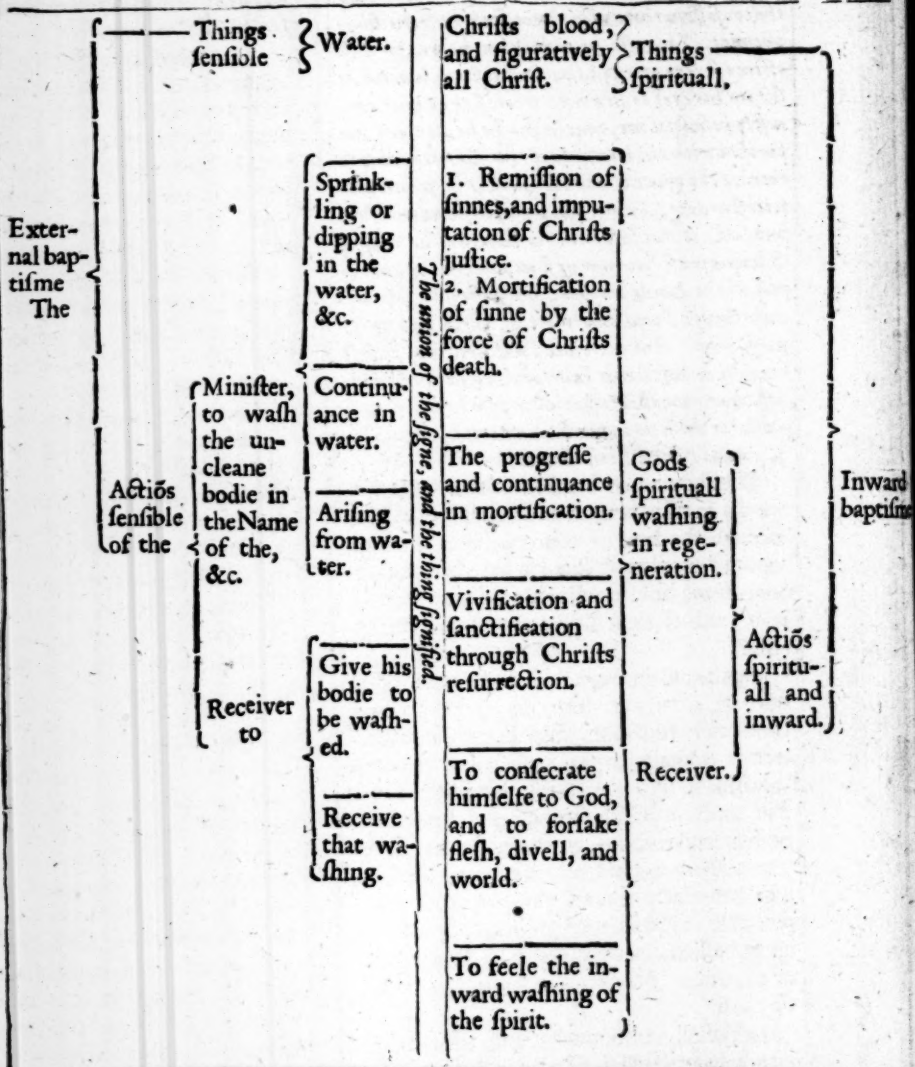
The firſt, is to offer himſelfe to be baptized before the Miniſter, and that in the preſence of the congregation. This ſignifieth that hee doth conſecrate himſelfe unto the Lord, and that he utterly renounceth the fleſh, the world and the devill. 1 Pet. 3. 21. *To the which alſo the figure which now ſaveth us, even baptiſme agreeth, (not the putting away of the filth of the fleſh, but in that a good conſcience maketh requeſt unto God) by the reſurrection of Ieſus Chriſt.*

The ſecond, is to receive the externall waſhing by water: this ſignifieth, that the party baptized doth receive the internall waſhing, which is by the blood of Chriſt, or at the leaſt, that it is offered unto him.

Rebaptizing is at no hand to bee admitted: for as in naturall generation man is once onely born; ſo is it in ſpirituall regeneration. Therfore they that are baptized of a Miniſter, which is an heretike, not yet degraded from that calling, (if the externall forme of adminiſtration bee obſerved) muſt not be baptized againe of the Church of God; eſpecially, if after bap

tiſme

# The Sacramentall Vnion of the parts of Baptiſme.




*Place this Table betwixt the Fol. 72. and 73.*

tiſme they have beene made partakers of the Lords Supper: onely they ought to be inſtructed in the true faith. *Euſeb. Eccleſiaſt. lib.7. cap.8.* ſaith, *There was with us an ancient profeſſour of the faith, yea, before I was created Biſhop, nay, before my predeceſſour* Heracles: *who when he was preſent at the Baptiſme of ſome, and heard what queſtions they were asked, and what anſwer they returned, forthwith came weeping unto me, and humbling himſelfe before me, confeſſed that he was baptized by an heretike: yea in regard of that adminiſtration which he ſaw in our Church, he accounted that no baptiſme, in that the confeſſion there uſed, was fraught with blaſphemies. This alſo he added that he was for this offence ſo ſore grieved, that he durſt not ſo much as liſt up his eyes to heaven: wherefore he moſt earneſtly beſought me, that he might be cleanſed and purified with the baptiſme of our Church, and ſo receive the grace of the H. Ghoſt. The which notwithſtanding, I durſt not preſume to adminiſter, but ſaid, it was ſufficient for him that he had bin ſo long a profeſſour amongſt us, and that at the receit of the Lords Supper, hee anſwered, Amen, theſe things I told him were of force enough to purge him. And therefore I adviſed him, to reſt himſelfe in his former faith and conſcience already ſufficiently purified, eſpeciall in that he ſo long was partaker with us in the Sacraments. Auguſt. l. 3. cap.2. contra Petil. literas.*

The right uſe of baptiſme is this. When inwardly in thine heart thou ſenſibly feeleſt, that through the heat of concupiſcence, thou art mooved to commit ſome ſinne, then begin to have ſome holy meditation of that ſolemne vow, which thou didſt make to God in baptiſme.

Againe, if through infirmity, thou falleſt once or often into ſome ſinne, ſtill have recourſe unto baptiſme, that there thou mayeſt receive courage to thy ſoule. For although baptiſme be but once onely adminiſtred, yet that once teſtifieth that all thy ſinnes paſt, preſent, and to come, are waſhed away. 1 *Pet.* 3.21. *Eph.*5.25, 26, 27. Therefore baptiſme may bee truely termed the Sacrament of repentance, and as it were, a board to ſwimme upon, when a man ſhall feare the ſhip-wracke of his ſoule. *Marke* 1.4 1 *Tim.*1.19. *Rom.*6. *verſ.*4.6.

Laſt of all, ſee thou never reſt, till ſuch time as thou have a feeling of that renewing power ſignified in baptiſme: namely, the power of Chriſts death mortifying ſinne, and the vertue of his reſurrection, in the renovation of the ſpirit.

## CHAP. XXXIV.

### *Of the Lords Supper.*

THe Lords Supper is a Sacrament, wherewith in the ſignes of bread and wine, ſuch as are engraffed into Chriſt, are in him daily, in a ſpirituall manner, nouriſhed to eternall life, 1 *Cor.*11,23,24,25. *Rom.*6.5.

The proportion of the parts of the Lords Supper, is on this wiſe.

The elements of bread and wine, are ſignes and ſeales of the body and blood of Chriſt.

The action of the Miniſter, is a note of Gods action.

The Miniſters action is foure-fold.

The firſt, is his taking the bread and wine in his owne hands: this doth ſeale the action of God the Father, by which he from all eternitie, did ſeparate and elect his Sonne, to performe the dutie of a Mediatour betwixt God and man, Ioh.6. 27. *For him hath the Father ſealed.*

The ſecond, is his bleſſing of it, whereby he, by the recitall of the promiſes, and prayers conceived to that end, doth actually ſeparate the bread and wine received, from their common unto an holy uſe. This doth ſeale that action of God, by which he did in the fulnes of time, ſend Chriſt to performe the office of a Mediator, unto the which he was fore-ordained.

The third, is the breaking of the bread, and pouring out of the wine; this doth ſeale the paſſion of Chriſt, by which he verily upon the croſſe was both in ſoule and body, bruiſed for our tranſgreſſions.

The fourth, is his diſtributing of the bread and wine into the hands of the communicants. This ſealeth the action of God, offering Chriſt unto all, yea, to the hypocrites: but giving him indeed unto the faithfull, for the daily increaſe of their faith, and repentance.

The action of the receiver, is double.

The firſt, is his taking the bread and wine in his hand. This ſealeth a ſpirituall action of the receiver, namely, his apprehenſion of Chriſt by the hand of faith. *Ioh.*1.12.

The ſecond, is his eating of the bread, and drinking of the wine, to the nouriſhment of his body. This ſealeth the application of Chriſt by faith, that the feeling of his true union and communion with Chriſt may daily be increaſed, 1 Cor.10.16. *The cup of bleſſing which wee bleſſe, is it not the communion of the blood of Chriſt? the bread which we breake, is it not the communion of the body of Chriſt?*

The doctrine of tranſubſtantiation, which teacheth, that the bread is turned into the very body of Chriſt, and the wine into his blood, is a very fable: the reaſons why, are theſe. I. In the firſt inſtitution of the Supper, which was before Chriſt his paſſion, the body of Chriſt was then eaten as already crucified: Now, how the body of Chriſt crucified ſhould after a corporall manner be eaten, he himſelfe being not as yet crucified, it is impoſſible to imagine. II. The bread after the conſecration, is diſtributed into parts: but the whole body of Chriſt is received of every ſingular communicant. III. The bread is the *communion* of Chriſts body: therefore not his very body. IV. By this meanes the body of Chriſt ſhould not onely be made of the ſubſtance of the Virgin *Mary*, but alſo of the bakers bread. V. Let the bread

and

and wine be kept for a time, and the bread will mould, and the wine turne to vineger after the consecration; by which we may conclude, that there did remaine the substance of bread and wine. VI. This opinion quite overthroweth the Sacramentall union, namely, the proportion which is betwixt the signe and the thing signified.

The like may be said of the Lutherans consubstantiation, whereby they beare men in hand that there is a coexistence, by which the body of Christ, is either in, or with, or under the bread. Against this, these reasons may suffice: I. The whole action of the Supper is done in remembrance of Christ: now what need that, if the body of Christ were really present? II. Act. 3.21. *Whom the heavens must containe, untill the time that all things must be restored.* III. This is an essentiall property of every magnitude, and therefore of the body of Christ, to be in one place, and circumscribed or compassed of one place. IV. If that Christs body were eaten corporally, then should the wicked as well as the faithfull be partakers of the flesh of Christ: but to eate his flesh, is to beleeve in him, and to have eternall life. V. It were very absurd to thinke, that Christ sitting amongst his Disciples, did with his owne hands take his own body, and give it wholly to each of his Disciples. Such as will in an holy sort prepare themselves to celebrate the Lords Supper, must have;

First, a knowledge of God, and mans fall, and of the promised restauration into the covenant, by Christ, 1 Cor. 11.26. *So often as yee shall eate this bread, and drinke of this Cup, yee shew the death of the Lord till he come.* 29. *And discerne his body.*

Secondly, true faith in Christ: for every man receiveth so much, as he beleeveth he receiveth. Heb 4.2. *For unto us was the Gospel preached, as also unto them: but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.* Furthermore, true repentance of their sins. Isa. 66 3. *He that killeth a bullocke, is as if he slue a man: he that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembreth incense, as if he blessed an idol: yea, they have chosen their owne wayes, and their soule delighteth in their abominations.* Psal. 26. 6. *I will wash mine hands in innocency, O Lord, and so come before thine altar.*

Thirdly, renued faith and repentance for daily and new sins committed upon infirmity: because every new sinne requireth a new act, both of repentance and faith: and this renovation must bee seene by our reconciliation of our selves to our neighbours, for injuries and wrongs. Mat. 5.22. *If thou bring thy gift to the altar, & there remembrest thy brother hath ought against thee.* 24. *Leave thy gift before the altar, and go first be reconciled to thy brother, then come and offer thy gift.* If thou canst come furnished with these things, abstaine not from the Lords table, by reason of thy many infirmities.

If being thus prepared, thou feelest that thou hast a corrupt and rebellious heart, know this: that then thou art well disposed to the Lords Table, when thou art lively touched with a sense of thy crooked disposition. *Lu.* 4. 18. *The sprit of the Lord is upon me, because hee hath anointed me, that I should preach the Gospel to the poore: he hath sent me, that I shold heale the broken hearted, that I shold preach deliverance to the captives, and recovering of sight to the blind, that I should set at liberty them that are bruised.* Mat. 15. 24. *He answered and said, I am not sent, but to the lost sheepe of the house of Israel.* The Lords Supper is a medicine to the diseased and languishing soule: and therefore men must as well seeke to purifie and heale their hearts in it, as to bring pure and sound hearts unto it.

If thou feele in thy selfe some great defect and want of faith, pray unto God earnestly, that he will vouchsafe to increase it. Mark. 9. 24. *The father of the child crying with teares, said; Lord, I beleeve, helpe mine unbeleefe.*

If thou canst not doe this thy selfe, use the ayde of the faithfull, which may by their faith carry thee, as men did the sicke of the palsie upon their shoulders, and laide him before Christ. Mark. 2.3.

If thou come not furnished on this manner to the Lords Table, thou shalt bee adjudged guilty of the body and blood of Christ: as he is guilty of high treason, who doth counterfeit or clip the Princes coine. 1 Cor. 11.27. *He that eateth this bread, and drinketh this cup unworthily, shall be guilty of the body and blood of Christ.*

But such as feele not themselves penitent, they neither can come to the Lords Table without repentance, lest they eate and drinke their owne damnation, neither must they deferre repentance, by which they may come, lest they procure to themselves finall destruction.

## CHAP. XXXV.

### *Of the degrees of executing Gods decree of Election.*

WEE have hitherto declared the outward meanes, whereby Gods decree of election is executed. Now follow the degrees of executing the same.

The degrees are in number two. The love of God, and the declaration of his love. Eph. 1.6. *To the praise of the glory of his grace, wherwith he hath made us accepted in his beloved.* 9. *And hath opened unto us the mystery of his will, according to his good pleasure, which he hath purposed in him.*

Gods love is that, whereby God doth freely love all such as are chosen in Christ Iesus, though in themselves altogether corrupt. 1. Ioh. 4.19. *We love him because he loved us first,* Rom. 5.8. *God setteth out his love towards us, seeing that, while we were yet sinners, Christ died for us.* 10. *For if when we were enemies, we were reconciled to God by the death of his Sonne, much more we being reconciled shall be saved by his life.*

The declaration of Gods love is two-fold. The first, towards infants elected to salvation;

the

the ſecond, towards men of riper yeares.

The declaration of Gods love towards Infants, is on this manner:

Infants already elected, albeit they in the wombe of their mother before they were borne, or preſently after, depart this life, they I ſay, being after a ſecret and unſpeakable manner by Gods ſpirit engraffed into Chriſt, obtaine eternall ſalvation, 1 *Cor.*12.13. *By one ſpirit we are all baptized into one body, whether Iewes, or Grecians, bond, or free, and have beene all made to drinke into one ſpirit.* Luk.1.35. *The Angell anſwered, and ſaid unto her. The holy Ghoſt ſhall come upon thee, and the power of the moſt High ſhall over-ſhadow thee: therefore alſo that holy thing which ſhall be borne of thee, ſhall be called the Sonne of God.* 41. *And it came to paſſe, as Elizabeth heard the ſalutation of Mary, the babe ſprang in her belly, and Elizabeth was filled with the holy Ghoſt.* 64. *And his mouth was opened immediately, and his tongue looſed, and he ſpake and praiſed God.* 80. *And the child grew, and waxed ſtrong in ſpirit.* Ier.1.5. *Before I formed thee in the wombe, I knew thee, and before thou cameſt out of the wombe, I ſanctified thee.*

I call the manner of Infants ſalvation ſecret and unſpeakable, becauſe. I. they want actuall faith to receive Chriſt: for actuall faith neceſſarily preſuppoſeth a knowledge of Gods free promiſe, the which he that beleeveth, doth apply unto himſelfe: but this, infants cannot any wayes poſſibly performe. And ſurely, if infants ſhould have faith actually, they generally either loſe it when they come to mens eſtate, or at leaſt ſhew no ſignes thereof, neither of which could be true, if before they had received actuall faith. Nay, we ſee that in thoſe of riper yeares, there are not ſo much as the ſhadowes or ſparkes of faith to be ſeene, before they be called by the preaching of the Goſpel. II. Infants are ſaid to be regenerated onely in regard of their internall qualities and inclinations, not in regard of any motions, or actions of the mind, will, or affections. And therefore they want thoſe terrours of conſcience, which come before repentance, as occaſions thereof, in ſuch as are of riper yeares of diſcretion. Againe, they are not troubled with that conflict & combate betwixt the fleſh and the ſpirit, wherewith thoſe faithfull ones that are of more yeeres are marveilouſly exerciſed.

## CHAP. XXXVI.

### *Concerning the firſt degree of the declaration of Gods love.*

THe declaration of Gods love, in thoſe of yeares of diſcretion, hath eſpecially foure degrees. *Rom.*8.30. 1 *Cor.*1.30.

The firſt degree, is an effectuall calling, whereby a ſinner being ſevered from the world, is entertained into Gods family. Eph. 2.17. *And came, and preached peace unto you, which were afarre off, and to them that were neere.* 19. *Now therefore yee are no more ſtrangers and ſtrainers, but citizens with the Saints, and of the houſhold of God.*

A Of this there be 2. parts. The firſt is *election*, which is a ſeparation of a ſinner from the curſed eſtate of all mankind. Ioh.15.19. *If ye were of the world, the world would love his owne: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you.*

The ſecond, is the reciprocall donation or free gift of God the Father, whereby he beſtoweth the ſinnefull man to bee ſaved upon Chriſt, and Chriſt againe actually and moſt effectually upon that ſinfull man: ſo that he may boldly ſay this thing, namely; Chriſt, both God and man, is mine, and I for my benefit and uſe enjoy the ſame. The like wee ſee in wedlocke: The husband ſaith, this woman is my wife, whom her parents have given unto me, B ſo that, ſhe being fully mine, I may both have her, and governe her: againe, the woman may ſay, this man is mine husband, who hath beſtowed himſelfe upon me, and doth cheriſh me as his wife. Rom.8.32. *He ſpared not his owne Son, but gave him for us.* Iſa.9.6. *Vnto us a child is borne, & unto us a ſon is given.* Ioh.17.2. *Thou haſt given him power upon all fleſh, that he ſhould give eternall life to all them whom thou haſt given him.* 6. *I have declared thy name to the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me, and they kept thy word.* 7. *Now they know that all things whatſoever thou haſt give me, are of thee.* Ioh,10.29. *My father, which gave them me, is greater then all, & none is able to take them out of my fathers hands.*

C Hence commeth that admirable union, or conjunction, which is the ingraffing of ſuch as are to be ſaved, into Chriſt, and their growing up together with him: ſo that after a peculiar manner, Chriſt is made the head, and every repentant ſinner, a member of his myſticall body. Ioh.17.20. *I pray not for theſe alone, but for them alſo which ſhall beleeve in me, through their word.* 21. *That they all may be one as thou, O father, art in me, and I in thee. even that they may be alſo one in us.* Eph.5.30. *We are members of his body, of his fleſh, and of his bones.* Ioh.15.1. *I am that true vine, and my father is the husbandman.* 2. *Every branch that beareth not fruit in me, he taketh away: and every one that beareth fruit, he purgeth it, that it may bring forth more* D *fruit.* Eph.2.20. *Built upon the foundation of the Prophets and Apoſtles, whoſe corner ſtone is Ieſus Chriſt.* 21. *In whom all the building coupled together, groweth unto an holy Temple in the Lord* 22. *In whom ye are alſo built together, to be the habitation of God by the ſpirit.*

This, albeit it be a moſt neere and reall union, yet we muſt not thinke, that it is, by touching, mixture, or, as it were, by ſoldring of one ſoule with another, neither by a bare agreement of the ſoules among themſelves: but by the communion and operation of the ſame ſpirit, which being by nature infinite, is of ſufficient ability to conjoyne thoſe things together, which are of themſelves farre diſtant from each other: the like we ſee in the ſoule of man, which conjoyneth the head with the

foote,

foote. Eph.2.22. 2 Pet.1.4. *Wherby most great and pretious promises are given unto us, that by them yee should be partakers of the godly nature, in that yee flye the corruption, which is in the world through lust.* Phil.2.1. *If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, &c.*

The things united. In this vnion not our soule alone is united with Christs soule, or our flesh with his flesh: but the whole person of every faithful man, is verily cõjoined with the whole person of our Saviour Christ God and Man.

The manner of this vnion is this. A faithfull man first of all and immediately is united to the flesh, or humane nature of Christ, and afterward by reason of the humanity, to the *Word* it selfe, or divine nature. For salvation and life dependeth on that fulnesse of the godhead which is in Christ, yet it is not communicated unto us, but in the flesh, and by the flesh of Christ. Ioh.6.53. *Except ye eate the flesh, and drinke the blood of the Sonne of man, ye have no life in you.* 56. *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

The bond of this union. This union is made by the spirit of God applying Christ unto us: and on our parts by faith receiving Christ Iesus offered unto us. And for this cause it is termed a spirituall union.

Christ, because hee is the head of the faithfull, is to be considered as a publike man sustaining the person of all the elect. Hence is it that the faithfull are said to bee crucified with Christ, and with him to dye, and to be buried. Rom.6.4,5,6. to be quickned. Eph.2.5. to bee raised up and placed in heaven. v.6. Col.3.1. the which is not onely in regard of the hope of the faithfull, but because they are accepted of God certainely to have done all these things in Christ; even as in *Adams* first sinne all his posterity afterward was tainted of sinne.

A member of Christ is diversly distinguished: and it is so either before men, or God.

Before men they are the members of Christ, who outwardly professing the faith, are charitably reputed by the Church as true members. But such deceiving at length, both themselves and the Church, may be reprobates: and therefore in Gods presence they are no more true members, then are the noxious humors in mans body, or a woodden leg or other joynt cunningly fastened to another part of the body.

Againe, members before God, are such, as either are decreed to be so, or actually are so already.

Such as are decreed to be so, are they, who being elect frõ all eternity, are either as yet not born, or not called. *Ioh.*10.16. *Other sheepe have I, which are not of this fold: them also must I bring*

Actuall members of Christ, are either living or dying members.

An actuall living member of Christ is every one elected, which beeing engraffed by faith, and the Spirit into Christ, doth feele and shew forth the power of Christ in him.

An actuall dying or decaying member, is every one truely engraffed into Christ, who hath no feeling of the power and efficacy of the quickening spirit in him. He is like unto a benummed leg without sense, which indeed is a part of mans body, and yet receiveth no nourishment: such are those faithlesse ones, who for a time doe faint and are overcome under the heavy burden of tentations, and their sinnes: such are also those excommunicate persons, who in regard of their engraffing are true members, howsoever in regard of the externall communion with the Church, and efficacy of the spirit, they are not members, till such time, as they being touched with repentance, doe begin as it were, to live againe.

God executeth this effectuall calling by certaine meanes.

The first, is the saving hearing of the Word of [a] God, which is, when the said Word outwardly is preached, to such an one as is both dead in his sinnes, and doth not so much as dreame of his salvation. [b] And first of all, the Law shewing a man his sin, & the punishment thereof, which is eternall death: afterward the Gospel, shewing salvation by Christ Iesus, to such as beleeve. [c] And inwardly the eyes of the mind are enlightened, [d] the heart and eares opened, that he may see, heare, and understand the preaching of the Word of God. [a] *Ezech.* 16.6. *When I passed by thee, I saw thee polluted in thine owne blood, and said unto thee, when thou wast in thy blood, thou shalt live.* Isai.55.1. *Hoe, every one that thirsteth, come ye to the waters, & ye that have no silver, come buy, and eate: come I say, and buy wine and milke without silver, and without money.* Ioh.1.12. *As many as received him, to thẽ he gave this priviledge, that they should become the sons of God: namely, to them which beleeved in his name.* [b] Rom.7.7. *I knew not sin, but by the Law: for I had not knowne lust, except the law had said, Thou shalt not lust.* [c] 1 Ioh.2.27. *But the annointing which ye received of him, dwelleth in you: and yee need not that any man teach you: but as the same annointing teacheth you of all things, and is true, and is not lying, and as it is taught you, ye shall abide in him.* [d] Act.16.14. *A certaine woman named Lydia, a seller of purple, of the City of the Thyatirians, a worshipper of God, heard us, whose heart God opened, that shee attended to the things that Paul spake.* Psa.40.6. *Thou art not delighted with sacrifice and burnt offerings, but mine eares hast thou opened.* Ioh.6.44. *No man can come unto me, except the Father which hath sent me, draw him: and I will raise him up at the last day.* Isa.54.6. *The Lord hath called thee, being as a woman forsaken, and as a yong wife, when thou wast refused, saith the Lord.*

The second, is the mollifying of the heart, the which must be bruised in peeces, that it may be fit to receive Gods saving grace offered unto it. Ezech.11.19. *I will give them one heart, and I will put a new spirit within their bowels: and I will take the stony heart out of their bodies, and I will give them an heart of flesh.*

There

There are for the bruiſing of this ſtony heart, foure principall hammers. The firſt, is the knowledge of the Law of God. The ſecond, is the knowledge of ſin, both originall and actuall, and what puniſhment is due unto them. The third, is compunction, or pricking of the heart, namely, a ſenſe and feeling of the wrath of God for the ſame ſinnes. The fourth, is an holy deſperation of a mans owne power, in the obtaining of eternall life. Act. 2.37. *When they heard theſe things, they were pricked in heart, and ſaid unto Peter, and the reſt of the Apoſtles, Men and brethren, what ſhall we doe?* 38. *Peter ſaid unto them, Repent and be baptized every one of you in the name of Ieſus for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt.* Lu. 15.17. *Then he came to himſelfe, and ſaid, How many hired ſervants at my fathers have bread enough, and I die for hunger?* 18. *I will riſe and go to my father, and ſay unto him, Father, I have ſinned againſt heaven, and before thee.* 19 *And am no more worthy to be called thy ſon: make me as one of thy hired ſervants, &c.* Mat. 15.24. *Hee anſwered, and ſaid, I am not ſent, but to the loſt ſheepe of Iſrael.* The third, is faith, which is a miraculous and ſupernaturall faculty of the heart, apprehending Chriſt Ieſus being applyed by the operation of the holy Ghoſt, and receiving him to it ſelfe. Ioh. 1. 12. 6. 35. *Ieſus ſaid unto them, I am the bread of life, hee that commeth unto me ſhall never hunger: and he that beleeveth in me ſhall never thirſt.* Rom 9 30. *What ſhall wee ſay then? the Gentiles which follow not righteouſneſſe, have attained unto righteouſneſſe, even the righteouſneſſe which is of faith.*

Chriſt is received, when every ſeverall perſon doth particularly apply unto himſelfe Chriſt with his merits, by an inward perſwaſion of the heart, which commeth none other way, but by the effectuall certificate of the holy Ghoſt concerning the mercy of God in Chriſt Ieſus. 1 Cor. 2. 12. *We have received, not the ſpirit of the world, but the ſpirit which is of God, that we might know the things that are given to us of God.* Zach. 12.10. *I will poure the ſpirit of grace and of compaſſion upon the houſe of David, and upon the inhabitants of Ieruſalem, and they ſhall looke unto mee, whom they have wounded.* Rom. 8.16. *His ſpirit beareth witneſſe to our ſpirit, that we are the ſonnes of God.* Eph. 1.13. *In whom alſo ye have truſt, after that yee heard the Word of truth, even the Goſpell of your ſalvation, wherein alſo after that ye beleeved, yee were ſealed with the holy ſpirit of promiſe.* 2 Cor. 1.22. In the worke of faith, there are five degrees, or motions of the heart, linked and united together, and are worthy the conſideration of every Chriſtian.

The firſt, is knowledge of the Goſpel, by the illumination of Gods ſpirit. Iſa. 53.11. *By his knowledge ſhall my ſervant juſtifie many.* Ioh. 17.3. *This is life eternall, that they know thee to bee the onely very God, and whom thou haſt ſent Ieſus Chriſt.*

To this in ſuch as are truely humbled, is annexed a ſerious meditation of the promiſes in the Goſpell, ſtirred up by the ſenſible feeling of their owne beggery.

And after the foreſaid knowledge in all ſuch as are inlightned, commeth a *generall faith*, wherby they ſubſcribe to the truth of the Goſpel, Heb. 4.2. *Vnto us was the Goſpel preached, as alſo unto them: but the word that they heard profited not them, becauſe it was not mixed with faith in thoſe that heard it.* 1 Tim. 1.19. *Having faith and a good conſcience, which ſome have put away, and as concerning the faith, have made ſhipwrack,* 1 Tim. 2.4. *Who will that all men ſhould be ſaved, and come unto the knowledge of the truth.*

This knowledge, if it be more full and perfect, is called in Greeke πληροφορία τῆς συνέσεως, that is, the full aſſurance of underſtanding, Col. 2.2. *That their hearts might be comforted, and they knit together in love, and in all riches of the full aſſurance of underſtanding, to know the myſtery of God, even the Father, and of Chriſt.* Rom. 14. 14. *I know, and am perſwaded through the Lord Ieſus, that there is nothing uncleane of it ſelfe.* Luk. 1.1. *For as much as many have taken in hand, to ſet forth the ſtory of thoſe things, whereof we are fully perſwaded.* 1 Theſ. 1.5. *Our Goſpell was unto you not in word only, but alſo in power, and in the holy Ghoſt, and in much aſſurance.*

The ſecond, is hope of pardon, whereby a ſinner, albeit he yet feeleth not that his ſinnes are certainely pardoned, yet he beleeveth that they are pardonable. Luk. 15.18. *I will goe unto my Father, and ſay: Father, I have ſinned againſt heaven and againſt thee, and am no more worthy to be called thy ſonne, make mee as one of thy hired ſervants.*

The third, is an hungring and thirſting after that grace which is offered to him in Chriſt Ieſus, as a man hungreth and thirſteth after meate and drinke, Ioh. 6.35. & 7.37. Reve. 21. 6. *And he ſaid unto me, It is done. I am Alpha and Omega, the beginning and the end, I will give to him that is athirſt of the well of the water of life freely,* Matth. 5. 6. *Bleſſed are they which hunger and thirſt after righteouſneſſe, for they ſhall bee ſatisfied.*

The fourth, is the approching to the throne of Grace, that there flying from the terrour of the Law, he may take hold of Chriſt, and find favour with God. Heb. 4.16. *Let us therefore go boldly to the throne of grace, that we may receive mercy, and find grace to help in time of need.*

This approching hath two parts. The firſt, is an humble confeſſion of our ſinnes before God particularly, if they be knowne ſins: and generall, if unknowne: this done, the Lord forthwith remitteth all our ſinnes, Pſal. 32.5. *I thought I will confeſſe againſt my ſelfe my wickedneſſe unto the Lord, and thou forgaveſt the puniſhment of my ſin. Selah.* 2 Sam. 12.13. *David ſaid to Nathan, I have ſinned againſt the Lord: wherfore Nathan ſaid to David, The Lord hath taken away thy ſinne, thou ſhalt not dye,* Luk. 15.19.

The ſecond, is the craving pardon of ſome ſins, with unſpeakeable ſighes, and in perſeve-

rance. Luk.15.21. Act.8.22. *Repent of this wickedneſſe, and pray God, that if it be poſſible, the thought of thine heart may be forgiven thee.* Rom.8.26. *The ſpirit helpeth our infirmities: for wee know not what to pray as wee ought: but the ſpirit it ſelfe maketh requeſt for us, with ſighes which cannot be expreſſed.* Hoſ.14.2,3. *O Iſrael, return unto the Lord thy God, for thou haſt falne by thine iniquity. Take unto you words, and turne to the Lord, and ſay to him, Take away all iniquity, and receive us graciouſly.*

The fifth ariſing of the former, is an eſpeciall perſwaſion imprinted in the heart by the holy Ghoſt, whereby every faithfull man doth particularly apply unto himſelfe thoſe promiſes which are made in the Goſpel. Mat.9.2. *They brought unto him a man ſicke of the palſie, lying on a bed: and when Ieſus ſaw their faith, he ſaid unto the ſicke of the palſie, Sonne, be of good comfort, thy ſinnes are forgiven thee,* Matth.15. 28. *O woman, great is thy faith, be it unto thee as thou deſireſt.* Gal 2.20. *I live, yet not I now, but Chriſt lives in mee: and that I now live in the fleſh, I live by the faith of the Sonne of God, who hath loved me, and given himſelfe for me.*

This perſwaſion is, and ought to be in every one, even before he have any experience of Gods mercies. Matth.15.22. *A woman a Cananite came out of the ſame coaſts, and cryed, ſaying unto him, Have mercy on me, O Lord, the ſonne of David, my daughter is miſerably vexed with a divell, &c.* 23,24,25,26,27. Ioh.20.29. *Ieſus ſaid unto him, Thomas, becauſe thou haſt ſeen me, thou beleeveſt: bleſſed are they which have not ſeene, & have beleeved.* Heb.11.1. *Faith is the ground of things hoped for, and the evidence of things which are not ſeene.* In Philoſophy we firſt ſee a thing true by experience, & afterward give our aſſent unto it: as in naturall Philoſophy; I am perſwaded that ſuch a water is hot, becauſe when I put mine hand into it, I perceive by experience an hot quality. But in the practiſe of faith it is quite contrary. For firſt, we muſt conſent to the Word of God, reſiſting all doubt and diffidence, & afterward will experience and feeling of comfort follow. 2 Chr.20 20 *Put your truſt in the Lord your God, and ye ſhall be aſſured: beleeve his Prophets, and ye ſhall proſper.* They therfore do very ill, who are ſtill in a doubt of their ſalvation, becauſe as yet, they feele not in themſelves, eſpeciall motions of Gods ſpirit.

Thus much concerning the way which God uſeth in the begetting of Faith. There are beſide this, two notable degrees of faith. The one is, the loweſt, and as I may ſpeake, the poſitive degree, the other is the higheſt, or ſuperlative.

The loweſt degree of faith, is called ὀλιγοπιστία, a little or weake faith, like a graine of muſtard-ſeed, or ſmoaking flaxe, which can neither give out heat nor flame, but onely ſmoke. Matth.8.25. *His Diſciples awaked him, ſaying, Save us Maſter, we periſh.* 26. *And he ſaid unto them, Why are ye fearefull, O ye of little faith?* Mat. 17.20. *If ye have faith as much as a grain of muſtard-ſeed, ye ſhall ſay unto this mountaine, Remoove hence to yonder place, and it ſhall remoove.* Iſai.42.3. *The ſmoking flaxe ſhall he not quench.*

Faith is then ſaid to bee weake and feeble, when as, of thoſe five degrees above mentioned, either the firſt, which is *knowledge*, or the fift, wch is *application* of the promiſes, is very feeble, the reſt remaining ſtrong. Rom.14.2. *One beleevs that he may eat al things, & another which is weak, eats hearbs.* 3. *Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, judge him which eateth: for God hath received him.* The Apoſtles although they beleeved, that Chriſt was the Sonne of the living God; yet they were ignorant of his death and reſurrection. Mat.16.16. Ioh.6.69. Matth. 17.22. Luk 9.45. *They underſtood not that word: for it was hid frō them that they could not perceive it.* Act.1.6. *They aſked him ſaying, Lord, wilt thou reſtore at this time the Kingdome to Iſrael?*

For the better knowledge of this kinde of faith, we muſt obſerve theſe two rules:

I. A ſerious deſire to beleeve, and an endeavour to obtaine Gods favour, is the ſeede of faith Mat.5.6. *Bleſſed are they which hunger and thirſt after righteouſnes: for they ſhall be ſatisfied.* Rev.21.6. *I wil give to him that is a thirſt, of the well of the water of life freely.* Pſ.145.19 *He will fulfill the deſire of them that feare him: hee alſo will heare their cry, and will ſave them.* For in ſuch as begin to beleeve, and to be renued, the mind will not lye idle, but being moved by the holy Ghoſt, ſtrive with doubtfulneſſe and diſtruſt, and endeavour to put their aſſent to the ſweet promiſe made in the Goſpel, and firmely to apply the ſame to themſelves, and in the ſenſe of their weakneſſe, deſire aſſiſtance from above; and thus faith is beſtowed.

II. God doth not deſpiſe the leaſt ſparke of faith, if ſo be, it, by little and little, doe encreaſe, and men uſe the meanes to encreaſe the ſame Luk.17.5. *The Apoſtles ſaid unto the Lord Encreaſe our faith.* 6. *And the Lord ſaid, If ye had faith as much as a graine of Muſtard-ſeed, and ſhould ſay unto this Mulberry tree, Plucke thy ſelfe up by the rootes, and plant thy ſelfe in the Sea, it ſhould even obey you:* Man muſt therfore ſtirre up his faith by meditation of Gods Word, ſerious prayers, and other exerciſes belonging unto faith.

The higheſt decree of faith, is πληροφορία, *a full aſſurance*, which is not onely a certaine and true, but alſo a *full perſwaſion* of the heart, whereby a Chriſtian muth more firmely taking hold on Chriſt Ieſus, maketh full and reſolute account that God loveth him, and that he will give to him by name, Chriſt and all his graces pertaining to eternall life. Rom.4.20. *Neither did hee doubt of the promiſe of God through unbeleefe, but was ſtrengthned in the faith, and gave glory to God.* 21. *Being fully aſſured, that he which had promiſed, was able alſo to doe it.* Rom.8.38. *I am perſwaded, that neither life, nor death &c. can ſeparate us from the love of God which is in Chriſt Ieſus.* 1 Sam.17.36. *Thy ſervant ſlue both the Lyon & the Bear: therfore this uncircumciſed Philiſtine ſhall be as one of*

them

*them, seeing he hath rayled on the hoſt of the living God.* Pſal. 23.6. *Doubtleſſe, kindneſſe and mercy ſhall follow mee all the daies of my life.* Conferred with verſ. 1,2,3,4.

Man commeth to this high degree, after the ſence, obſervation, and long experience of Gods favour and love.

*Queſt.* Whether is juſtifying faith commanded in the law?

*Anſw.* It is commanded in the law of faith, namely, the Goſpel, but not in the law of works, that is, in the morall law. *Rom.* 3. 27. The reaſons are theſe: I. That which the law revealeth not, that it commandeth not: but the law is ſo farre from revealing juſtifying faith, that it never knew it. II. *Adam* had fully, before his fall, written in his heart the morall law: yet had he not juſtifying faith, which apprehended Chriſt.

*Object.* I. Incredulitie is condemned by the law.

*Anſw.* That incredulitie which is towards God, is condemned in the law; but that incredulitie which is againſt the Meſſiah Chriſt Ieſus, is condemned by the Goſpel. For as by the Goſpel, not by the law, incredulitie in the Sonne as a Mediatour, appeareth to be a ſinne: ſo likewiſe not by the law is incredulitie in the Meſſiah condemned, but by the Goſpel, which commandeth us to heare him and to beleeve in him. *Matth.* 17.5. 1 *Ioh.* 3. 23. Thus it is plaine that this ſinne, not to beleeve in Chriſt, is expreſſely and diſtinctly made manifeſt, and condemned by the Goſpel. And albeit the knowledge of ſinne be by the law, yet not every thing which doth reproove and declare ſome ſinne, is the law of works, or belongeth thereto.

*Object.* II. But ceremonies belong to the decalogue.

*Anſw.* Ceremonies may be as examples referred to the decalogue, but indeed they are appendants to the Goſpel.

## CHAP. XXXVII.

### *Concerning the ſecond degree of the declaration of Gods love.*

THe ſecond degree, is Iuſtification, wherby ſuch as beleeve, are accounted juſt before God, through the obedience of Chriſt Ieſus. 2 Cor. 5. 21. *He hath made him to be ſin for us, which knew no ſinne: that wee ſhould bee made the righteouſneſſe of God in him.* 1 Cor. 1. 30. Rom. 5. 19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one (that is, Ieſus Chriſt) ſhall many alſo be made righteous.*

*Queſt.* Whether did Chriſt performe full obedience to the Law, for us men alone, or for himſelfe alſo?

*Anſw.* I. Not for himſelfe, as ſome not rightly would haue him: for the fleſh of Chriſt beeing hypoſtatically united to the *Word*, and ſo in it ſelfe fully ſanctified, was even from the firſt moment of conception, moſt worthy to be bleſſed with eternall life. Therefore by all that obedience which hee performed after his conception, Chriſt merited nothing for himſelfe. II. For us, namely, for the faithfull, he fulfilled all the righteouſneſſe of the law, and hence it is, that he is called *the end of the law unto righteouſneſſe, to every one that beleeveth,* Rom. 10.4.

Here may be objected. I. Chriſt as he is man, is bound to performe obedience to the law for himſelfe.

*Anſw.* He is not bound by nature, but of his own accord for he was not a meere man, but God and man. And albeit Chriſt did never ſuffer nor fulfill the law, but in that fleſh which he tooke upon him; yet by reaſon of the hypoſtaticall union, this his paſſion and obedience hath reſpect unto the whole perſon, conſidered as God and man, and therfore his obedience was not due on his part, and ſo was without merit to himſelfe: yea, in that the fleſh of Chriſt is united to the perſon of the *Word*, and ſo exalted in dignitie and ſanctitie, above all Angels, it may ſeeme to be exempted from this naturall obligation of performing the law.

II. *Object.* If then Chriſt performed the law for us, we are no more bounden to the obſervance of the ſame: as we do not undergo eternall puniſhments for our ſins, the wch Chriſt in his perſon did beare upon the croſſe.

*Anſw.* If we keepe the ſame reſpect of performing obedience to the law, the conſequence is very true, otherwiſe it is not ſo: for Chriſt performed obedience to the law for us, as it is the ſatisfaction of the law: but the faithfull, they are bounden to obedience, not as it is ſatisfactory, but as it is a document of faith, and a teſtimony of their gratitude towards God, or a means to edifie their neighbours: even as Chriſt ſuffering eternall puniſhments for our ſinnes, we alſo ſuffer puniſhments, as they are either trials, or chaſtiſements unto us.

III. *Object.* The law and juſtice of God doth not together exact both, namely, obedience, and puniſhment.

*Anſw.* In mans perfect eſtate, the juſtice of God requireth onely obedience: but in his eſtate corrupted, he requires both obedience, and puniſhment. Puniſhment, as the law is violated: Obedience, that legall juſtice may be performed. *Gal.* 3. 10. It is therefore plaine, that not only Chriſts paſſion, but alſo his legall obedience, is our righteouſneſſe before God.

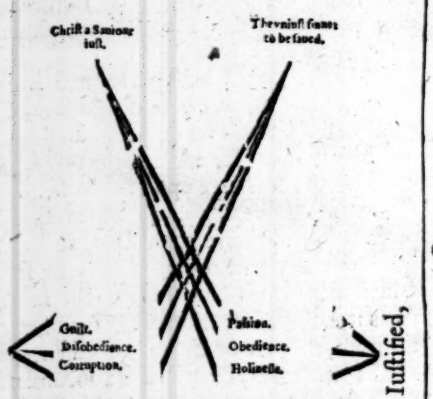
Iuſtification hath two parts: Remiſſion of ſins, and imputation of Chriſts righteouſnes.

Remiſſion of ſinnes, is that part of juſtification, whereby he that beleeveth, is freed from the *guilt* and *puniſhment* of ſinne, by the paſſion of Chriſt. Col. 1. 21, 22. *You hath he now reconciled in the body of his fleſh through death, to make you holy and unblameable, and without fault in his ſight.* 1 Pet. 2. 24. *Who in his owne fleſh, bare our ſinnes in his body, on the tree,*

*that we being delivered from ſinne, ſhould live in righteouſneſſe, by whoſe ſtripes ye are healed.*

Imputation of righteouſneſſe, is the other part of juſtification, whereby ſuch as beleeve, having the guilt of their ſinnes covered, are accounted juſt in the ſight of God, through Chriſts righteouſneſſe. 2 Cor. 5. 21. Pſal. 32. 1. *Bleſſed is he, whoſe wickednesſe is forgiven, and whoſe ſinne is covered.* Rom. 4. the whole chapter; where the Apoſtle repeats imputation eleven times. Phil. 3. 8, 9. *I have counted all things loſſe, and doe judge them to bee dung, that I might win Chriſt, and might be found in him, that is, not having mine owne righteouſnes which is by the law, but that which is through the faith of Chriſt, even the righteouſneſſe which is of faith.*

The forme of juſtification, is, as it were, a kinde of tranſlation of the beleevers ſinnes unto Chriſt, and againe Chriſts righteouſneſſe unto the beleever, by a reciprocall or mutuall imputation. As is apparent in this picture following.




This obedience of Chriſt, is called the Righteouſneſſe of God, and of Chriſt. Of God, I. not becauſe it is in God, but of God: for it taketh all the power and merit it hath from the Deitie of the Sonne: whence it is that *Ieremy* ſaith, *Iehovah our Righteouſneſſe*, II. God doth onely accept of it for us, becauſe that alone makes us boldly to approach unto Gods throne of grace, that wee may have pardon for our ſinnes, and be received to eternall life. It is alſo called the Righteouſneſſe of Chriſt, becauſe being out of us, it is in the humanitie of Chriſt, as in a ſubject.

*Object.* I. No man is made juſt by any other mans juſtice.

*Anſw.* This juſtice is both anothers, and ours alſo. Anothers, becauſe it is in Chriſt as in a ſubject: ours, becauſe by meanes of the fore-named union, Chriſt, with all his benefits, is made ours.

*Object.* II. The ancient Fathers never dreamed of this imputative juſtice, and it may ſeeme to be of no greater continuance then fiftie yeeres.

*Anſw.* This is both falſe, and impious to affirme. *Auguſt.* 3 *Tract.* upon *Iohn*, ſaith, *All ſuch as are juſtified by Chriſt, are juſt not in themſelves, but in him.* Bernard in his Sermon (*ad milites templi*, cap. 11.) *Mors in Chriſti morte fugatur, & Chriſti juſtitia nobis imputatur:* that is, *Death in Chriſt his death is put to flight, and the juſtice of Chriſt is imputed unto us.* And in his 62. ſermon upon the Canticles: *Where is there any reſt* (ſaith he) *but in the wounds of our Saviour? I will for ever ſing, but what? mine owne juſtice? nay, O Lord, I will remember thy juſtice alone: for that is alſo my juſtice. For thou waſt made of God unto mee juſtice. But ſhould I feare, whether that one juſtice would ſuffice two? nay, it is not a ſhort cloake that is not able to cover a couple. Thy juſtice is juſtice for evermore, and will both cover thee and mee: it is largely large and eternall juſtice: and in mee it covereth the multitude of my ſinnes, &c.* Auguſt. lib. de ſpiritu & litera, cap. 9. & 26. *We muſt underſtand this ſaying ſo. The doers of the Law ſhall be juſtified, that we may know, that there are no doers of the Law but ſuch as are juſtified; ſo that they are not firſt doers of the law, and then juſtified, but firſt juſtified, and then doers of the law.* So it is ſaid, *they ſhall be juſtified*, as if it ſhould be ſaid, *they ſhall be reputed juſt and accounted juſt.*

Iuſtification hath annexed unto it Adoption, whereby all ſuch as are predeſtinate to be adopted, receive power, to be actually accounted the ſonnes of God by Chriſt. *Eph.* 1. 5. *Who hath predeſtinate us to bee adopted through Ieſus Chriſt, unto himſelfe, according to the good pleaſure of his will.*

By meanes of adoption, God hath beſtowed many notable priviledges upon his Children. I. They are the Lords heires apparant. Rom. 8. 17. *If we be children, we be alſo heires, even the heires of God.*

II. They are fellow heires with Chriſt, yea kings. Rom. 8. 17. Rev. 1. 6. *And made us Kings and Prieſts, even to God his Father.*

III. All their afflictions: yea even their wants, and offences, are turned to trials or fatherly chaſtiſements, inflicted upon them for their good. Rom. 8. 28. *We know that all things worke together for the beſt, unto them that love God.* 36. *It is written, for thy ſake are we killed all the day long: wee are counted as ſheepe for the ſlaughter.* 37. *Neverthelesſe, in all theſe things, we are more then conquerours through him that loved us.* Pſ. 89. 32. *I will viſit their tranſgreſſion with the rod, & their iniquity with ſtroks.* 33. *Yet my loving kindnes will I not take from him.* 2 Cor. 12. 7. *There was given unto me a prick in the fleſh the meſſenger of Satan to buffet mee, becauſe I ſhould not be exalted out of meaſure.* 2 Sam. 7. 14. *I will be unto him a father, and hee ſhall be to me a ſon: and if he ſin, I will chaſten him with the rod of men, and with the plagues of the children of men.*

IV. They have dominion over all creatures, yet ſo, as that in this life they have only right *to* the thing; but after this life they ſhall have right *in* the ſame. 1 Cor. 3. 22, 23. *Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things preſent, or things to come, even all are yours.* Heb. 2. 7. *Thou madeſt him little inferiour to the Angels; Thou crowneſt him*

*him with glory and honor, and haſt ſet him above the workes of thine hands. 8. Thou haſt put all things in ſubjection under his feete.*

Laſt of all, they have the Angels as miniſtring ſpirits attending upon them for their good. Heb.1.14. *Are they not all miniſtring ſpirits, ſent forth to miniſter for their ſakes which ſhall be heires of ſalvation?* Pſal.34.7. *The Angel of the Lord pitcheth round about them that feare him, and delivereth them.*

Whence it is apparent, that the faithfull alone have the true uſe of the Lords good, I. Becauſe their perſons are in Chriſt acceptable unto him, in whom alſo they have reſtitution made unto them of thoſe goods which they loſt in *Adam*, that they may with a good conſcience uſe them. II. They uſe them with thankſgiving to their ends appointed by God.

## CHAP. XXXVIII.

### *Concerning the third degree of the declaration of Gods love.*

THe third degree, is Sanctification, whereby ſuch as beleeve, being delivered from the tyranny of ſinne, are by little and little renued in holineſſe and righteouſneſſe, 1 Ioh.3.9. *Whoſoever is borne of God, ſinneth not: for his ſeed remaineth in him; neither can he ſinne, becauſe he is borne of God.* Rom 8.1. *There is no condemnation to thoſe which are in Chriſt Ieſus, which walk not after the fleſh, but after the ſpirit.*

Sanctification hath two parts: Mortification, and Vivification.

The mortification of ſinne, is the firſt part of ſanctification, whereby the power of ſinne is abated, and crucified in the faithfull. Rom. 6.2. *How ſhall we that are dead to ſinne, live yet therein? 3. Know ye not, that all we which have beene baptized into Ieſus Chriſt, have beene baptized into his death? 5. We are buried then with him by baptiſme into his death, that like as Chriſt was raiſed up from the dead, by the glory of the Father, ſo wee alſo ſhould walke in newneſſe of life.* Eccle.5.6.7.11,12,13. Gal.5.24. *They which are Chriſts have crucified the fleſh, with the affections and luſts thereof.*

The meanes of mortification, is the death and buriall of Chriſt, from which proceedeth ſuch vertue, as at the firſt giving ſinne his deadly wound, it doth bereave it of power to rage and reigne in man, and cauſeth it to dye and conſume, as it were in a grave.

The vertue of Chriſts death, is a certaine power, iſſuing from his Deity into his humanity when hee dyed, whereby hee did in the ſame humanity vanquiſh our ſinne imputed unto him, being our ſurety, as well in regard of the puniſhment, as of the guilt thereof, that in like ſort by the ſame power hee might aboliſh the corruption of ſinne in his members.

Vivification, is the ſecond part of ſanctification: whereby inherent holineſſe being begun, is ſtill augmented and enlarged. Firſt, we receive the firſt fruits of the ſpirit, then a continuall increaſe of them. Eph 4.23. *Be renewed in the ſpirit of your mind. 24. And put on the new man, which after God is created in righteouſneſſe, and true holineſſe.* Eph.2.1. *And you hath hee quickned that were dead in treſpaſſes and ſinnes.* Gal.2.20. *Thus I live, yet not I now, but Chriſt in me: and in that I now live in the fleſh, I live by the faith of the Sonne of God, who hath loved me, and given himſelfe for me.* Rom.8.23. *We which have the firſt fruits of the ſpirit, even wee do ſigh in our ſelves, waiting for the adoption, even the redemption of our bodies.* 1 Cor.15.45. *The firſt man Adam was made a living ſoule, and the ſecond Adam was made a quickning ſpirit.*

The meanes of Vivification, is a vertue derived from Chriſts reſurrection, to thoſe that are quickned, which maketh them to riſe up to newneſſe of life. Phil.3.10. *That I may know him, and the vertue of his reſurrection.*

The power of Chriſts reſurrection is that, whereby he firſt did, in his owne fleſh, as conqueror over death and ſin, begin to live with God, and to be exalted above every name: and then in his members, ſinne being dead and buried, he cauſeth in them an endeavour and purpoſe to live according to the Will of God.

The efficient cauſe of them both, is the holy Ghoſt, who doth by his divine power convey himſelfe into the beleevers hearts, and in them, by applying the power of Chriſt his death, and reſurrection, createth holineſſe. Iob 33.24,25. Rom.8.9. *Now ye are not in the fleſh, but in the ſpirit, becauſe the Spirit of God dwelleth in you: but if any man have not the ſpirit of Chriſt, the ſame is not his.* 11. *But if the ſpirit of him that raiſed up Ieſus from the dead dwell in you, hee that raiſed up Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dwelleth in you.*

Furthermore, this inherent holineſſe is to be diſtinguiſhed into two parts, according to the ſeverall faculties of the body and ſoule of man. 1 Theſ.5.23. *The very God of peace ſanctifie you throughout: and I pray God, that your whole ſpirit, ſoule, and body may bee kept blameleſſe, unto the comming of our Lord Ieſus Chriſt.*

I. The holineſſe or renuing of the minde, which is the illumination therof, to the knowledge of the Will of God. Col.1.9. *We ceaſe not to pray for you, and to deſire that yee might be fully filled with knowledge of his will, in all wiſedome, and ſpirituall underſtanding,* 1 Cor. 12.8. *To one is given by the ſpirit the ſpeech of wiſedome, to another the ſpeech of knowledge, by the ſame ſpirit.*

Illumination, is either ſpirituall underſtanding, or ſpirituall wiſedome.

Spirituall underſtanding, is an illumination of the minde, whereby it acknowledgeth the knowne truth of the Word of God.

Spirituall wiſdome, is an illumination of the minde, whereby the ſame truth, is applyed to the good ordering of particular both things

and actions: as person, place, and time require.

These two have the effects, which follow.

I. To discerne between good and evill. Heb. 5.14. *Strong meate belongeth to them that are of age, which through long custome have their wits exercised to discerne both good and evill.* Phil.1. 10. *That ye may discerne things that differ one from another.*

II. To discerne of spirits. 1 Ioh.4.1. *Dearely beloved, beleeve not every spirit, but try the spirits whether they be of God,* 1 The.5.21. *Try all things, and keepe that which is good.* Act.17.11. *These were more noble men then they which were at Thessalonica, which received the Word with all readinesse, and searched the Scriptures daily, whether these things were so.*

III. To meditate upon the word and workes of God. Psal.1.1. *But his delight is in the Law of God, and in that Law doth he exercise himselfe day and night.* Psal.119.15. *I will meditate in thy precepts, and consider thy wayes.* Psal. 107. the whole Psalme.

IV. To discerne and acknowledge mans owne inward blindnesse. Psal. 119 33. *Teach me, O Lord, the way of thy statutes, and I will keepe it unto the end.* 18. *Open mine eyes that I may see the wonders of thy Law.*

II. The sanctity of the memory, is an ability to keepe a good thing, when it is offered to the mind, and as need serveth, to remember it. Psa.119.11. *I have hid thy promise in mine heart, that I might not sinne against thee.* Psa.16. 7. *I will praise the Lord who hath given me counsell: my reines also teach me in the nights,* Luk.2. 51. *His mother kept all these things in her heart.*

III. The sanctity of conscience is a grace of God, whereby a mans conscience excuseth him for all his sins, after they are forgiven him in Christ, as also of his upright walking in the whole course of his life. 1 Tim.1.19. *Having faith and a good conscience, which some having put away, &c.* 1 Cor.4.4. *I know nothing by my selfe: yet am I not therby justified.* Act.23.1. *Paul said, I have in all good conscience, served God untill this day.* Act.24. 16. *I endeavor my selfe to have alwayes a cleere conscience toward God and toward men,* Psa.26.1,2,3. *Iudge me O Lord, for I have walked in mine innocency, my trust hath beene also in the Lord: therefore shall I not slide. Proove me, O Lord, and try me, examine my reins and mine heart. For thy loving kindnesse is before mine eyes, therefore have I walked in thy truth.*

Hence, in all godly men ariseth the inward *peace of God,* and the outward alacrity in the countenance. Phil.4.7. *The peace of God which passeth all understanding, shall preserve your hearts and minds in Iesus Christ,* Pro.28.1. *The wicked flee, when none pursueth: but the righteous are bold as a Lyon.*

IV. Sanctity of will, whereby man beginneth to will that which is good, and to refuse the contrary. Therefore in this estate, the will is partly freed from bondage, partly in bondage to sin. Phil.2. 13. *It is God which worketh in you, both the will and the deed, even of his owne pleasure,* Rom.7.18. *I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but I find no meanes to performe that which is good, &c.* v.19. 20,21,22.

V. Sanctity of affections, is the right moving of them, 1 Thes.5.23. Rom.7.24.

Affections of most speciall note, are these:

I. Hope, whereby men with sighing, looke for the accomplishment of their redemption, Rom.8.23.

This hope, when it is once strong and lively, hath also her πληροφορια, that is, full assurance, as faith hath. Heb 6.11. *And we desire that every one of you shew the same diligence, to the full assurance of hope unto the end.* 1 Pet.1.3. *Blessed be God, even the Father of our Lord Iesus Christ, which according to his abundant mercy, hath begotten us againe unto a lively hope, by the resurrection of Iesus Christ from the dead.*

II. Feare of offending God, because of his mercy. 1 Pet.1.17. *If ye call him Father, which without respect of person, judgeth according to every mans worke, passe the time of your dwelling here in feare.* Psal.130.4. *There is mercy with thee, that thou mayest be feared.*

III. A base account of all worldly things, in respect of Christ Iesus. Phil.3. 7. *But the things that were advantage to mee, I accounted losse for Christs sake.* 8. *Yea doubtlesse, I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I have counted all things, and doe judge them to be dung, that I might winne Christ.*

IV. The love of God in Christ, which is like unto death and as a fire that cannot bee quenched. Cant.8. 6. *Love is strong as death, jealousie is cruell as the grave, the coales thereof are fiery coales, and a vehement flame.*

V. A fervent zeale to Gods glory, Rom.9. 3. *I would wish my selfe to bee separate from Christ, for my brethren, that are my kinsmen, according to the flesh.*

VI. Anguish of mind for our owne sinnes and others also. Psal.119. 136. *Mine eyes gush out with teares, because men keepe not thy law.* 2 Pet.2. 7. *And delivered just Lot, being vexed with the uncleanely conversation of the wicked.* 8. *For hee being righteous, and dwelling among them, in seeing, and hearing, vexed his righteous soule from day to day, with their unlawfull deeds.*

VII. Exceeding great joy in the holy Ghost. Rom.14.17. *The kingdome of God is not meate and drinke, but righteousnesse, and peace, and joy in the holy Ghost.*

VIII. Sanctity of body, whereby it is a fit instrument for the soule to accomplish that which is good. Rom.6.19. *As yee have given your members servants to uncleannesse, and to iniquity, to commit iniquity; so now give your members servants unto righteousnesse in holinesse.*

## CHAP. XXXIX.

*Of Repentance and the fruits thereof.*

FRom Sanctification, Repentance is derived, because no man can earnestly repent,

pent, except he denying himselfe, doe hate sin, even from his heart, and imbrace righteousnes. This no man either will, or can performe, but such an one, as is in the sight of God regenerated and justified, and indued with true faith. Therfore albeit in such as are converted, repentance doth first manifest it selfe, yet regarding the order of nature, it followeth both faith and sanctification. Hence also it is evident, that this repentance, (legall contrition being some occasion, and as it were, a preparation to true conversion,) is wholly begotten by the preaching of the Gospell.

Repentance is, when a sinner turneth to the Lord, Act. 26.20. *He shewed first unto them of Damascus, and at Ierusalem, and through all the coasts of Iudea, and then to the Gentiles, that they should repent and turne to God, and do works worthy amendment of life,* 1 Ioh. 3.3. *Every man that hath this hope in him, purgeth himselfe, as he is pure.*

This is performed, when as any one by the instinct of the holy Ghost, doth purpose, will, desire, and indevour to relinquish his former sinnes, and to become a new man, Ps. 119.112. *I have applyed my heart to fulfill thy statutes alalway, even unto the end,* 1 Ioh. 3.3. Act. 11.23. *Who when he was come, and had seen the grace of God, was glad, and exhorted all, that with purpose of heart they would cleave unto the Lord.*

The fruit of repentance, is a Christian conversation, wherein are brought foorth fruits worthy amendment of life, Mat. 3.8. *Bring ye forth therefore fruits worthy of repentance.*

A Christian conversation, is such a course of life, whereby we following Christs example, doe by him, performe new obedience to God, Mat. 11.29. *Take my yoke on you, and learn of me, that I am meeke and lowly in heart: and ye shall find rest unto your soules,* 1 Pet. 4.1. *For as much as Christ hath suffered for us in the flesh, arme your selves likewise with the same minde, which is, that he which hath suffered in the flesh, hath ceased from sinne,* 1 Pet. 2.21. *For hereunto are ye called, for Christ also suffered for us, leaving us an ensample that we should follow his steps,* 1 Pet. 3.10.13. *If any man long after life and to see good dayes, let him refraine his tongue from evill, and, his lips that they speake no guile. Let him eschew evill, and doe good: let him seeke peace, and follow after it.*

There are two parts of new obedience: the denial of our selves, & the profession of Christ Mat. 16.24. *If any man will follow mee, let him forsake himselfe, take up his crosse, and follow me.*

The deniall of out selves, consisteth partly in Christian warrefare, partly in the patient bearing of the crosse.

## CHAP. XL.

### *Of Christian Warrefare.*

CHristian Warfare, is concerning the right way of fighting the spirituall battell.

The parts thereof, are the preparation to battel, and the combate it selfe.

To the preparation, wee must use the complete armour of God, Eph. 6.13. *For this cause take unto you the whole armour of God, that yee may be able to resist in the evill day, and having finished all things, stand fast.*

The parts hereof, are especially sixe. I. Truth. II. Iustice. III. Evangelicall obedience. IV. Faith. V. The word of God. VI. Continuall and fervent prayer with watching. Eph. 6.14. *Stand therefore, and our loynes girded about with verity, and having on the breastplate of righteousnesse.* 15. *And your feet shod with the preparation of the Gospel of peace.* 16. *Above all, take the shield of faith, wherewith ye may quench all the fiery darts of the wicked.* 17. *And take the helmet of salvation, & the sword of the spirit, wch is the word of God.* 18. *And pray alwaies with all manner of prayer and supplication in the spirit, & watch thereunto with all perseverance and supplication for all Saints.* 1 Pet. 5.8. *Be sober, and watch: for your adversary the devill, as a roaring lyon walketh about seeking whō he may devoure.*

The combate, is a mutuall conflict of them that fight spiritually.

The warriours, are the tempter, and the Christiā souldier, Eph. 6.12. *For we wrestle not against flesh & blood, but against principalities, against powers, and against the worldly governors, the princes of the darkenesse of this world, against spiritual wickednesses, which are in high places.*

The tempter, is the Prince, or his helpers. The Prince is Satan and his angels, which are spirituall wickednesses, in high things. His helpers are the flesh and the world.

The conflict of all these, is temptation, whereby man is provoked to commit such wickednesse, as is hurtfull to the salvation of his soule, 2 Pet. 2.11. *Dearely beloved, I beseech you, as strangers and pilgrims abstaine from fleshly lusts, which fight against the soule.*

In the souldier, two things are to be considered: his resisting, and his fall.

Resistance is an action, whereby the souldier doth withstand temptation, through grace working inwardly in him. 1 Ioh. 2.14. *I write unto you babes, because you have knowne the Father: I have writtē to you fathers, because ye have knawn him that is frō the beginning: I have written to you yong men, because ye are strong, & the word of God abideth in you, and ye have overcome the wicked,* 1. Pet. 5,8. Eph. 6.16. Psal. 19.13. *Thou shalt walke upon the lyon and aspe: the yong lyon and the dragon shalt thou tread under feet.*

To confirme this, these *preservatives* which follow are very necessary.

I. When thou art tempted to sinne, doe not onely abstaine from it, but earnestly love and follow after the contrary, Iohn. 8.44.

II. Never yeeld or consent to Satans words, whether he speak the truth, accuse fasly, or flatter dissemblingly. Ioh. 8.44. *Ye are of your father the devill, and the lusts of your father ye will do: he hath been a murtherer from the beginning, & abode not in the truth, because there is no truth in him: when he speaketh a lie, then speaketh he of his*

*his owne: for he is a lyar, and the father thereof.* Mar.1.24. *And cryed with a loud voyce, and ſaid, what have I to doe with thee, Ieſus, the ſon of the moſt high God, And Ieſus ſaid, Hold thy peace and come out of him,* Act.16.17. *Shee followed Paul and us, and cryed, ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation, &c.* Aug.ſerm.241.

III. One temptation is to be looked for after another, and then eſpecially, when our enemy, as though he had made truce with us, is at reſt: for the divell never maketh an end of his malice, 1 Pet.5.8.

The fall is, whereby the ſouldier through infirmitie fainteth, being ſubdued by the power of the enemie, Gal.6.1. *Brethren, if a man be fallen by occaſion into any fault, yee which are ſpirituall, reſtore ſuch an one with the ſpirit of meekeneſſe, conſidering thy ſelfe, leſt thou alſo bee tempted.*

To this appertaineth the ſpirituall remedy. A remedy, is a thing having aptneſſe to reſtore him wch is fallen, to his former eſtate, Gal.6.1

And heere two things muſt alwayes bee thought on.

I. If there be a willing minde, every one is accepted for that grace which he hath, not for that which he hath not, 2 Cor.8.12. *For if there be firſt a willing minde, it is accepted according to that a man hath, and not according to that he hath not.*

II. In all theſe things, whoſoever will leade a godly life in Chriſt, the power of God is to bee made perfect through their infirmitie, 2 Cor. 12.9. *And he ſaid unto me, My grace is ſufficient for thee, for my power is made perfect through weakeneſſe: very glad therefore will I rejoyce rather in mine infirmities, that the power of God may dwell in me.* 10. *Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in anguiſh for Chriſts ſake, for when I am weake, then am I ſtrong.*

## CHAP. XLI.

### *Of the firſt aſſault.*

ASſaults are three-fold.

The firſt, is about the Chriſtian mans effectuall calling. The temptation, is the enterpriſe of the divell to blindfold mans mind, and to harden his heart, leaſt the word of God ſhould worke in him to ſalvation, Matt.13.4. *And as he ſowed, ſome fell by the way ſide, and the fowles came and devoured them up.* 5. *And ſome fell upon ſtony ground, where they had not ſo much earth, and anone they ſprang up, becauſe they had no depth of earth.* 6. *And when the Sunne roſe up, they were parched, and for lacke of rooting, withered away.* 7. *And ſome fell among thornes, and the thornes ſprang up and choaked them.* 19. *Whenſoever a man heareth the word of the kingdome, & underſtandeth it not, the evill one commeth, and catcheth away that which is ſowne in his heart: and this is he which hath received the ſeed by the way ſide.*

A reſiſtance in thoſe that are to be called, is wrought by the Spirit of God, that cauſeth men to lend their eares to heare, and doth ingraffe the word in their harts, that the immortall ſeed of regeneration may ſpring in them. Pſal. 40. 6. Ioh.6.44. Act.16.14. Iam. 1. 21. *Wherefore lay apart all filthineſſe, and ſuperfluity of maliciouſneſſe, and receive with meekneſs, the word that is graffed in you, which is able to ſave your ſouls,* 1 Pet.1.22. *Seeing your ſoules are purified in obeying the truth through the ſpirit: to love brotherly, without faining, love one another with a pure heart fervently* 1 Ioh.3.9. *Whoſoever is borne of God ſinneth not: for his ſeed remaineth in him, neither can he ſin, becauſe he is borne of God.* A reſiſtance in thoſe that are called, is when in a ſincere heart they doe joyne the word which they have heard with faith, Luk. 8.15. *But that which fel in good ground, are they which with an honeſt and good heart, heare the word and keepe it, and bring forth fruit with patience.* Heb 4.2.

Here are certaine preſervatives to be noted.

I. Premeditation of the power and uſe of the word, Eccleſ.4.17. *Take heed to thy feete, when thou entreſt into the houſe of the Lord, and be more neere to heare, then to give the ſacrifice of fooles: for they know not that they doe evill.* Chap.5.1. *Be not raſh with thy mouth, nor let thine heart be haſty to utter a thing before God: for God is in the heaven, and thou art on the earth, therefore let thy words be few.*

II. Diligent attention of the mind. Act.16.14

III. An hungring deſire of the heart, Ioh.7. 37. *Now in the laſt and great day of the feaſt, Ieſus ſtood and cryed, ſaying, If any man thirſt, let him come to me and drinke.*

IV. Integritie of life, Pſal.26.6.

V. The caſting away of evill affections. Iam. 1.22. *And bee yee doers of the word, and not hearers onely, deceiving your owne ſoules.*

VI. The inward conſent and agreement of the heart with the word preached, Act.2.37.

VII. An hiding of the word in the heart, leſt we ſhould ſin, Pſa.119.11. *I have hid thy word in my heart, that I might not ſin againſt thee.*

VIII. A trembling at the preſence of God in the aſſembly of the Church, Eſa. 66.2. *For all theſe things hath mine hand made, and all theſe things have been, ſaith the Lord, and to him will I looke, even to him that is poore, and of a contrite ſpirit, and trembleth at my words.* Act.10.33. *Then ſent I for thee immediately, and thou haſt well done to come. Now therefore are we all here preſent before God, to heare all things that are commanded thee of God.*

The fall is either a coldneſſe in receiving the word, and a neglect thereof, or elſe a falling into errours.

The remedie for this, is ſubjection, which muſt be made to the judgment and cenſure of the brethren and miniſters, Rev.3. 15. *I know thy works, that thou art neither cold nor hot,* Gal. 6.2. 1 Tim.1.20. *Of whom is Hymenaeus and Alexander, whom I have delivered unto Satan, that they might learne not to blaſpheme.*

## CHAP. XLII.

*Of the second Assault.*

THe second assault is, concerning faith.

The temptation, is an illusion which the divell casteth into the hearts of godly men: as when he saith, Thou art not of the elect: thou art not justified: thou hast no faith: thou must certainely bee condemned for thy sinnes, Matth. 4. 3. *Then came to him the tempter, and said, If thou be the Sonne of God: command that these stones be made bread.*

The occasions which he taketh of these illusions, are;

I. Adversity: as dangers, losses, persecutions, grievous offences, &c. Psa. 73. 12. *Loe these are the wicked, yet prosper they alway, and increase in riches.* 13. *Certainly, I have cleansed mine heart in vaine, and washed mine hands in innocency.* Iob. 13. 23. *How many are mine iniquities and sins? shew me my rebellion and my sinne.* 24. *Wherefore hidest thou thy face, and takest mee for thine enemy?* 25. *Wilt thou breake a leafe driven to and fro, and wilt thou pursue the dry stubble?*

II. The remembrance of sinnes past. Iob 13. 26. *For thou writest bitter things against mee, and makest mee to possesse the iniquities of my youth.*

III. A feeling of death even already at hand.

The resistance is made by a true faith applying Christ with all his merits particularly after this manner. I assuredly beleeve that I shal not be condemned, but that I am elected, and justified in Christ, & am out of all doubt, that all my sinnes are pardoned, Esay 53. 11. *He shall see the travell of his soule, and shall be satisfied: by his knowledge shall my righteous servant justifie many; for he shall beare their iniquities.* Rom. 8. 38. *For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.* 39. *Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Iesus our Lord.*

The preservative, is, in temptation, not to behold faith, but the object of faith which is Christ. Phil. 3. 12. *Not as though I had already attained unto it, either were already perfect: but I follow if that I may comprehend that, for whose sake also I am comprehended of Christ Iesus.* 13. *One thing I doe, forget that which is behind, and indeavour my selfe to that which is before.* 14. *And follow hard toward the marke, for the price of the high calling of God in Christ Iesus,* Ioh. 3. 14. *And as Moses lift up the serpent in the wildernesse, so must the Sonne of man be lift up,* that he that beleeveth in him, &c.

The falling, is doubtfulnesse, and distrust of our election, and of Gods mercy. Psal. 77. 6. *I called to remembrance my song in the night: I communed with my owne heart, and my spirit searched diligently.* 7. *Will the Lord absent himselfe for ever? and will he shew no more favour?* 8. *Is his mercy cleane gone for ever? doth his promise faile for evermore?* So David of himselfe saith, Psal. 22. 1. *My God, my God, why hast thou forsaken me, and art so farre from my health, and from the words of my roaring?*

The remedie is double.

First, the operation of the holy Spirit stirring up faith, & increasing the same, Phi, 1. 6. *I am perswaded of this same thing, that he that hath begun this good work in you, will performe it untill the day of Iesus Christ.* Luk. 17. 5. *And the Apostles said unto the Lord, Increase our faith.*

The second, is an holy meditation, which is manifold.

I. That it is the commandement of God, that we should beleeve in Christ, 1 Ioh. 3. 23. *This is then his commandement, that we beleeve in the name of his Sonne Iesus Christ, and love one another, as he gave commandement.*

II. That the Evangelicall promises are indefinite, and doe exclude no man, unlesse peradventure any man do exclude himselfe, Esa. 55. 1. *Ho, every one that thirsteth, come ye to the waters, and ye that have no silver, come, buy, and eate; come, I say, buy wine and milk without silver & without mony.* Mat. 11. 28. *Come unto me, all ye that are weary and laden, and I will ease you,* Ioh. 3. 15. *That whosoever beleeveth in him should not perish but have eternall life.* Also the Sacraments of Baptisme and the Lords Supper, do to every one severally apply indefinite promises, and therefore are very effectuall to enforce particular assurance or plerophorie of forgivenesse of sinnes.

III. That doubtfulnesse and despaire are most grievous sinnes.

IV. That contrary to hope, men must under hope beleeve with Abraham, Rom. 4. 18. *Which Abraham above hope, beleeved under hope, that he should be the father of many nations, according to that which was spoken to him, So shall thy seed be.*

V. That the mercy of God, and the merit of Christs obedience, beeing both God and man, are infinite, Esa. 54. 10. *For the mountains shall remoove, and the hils shall fall downe, but my mercy shall not depart from thee, neither shall my covenant of peace fall away, saith the Lord, that hath compassion on thee.* Psa. 103. 11. *For as high as the heaven is above the earth, so great is his mercy toward them that feare him.* 1 Ioh. 2. 1. *My babes, these things write I unto you, that ye sin not: and if any man sin, we have an advocate with the Father Iesus Christ, the just.* 2. *And he is the reconciliation for our sins: and not for ours onely, but also for the sins of the whole world,* Psal. 130. 7. *Let Israel waite on the Lord, for with the Lord is mercy, and with him is great redemption.*

VI. That God measureth the obedience due unto him, rather by the affection and desire to obey, then by the act and performance of it. Rom. 8. 5. *For they that are after the flesh, savor the things of the flesh, but they that are after the spirit, the things of the spirit.* 7. *Because the wisdome of the flesh is enmity against God: for it is not subject to the law of God neither indeed can be.* Rom. 7. 20. *Now if I doe that I would not, it is no more I that do it, but the sin that dwelleth in mee.* 21. *I find then by the law, that when I would doe good, evil is present with me.* 22. *For I delight in*

the

*law of God, concerning the inner man.* Mal. 3. 13. *I will spare them, as a man spareth his sonne that reverenceth him.*

VII. When one sinne is forgiven, all the rest are remitted also; for remission being given once without any prescription of time, is given for ever. Rom. 11. 29. *For the gifts and calling of GOD, are without repentance,* Act. 10. 43. *To him also give all the Prophets witnesse, that through his name all that beleeve in him, shall receive remission of sinnes.*

VIII. That grace and faith are not taken away by falles of infirmitie, but thereby are declared and made manifest, Rom. 5. 20. *Moreover, the law entred thereupon, that the offence should abound: nevertheless, where sinne abounded, there grace abounded much more.* 2 Cor. 17. 7. *And lest I should be exalted out of measure, &c. there was given unto mee a pricke in the flesh, the messenger of Satan to buffet mee.* 8. *For this thing I besought the Lord thrice, that it might depart from mee.* 9. *He said, My grace is sufficient for thee.*

IX. That all the works of God are by contrary meanes. 2 Cor. 12. 9. *My power is made perfect through weakenesse.*

## CHAP. XLIII.

### *Of the third assault.*

THE third Assault, is concerning Sanctification.

The tentation, is a provoking to sinne, according to the disposition of every man, and as occasion shall offer it selfe. 1 Chro. 21. 1. *And Satan stood up against Israel, and provoked David to number Israel.* John 13. 2. *And when supper was done, and the divell had now put into the heart of Iudas Iscariot, Simons sonne to betray him.*

In this tentation, the divell doth wonderfully diminish and extenuate those sinnes, which men are about to commit, partly by objecting closely the mercy of God, and partly by covering or hiding the punishment which is due for the sinne.

Then there are helps to further the divell in this temptation.

First, the flesh, which lusteth against the spirit, sometimes by begetting evill motions and affections, and sometimes by overwhelming and oppressing the good intents and motions. Gal. 5. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary one to another, so that yee cannot doe the same things that you would.* 19. *Moreover the works of the flesh are manifest, which are adultery, fornication, uncleanesse, wantonnesse.* 20. *Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies.* 21. *Envy, murthers, drunkennesse, gluttony, and such like, whereof I tell you now, as I also have told you before, that they which doe such things, shall not inherit the kingdome of God.* Iam. 1. 14. *But every man is tempted, when he is drawne away by his owne concupiscence, and is intised.*

Secondly, the world, which bringeth men A to disobedience, through pleasure, profit, honour, and evill examples. Eph. 2. 3. *Among whom we also had our conversation in time past, in the lust of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others,* 1 Ioh. 2. 16. *For all that is in the world, as the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of this world.*

Resistance is made by the desire of the spirit, which worketh good motions and affections in the faithfull, and driveth forth the evill. Gal. 5. 22. *But the fruit of the spirit is love, joy, peace, long-suffering, gentlenesse, goodnes, faith.* 23. *Meekenesse, temperancy: against such there is no law,* 24. *For they that are Christs, have crucified the flesh, and the affections and the lusts thereof.* 26. *Let us not be desirous of vaine-glory, provoking one another, envying one another.*

The preservatives are these, whereby men are strengthened in resisting.

I. To account no sinne, light or small. Gal. 5. 9. *A little leaven doth leaven the whole lump.* Rom. 6. 23. *For the wages of sinne is death, but the gift of God is eternall life, through Iesus Christ our Lord.*

II. To avoid all occasions of sinne. To these rather agreeth the proverbe used of the plague: *longè, tardè, citò:* that is, *aloofe, slowly, quickely.* 1 Thess. 5. 22. *Abstaine from all appearance of evill.* Iude v. 23. *And other save with feare, pulling them out of the fire, and hate even the garment spotted by the flesh.*

III. To accustome thy selfe to subdue the lesser sinnes, that at the last, thou maiest overcome the greater, *Rom.* 13. 4.

IV. To apply thy selfe to thy appointed calling, and alway to be busily occupied about something in the same.

V. To oppose the law, the judgements of God, the last judgment, the glorious presence of God, and such like, against the rebellion and loosenesse of the flesh. Prov. 28. 14. *Blessed is the man that feareth alway: but hee that hardeneth his heart shall fall into evill.* Gen. 39. 9. *There is no man greater in his house then I: neither hath he kept any thing from me, but onely thee because thou art his wife, how then can I doe this great wickednesse, and so sinne against God?*

Here certaine preservatives take place.

Against unjust anger, or private desire of revenge. Here meditate. I. That injuries happen unto us by the Lords appointment, for our good. 2 *Sam.* 16. 10. II. God of his great goodnes forgiveth us far more sins, then it is possible for us to forgive men. III. It is the duty of Christian love to forgive others. IV. We must not desire to destroy them, whom Christ hath redeemed with his precious blood. V. We our selves are in danger of the wrath of God, if we suffer our wrath to burne against our brother. *Forgive* (saith he) *and it shall be forgiven,* Matth. 6. 14. VI. We know not the circumstances of the facts, what the minde was, and purpose of them against whom we swell.

Bridles,

Bridles, or externall remedies, there are: I. In this we ſhall imitate the clemencie of the Lord, who for a very great ſeaſon doth often tolerate the wicked, *Learn of me, for I am humble and meeke*, Mat. 11.29. II. There muſt be a panſing and time of delay, betwixt our anger and the execution of the ſame. *Athenodorus* counſelled *Auguſtus*, that hee beeing angrie, ſhould repeate all the lettters of the Alphabet, or *A, B, C.* before he did either ſpeake or doe any thing againſt another. III. To depart out of thoſe places where thoſe are, with whom we are angry. IV. To avoid contention, both in word and deed, *Doe nothing through contention*, Phil. 2.3.

Remedies againſt thoſe bad deſires of riches, and honour. I. God doth even in famine quicken and revive them which feare him. Pſal. 33 18, 19. *The eye of the Lord is upon them that feare him, to deliver their ſoules from death, and to preſerve them from famine.* II. Godlineſſe is great gaine, ¶ if the minde of man can be therewith content, 1 Tim. 6.6. III. We doe waite and look for the reſurrection of the body, and eternall life: therefore wee ſhould not take ſuch carking care for this preſent mortall life. IV. We are ſervants in our fathers houſe, therefore look what is convenient for us, that wil he lovingly beſtow upon us. V. The palpable blindneſſe of an ambitious minde deſireth to be ſet aloft, that he may have the greater downefall; and he feareth to be humbled, leſt he ſhould not be exalted. VI. *Adam* when he would needes bee checkmate with God, did bring both himſelfe and his poſterity headlong to deſtruction. VII. He is a very ambitious rob-God, which deſireth to take that commendation to himſelfe, which is appropriate onely to the Lord.

Preſervatives againſt the deſires of the fleſh. I. He that will be Chriſts Diſciple, muſt every day take up his croſſe, Luke 9.23. II. They which are according to the ſpirit, ſavour of ſuch things as are according to the ſpirit, *Rom.* 8.5. III. They that walke after the fleſh ſhall die, *Rom.* 8.13. IV. We ought to behave our ſelves as citizens of the kingdome of heaven. *Phil.* 3.20. V. We are the temple of God. 1 *Cor.* 3.16. Our members they are the members of Chriſt, 1 *Cor.* 6.15. And wee have dwelling within us the ſpirit of Chriſt, which we ſhould not grieve, *Eph.* 4.30. Concerning this, looke more in the explication of the ſeventh Commandement.

In this tentation the fall is, when a man being overtaken, falleth into ſome offence, *Gal.* 6.1.

Here Satan doth wonderfully aggravate the offence committed, and doth accuſe and terrifie the offendor with the judgements of God, Mat. 27.3. *Then when Iudas which betrayed him, ſaw that he was condemned, hee repented himſelfe, and brought againe the thirty peeces of ſilver, to the chiefe Prieſts and Elders. 4. Saying, I have ſinned, betraying the innocent blood: but they ſaid, What is that to us? ſee thou to it. 5. And when he had caſt downe the ſilver pieces in the Temple, he departed, and hanged himſelfe.*

The remedie, is a renued repentance, the beginning wherof is ſorrow in regard of God for the ſame ſin: the fruits whereof are eſpecially ſeven, 2 Cor. 7.9. *Now I rejoyce not that ye were ſorry, but that ye ſorrowed to repentance: for yee ſorrowed godly ſo that in nothing ye were hurt by us.* 10. *For godly ſorrow cauſeth repentance unto ſalvation, not to be repented of: but worldly ſorrow cauſeth death.* 11. *For behold, this thing that ye have been godly ſorrie, what great care it hath wrought in you: yea, what clearing of your ſelves: yea, what indignation: yea, what feare: yea, how great deſire: yea, what zeale: yea, what puniſhment: in all things ye have ſhewed your ſelves, that ye are pure in this matter.*

I. An endeavour and purpoſe to doe well, according to the rule of Gods word.

II. An Apologie, that is a confeſſion of the ſin before God, with an earneſt entreaty of pardon for the offence, Pſal. 32.5. *Then I acknowledged my ſin unto thee, neither hid I mine iniquitie: for I thought, I will confeſſe againſt my ſelfe my wickedneſſe unto the Lord, and thou forgaveſt the puniſhment of my ſinne,* 2 Sam. 12.13. *Then David ſaid unto Nathan, I have ſinned againſt the Lord: and Nathan ſaid to David, The Lord alſo hath put away thy ſin, thou ſhalt not dy.*

III. Indignation againſt a mans ſelfe, for his offence.

IV. A feare, not ſo much for the puniſhment, as for offending the Lord, Pſal. 130. 3. *If thou ſtraightly marke ſt iniquities, O Lord, who ſhall ſtand?*

V. A deſire to be fully renued, and to bee delivered from ſinne.

VI. A fervent zeale to love God, and to imbrace and keepe all his commandements.

VII. Revenge, whereby the fleſh may be tamed and ſubdued, leaſt at any time afterward ſuch offences be committed.

## CHAP. XLIV.

### *Of the patient bearing of the Croſſe.*

THe patient bearing of the croſſe, teacheth how Chriſtians ſhould undergoe the burden.

The croſſe, is a certain meaſure of afflictions appointed by God, to every one of the faithfull, Mat. 16.24. *If any man will follow me, let him forſake himſelfe, take up his croſſe, & follow mee,* Col. 1.24. *Now rejoyce I in my ſuffrings for you, and fulfill the reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church.*

We ought to take up this croſſe willingly, even with both hands, when it ſhall pleaſe God to lay it upon us. And after we have taken it up, we muſt beare it with patience and perſeverance, Col. 1.11. *Strengthened with all might, through his glorious power, unto all patience and long ſuffering with joyfulneſſe,* Luk. 21. 19. *Poſſeſſe your ſoules with patience.* The preſervatives of patience are: I. Strength by the holy Ghoſt, Phil. 4.13. *I am able to doe*

*all things through the helpe of Chriſt, which ſtrengtheneth me,* Phil. 1. 29. *It is given to you for Chriſt, that not onely yee ſhould beleeve in him, but alſo ſuffer for his ſake.* II. An holy meditation, which is manifold.

I. That the afflictions of the faithfull come not by chance, but by the counſell and providence of God, which diſpoſeth all things in a moſt excellent ſort, Gen. 45. 4, 5. *It was God that ſent Ioſeph into Egypt,* 2 Sam. 16. 10. *The Lord biddeth Shemei curſe David,* Pſal. 119. 71 *It was good for me that I was afflicted, that I might learne thy ſtatutes.* Hence it is evident, that afflictions to the godly are inevitable, Act. 14. 22. *By many afflictions you muſt enter into the kingdome of God,* Mat. 7. 14. *The gate is ſtrait, and the way narrow that leadeth unto life, and few there be that find it,* Ioh. 16. 33. *In the world ye ſhall have troubles.*

II. That albeit afflictions are grievous, yet are they good and profitable: for they are helpes, whereby men being humbled for their ſinnes before God, obtaine peace and holineſſe of life, 2 Cor. 1. 9. *We received ſentence of death in our ſelves, becauſe we ſhould not truſt in our ſelves, but in God, which raiſeth the dead,* Eſa. 26 16. *Lord in trouble have they viſited thee, they powred out a prayer, when thy chaſtening was upon them,* Hoſ. 5. 15. *I will go, and returne to my place, till they acknowledge their fault, and ſeeke me: in their affliction they will ſeeke me diligently* Pſal. 78. 34. *When he ſlew them, they ſought him, and they returned, and they ſought God early* Ier. 31. 18. *I have heard Ephraim lamenting thus Thou haſt corrected me, and I was chaſtiſed as an untamed calfe: convert thou me, and I ſhall be converted.* Heb. 12. 11. *No chaſtiſement for the preſent ſeemeth joyous, but grievous: but afterward it bringeth the quiet fruit of righteouſneſſe unto them, which are thereby exerciſed.* Pſal. 30. 5. *Weeping may abide at evening; but joy cõmeth in the morning,* Ioh. 15. 2. *Every branch that beareth fruit, hee purgeth it, that it may bring forth more fruit,* 1 Pet. 1. 6. *Wherein ye rejoyce, though now for a ſeaſon (if need require) yee are in heavineſſe through many tentations,* 2 Cor. 1. 4. *The God of all comfort, which comforteth us in all our tribulations, that we may be able to cõfort them which are in any affliction, by the cõfort wherewith we our ſelves are comforted of God,* Rom. 5. 3. *We boaſt in afflictions, knowing that affliction bringeth patience,* Heb. 2. 10. *He did conſecrate the Prince of their ſalvation through afflictions.* We permit Chirurgians, that they ſhould both bind us lying diſeaſed in our beds, and ſeare us with hot irons, yea, lance & ſearch our members with razors: and laſtly, we ſend them away uſually with friendly & kind ſpeeches, & often with a golden fee for their thus handling us. Shal we then ſuffer ſo many things of a Chirurgian to cure a bodily diſeaſe, and wil we not give God leave to cure by affliction the moſt feſtred diſeaſes of our ſoules?

By this alſo may we gather; that the afflictions of the godly are ſignes of their adoption, Heb. 12. 6. *Whom the Lord loveth, he chaſteneth, and he ſcourgeth every ſonne whom he receiveth.* 7. *If ye endure chaſtiſement, God offereth himſelfe unto you, as unto ſonnes.*

And that they are to them the Kings high way to heaven, Iam. 1. 1. 2. *Bleſſed is the man that endureth tentation: for when he is tried, hee ſhall receive the crowne of life, which the Lord hath promiſed to them that love him,* 2 Cor. 4. 17. *For our light affliction which is but for a moment, cauſeth unto us a farre more excellent and an eternall weight of glory.*

III. That God hath promiſed favour, mitigation of puniſhment, his preſence, and deliverance, Phil. 1. 29. 1 Cor. 10. 13. *God is faithfull, who will not ſuffer you to be tempted above meaſure, but with tentation will give deliverance,* 2. Sam. 7. 14. Pſal 50. 15. *Call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorifie me.* Pſal. 121. 4. *He that keepeth Iſrael will neither ſlumber nor ſleepe,* Eſa. 43. 2. *When thou paſſeſt through the waters, I will be with thee, and through the floods that they do not overflow thee: when thou walkeſt through the very fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee.* 3. *For I am the Lord thy God, the holy one of Iſrael, thy Saviour.*

IV. That in all troubles of the faithfull, Chriſt is a companion, 1 Pet. 4. 13. *Rejoyce that yee are partakers of the afflictions of Chriſt,* 2 Cor. 4. 10. *Every where we beare about in our body the dying of Chriſt, that the life of Ieſus might alſo be made manifeſt in our bodies.* Col. 1.

V. That the Angels are ready to defend ſuch as feare God. Pſal. 34. 7. 2 King. 6. 16. *Feare not, there are more with us then againſt us*

## CHAP. XLV.

### *Of the calling upon God.*

THus muſt concerning the deniall of our ſelves, now followeth the profeſſion of Chriſt: which reſpecteth either Chriſt himſelfe, or his members; namely, the faithfull, Mat. 25. 40. *Verely I ſay unto you, in as much as ye did it to one of the leaſt of my brethren, yee did it unto mee.* That profeſſion which directly concerneth Chaiſt, is either continuall; or onely in the time of danger.

Continuall, is the calling upon the name of God, and ought ever to be performed of us, in the name of Chriſt Ieſus our Mediatour, 1. Cor. 1. 2. *To the Church of God which is at Corinthus, to them that are ſanctified in Chriſt Ieſus, Saints by calling, with all that call on the name of our Lord Ieſus Chriſt in every place, both their Lord and ours,* Act. 9. 14. *He hath authority frõ the high Prieſt, to bind all that call upon thy name,* Col. 3. 17. *Whatſoever ye ſhall do in word or in deed, do it in the name of the Lord Ieſus, giving thanks to God, and the Father by him.*

The calling upon Gods name, is by prayer, or thankſgiving, Phil. 4. 6. *In all things let your requeſts be ſhewed unto God, in prayer and ſupplication, with giving of thanks.*

Prayer hath two parts: Petition, and Aſſent, Mark. 11. 24. *I ſay unto you, whatſoever ye deſire*

when

*when ye pray, beleeve that yee shall have it, and it shall be done unto you.*

Petition, is the first part of prayer, whereby we, according to the rule of Gods word, aske his helpe, for the obtaining of such necessaries as we want, 1 Ioh. 5. 14. *This is the assurance that we have in him, that if we aske any thing according to his will, he heareth us.*

In every petition wee must expresse two things: I. A sense of our wants. II. A desire of the grace of God to supply those wants. 1. Sam. 1. 10. *She was troubled in her minde, and prayed unto the Lord, and wept sore,* Dan. 9. 4. *And I prayed to the Lord my God, and made my confession, saying. 5. We have sinned & have committed iniquity, &c. 16. O Lord according to thy righteousnesse, I beseech thee, let thine anger and thy wrath be turned from the city Hierusalem, &c.* to the 20 verse, Psal. 130. 1. *Out of the deep I called to thee, O Lord,* 1 Sam. 1. 15. *Then Hannah answered and said, Nay my Lord, but I am a woman troubled in spirit: I have drunke neither wine nor strong drinke, but have poured out my soule before the Lord, &c.* to the 17. verse, Psal. 143. 6. *I stretch forth mine hands unto thee, my soule desireth after thee, as the thirsty land.*

Assent, is the second part of prayer, whereby we beleeve, and professe it before God, that he, in his due time, will grant unto us those our requests; which we before have made unto his majesty, 1 Ioh. 5. 14, 15. *This is the assurance that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he heareth us, whatsoever we aske we know that we have the petitions that we have desired of him,* Mat. 6. 13. *Lead us not into temptation, but deliver us from evill. For thine is the kingdome, thine is the power, and thine is the glory, for ever and ever, Amen.*

As for the faithfull, howsoever they in their prayers, bewray many infirmities: yet no doubt they have a notable sense of Gods favour, especially, when they pray zealously, and often unto the Lord, Iam. 5. 16. *Pray one for another, that ye may be healed, for the praier of a righteous man availeth much if it be fervent,* Lu. 1. 13. *The Angel said unto him, Feare not Zacharias: for thy prayer is heard,* Iona. 4. 1. *It displeased Ionah exceedingly, and he was angry. 2. And Ionah prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I prevented it to flie into Tarshish: for I knew that thou art a gracious God, and merciful; slow to anger, and of great kindnesse, and repentest thee of the evill,* Rom. 8. 26. Gen. 19. 18. *Lot said unto them, Doe not so, I pray you my lords, &c.* Psal. 6. 1. *O Lord, rebuke me not in thine anger, &c.* verse 2, 3, 4, 5. Psal. 8. 9. Psal. 20. 5. Psal. 35. 9 18. 27. Psal. 16. 7.

Thankesgiving, is a calling upon Gods name, whereby we with joy and gladnesse of heart, doe praise God for his benefits either received, or promised. Psal. 45. 1. *Mine heart will utter forth a good matter, I will intreat in my words of the King: my tongue is as the penne of a swift writer,* Eph. 5. 20. *Giving thanks always for all things unto God even the Father, in the name of our Lord Iesus Christ,* Psal 36. 8. 9. *How excellent is thy mercy, O God? therefore the children of men trust under the shadow of thy wings. They shall be satisfied with the fatnesse of thine house, and thou shalt give them drinke out of the rivers of thy pleasures,* Col. 3. 16, 17.

## CHAP. XLVI.

### *Of Christian Apologie, and Martyrdome.*

THe profession of Christ in dangers, is either in word, or deed.

Profession in word, is Christian Apologie, or the confession of Christ, Rom. 10. 10 *With the heart, man beleeveth unto righteousnesse: and with the mouth man confesseth to salvation,* Psal 22. 22. *I will declare thy name unto my brethren: in the midst of the congregation will I praise thee*

Christian Apologie, is the profession of Christ in word, when as wee are ready with feare and meekenesse, to confesse the truth of Christian religion, so often as need requireth; and the glory of God is endangered, even before unbeleevers, especially if they be not past all hope of repentance. 1 Pet. 3. 15. *Sanctifie the Lord God in your hearts: and be ready alwayes to give an answere to every man that asketh you a reason of the hope that is in you:* 16. *And that with meekenesse and reverence, having a good conscience, that when they speake evill of you as of evill doers, they may be ashamed, which blame your good conversation in Christ,* Act. 7. the whole chapter. *Steven* there maketh an Apologie for himselfe, Mat. 7. 6. *Give not that which is holy to dogs, nor cast your pearles before swine, lest they treade them under your feet, and turning againe all to rent you.*

Profession, which is indeed, is called Martyrdome. Martyrdome is a part of Christian profession, when as a Christian man doth for the doctrine of faith, for justice, and for the salvation of his brethren, under-goe the punishment of death, imposed upon him by the adversaries of Christ Iesus, Mar. 6. 18. 27, 28. *Iohn told Herod, It is not lawfull for thee to have thy brothers wife. And immediately the King sent the hangman, and gave him charge that his head should be brought: so he went and beheaded him in the prison.* 2 Cor. 12 15. *I will most gladly bestow, and be bestowed for your soules, though the more I love you, the lesse I am loved.*

Notwithstanding, it is lawfull for Christians to flie in persecution if they find themselves not sufficiently resolved and strengthened by Gods Spirit to stand, Mat. 10. 23. *When they persecute you in one city, flie into another. Verily I say unto you, ye shal not have finished all the cities of Israel, till the Son of man come,* Ioh. 10. 39. *Againe, they studied to apprehend him, but he escaped out of their hands,* Act. 9. 30. *When the brethren knew it, they brought him to Cesarea, & sent him forth to Tarsus,* 1 Ki. 18. 13. *Was it not told my Lord what I did, when Iesabel slue the*

*Prophets of the Lord, how I hid an hundred men of the Lords Prophets, by fifties in a cave, and fed them with bread & water?* Act. 20. 22. *Now behold, I go bound in the spirit unto Ierusalem, and know not what things shall come unto me there.*

## CHAP. XLVII.

### *Of Edification, and Almes among the Faithfull.*

THat profession of Christ, which concerneth his members, namely, the Saints and faithfull ones, is either Edification, or Almes.

Edification is every particular duty towards our brethren, whereby they are furthered either to grow up in Christ, or else are more surely united to him, Rom. 14. 19. *Let us follow those things which concerne peace, and wherwith one may edifie another.*

To edification, these things which follow appertaine:

I. To give good example, Matth. 5. 16. *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven,* 1 Pet. 2. 12. *Have your conversation honest among the Gentiles, that they which speake evill of you as of evill doers, may by your good workes which they shall see, glorifie God in the day of visitation.*

II. To exhort, Heb. 3. 13. *Exhort one another daily, while it is called to day, lest any of you bee hardened through the deceitfulnes of sin,* Rom. 1. 12. *That I might be stirred up together with you, through our mutuall faith, both yours and mine.*

III. To comfort, 1 Thess. 5. 14. *Comfort the feeble minded, beare with the weake, be patient towards all men,* Iam. 5. 16. *Acknowledge your faults one to another, and pray one for another, that ye may be healed.* 20. *He that converteth a sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinnes,* 1 Thess. 4. 18. *Comfort your selves one another with these words.*

IV. To admonish, Rom. 15, 14. *I my selfe am perswaded of you, brethren, that ye also are full of goodnes, & filled with all knowledge: and are able to admonish one another,* 1 Thess. 5. 14. *We desire you brethren, admonish them that are unruly.*

They shall observe an holy manner of admonition, who in the spirit of meeknesse, and as it were, guilty of the like infirmitie themselves, do admonish forthwith all their brethren of such faults, as they certainly know by them, and that out of Gods word, Gal. 6. 1. *Brethren, if any man by occasion be fallen into any fault, ye, which are spirituall, restore such an one in the spirit of meeknes, considering thy selfe, lest thou also be tempted,* Matt. 7. 5. *Thou hypocrite, cast out first the beame out of thine own eie, and then shalt thou see to take the mote out of thy brothers eie,* 2 Tim. 4. 2. *Preach the word: be instant in season, and out of season: improve, rebuke, exhort, with all long suffering and doctrine,* Mat. 18. 15. *If thy brother trespasse against thee, goe and tell him his faults between thee and him alone: if he heare thee, thou hast won thy brother,* Rom. 15. 14. 2 Tim. 4. 2. Levit. 19. 17. *Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.*

Reliefe peculiar to the godly among themselves, is a dutie, whereby the rich doe out of their plenty supply the wants of the poore, both according to their ability, and sometimes beyond their ability, 2 Cor. 8. 3. *To their power (I beare record) yea, beyond their power they were willing,* Act. 2. 44, 45. *All that beleeved were in one place, and had all things common: and they sold their possessions and goods, and parted them to all men, as every one had need.*

## CHAP. XLVIII.

### *Of the fourth degree of the declaration of Gods love: and of the estate of the Elect after this life.*

THe fourth degree of the declaration of Gods love, is Glorification, Rom. 8. 30. Glorification, is the perfect transforming of the Saints into the image of the Son of God, Phil. 3. 21. *Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himselfe,* 1 Cor. 15. 44. *It is sowne a naturall body, and it is raised a spirituall body: there is a naturall body, and there is a spirituall body.* 45. *As it is also written, The first man Adam was made a living soule: the last Adam was made a quickning spirit.* 49. *And as we have borne the image of the earthly, so shall wee beare the image of the heavenly,* Psal. 17. 15. *I will behold thy face in righteousnesse, and when I awake, I shall be satisfied with thine image.*

The beginning of Glorification is in death, but it is not accomplished and made perfect before the last day of judgement.

The death of the Elect, is but a sleepe in Christ [a] whereby the body and soule is severed. The body, [b] that after corruption it may rise to greater glory: The soule, that it [c] being fully sanctified, may [d] immediately, after departure from the body, be transported into the kingdome of heaven, [a] 1 Cor. 15. 17. *If Christ be not raised, they which are asleepe in Christ, are perished,* Act. 7. 60. *When he had thus spoken, hee slept,* [b] 1 Cor. 15. 36. *O foole, that which thou sowest is not quickned, except it die,* [c] Rev. 21. 27 *There shall enter into it none uncleane thing, neither whatsoever worketh abominations or lies: but they which are written in the Lambs book of life,* Rom. 7. 25. *I my selfe in my mind serve the law of God, but in my flesh the law of sinne,* [d] Luk. 23. 32. *Hee said to Iesus, Lord remember me when thou commest into thy kingdome.* 34. *Then Iesus said to him, This day shalt thou be with me in Paradise,* Rev. 14. 13. *Then I heard a voyce from heaven, saying unto me, Write, Blessed are the dead, which hereafter die in the Lord, Even so saith the Spirit: for they rest from their labours, and their workes follow them.*

Against the feare of death, note these preservatives:

I. Death, it freeth the godly from the tyrany of Satan, ſinne, the world, the fleſh, and eternall damnation, yea, from infinite both perils and loſſes, and doth place us both ſafe and happy, under the ſhadow, as it were, of Chriſts wings.

II. Chriſt by his death, hath ſanctified unto us both death and the grave.

III. Chriſt is both in life and death, gaine to the godly. Phil. 1. 21.

IV. Thoſe conſolations which the ſpirit of Chriſt doth ſuggeſt to the ſoules of the faithfull, doe by many degrees ſurmount the dolours of death.

V. The deſire of that moſt bright and glorious beholding of God, and the preſence of thoſe Saints which are departed before us.

VI. In ſtead of our bodies, wee ſhall bee clothed with glory, 2 Cor. 5. 1.

VII. The ſting of death, namely ſinne, is then ſo taken away, as that that *Serpent* can no more hurt us, 1 Cor. 15. 55. *O death, where is thy ſting! O grave, where is thy victory!* Hebr. 2. 15. *That he might deliver all them, which for feare of death, were all their life-time ſubject to bondage.*

VIII. We ſhould not ſo much thinke of our death, as to take an exact account of our life. For that man cannot die ill, who hath lived well: and he ſeldome dieth well, that hath lived badly.

IX. The angels they ſtand at our elbowes, that ſo ſoone as a Saint departeth, they may with all ſpeed, immediately tranſport his ſoule into heaven.

Soules being once in heaven, remaine there till the laſt day of judgment, where they partly magnifie the name of God, and partly doe waite, and pray for the conſummation of the kingdome of glory*, and full felicity in body and ſoule, Revel. 3. 8. *And when he had taken the book, the foure beaſts, and the foure and twenty elders fell downe before the Lambe, having every one harpes, and golden viols full of odours, which are the prayers of the Saints.* 9. *And they ſung a new ſong, ſaying, Thou art worthy to take the booke, and to open the ſeales thereof, becauſe thou waſt killed, and haſt redeemed us to God by thy blood, out of every kinred, and tongue, and people and nation,* Revel. 14. 2. *I heard the voice of harpers harping with their harpes.* 3. *And they ſung as it were, a new ſong before the thron,* Revel. 6. 10. *And they cryed with a loud voyce, ſaying, How long, Lord holy and true; doeſt not thou judge, and avenge our blood on them that dwell on the earth?*

## CHAP. XLIX.

### *Of the eſtate of the Elect at the laſt day of judgement.*

THe laſt day of judgement ſhall be on this manner:

I. Immediately before the comming of Chriſt, [a] the powers of heaven ſhall be ſhaken: the Sunne and Moone ſhall be darkened, and the Starres ſhall ſeeme to fall from heaven: [b] at which ſight the Elect then living ſhall rejoyce, but the reprobate ſhall ſhake every joynt of them, [a] Mat. 24. 29, *Immediately after the tribulation of thoſe dayes ſhall the Sunne bee darkened, and the Moone ſhall not give her light, the Starres ſhall fall from heaven, and the powers of heaven ſhall be ſhaken:* 30. *And then ſhall appeare the ſigne of the Sonne of man in heaven: and then ſhall all the kinreds of the earth mourn, and they ſhall ſee the Sonne of man come in the cloudes of heaven, with power and great glory.* [b] Luke 21. 26. *Mens hearts ſhall faile them for feare, and for looking after thoſe things which ſhall come on the world.* 28. *And when theſe things begin to come to paſſe, then looke up, and lift up your heads, for your redemption draweth neere,* 2 Tim. 4. 8. *Henceforth is laid up for me a Crowne of righteouſneſſe, which the Lord, the righteous judge ſhall give me at that day; and not to me onely, but unto them that love his appearing.*

II. Then the heavens, being all ſet on fire, ſhall with a noiſe like to that of chariot-wheels, ſuddenly paſſe away, and the elements, with the earth, and all therein ſhall be diſſolved with fire, 2 Pet. 3. 12. *Looking for, and haſting unto the comming of the day of God, by which the heavens being ſet on fire, ſhall be diſſolved, and the Elements ſhall melt with heat.* 13. *But we looke for new heavens, and a new earth, according to his promiſe, wherein dwelleth all righteouſneſſe.*

At the ſame time, when as all theſe things ſhall come to paſſe, [a] the ſound of the laſt Trumpet ſhall be heard, ſounded by the Archangel [b] and Chriſt ſhall come ſuddenly in the clouds, with power, and glory, and a great traine of angels, [a] Mat. 24. 31. *And he ſhal ſend his Angels with a great ſound of a trumpet,* 1 Theſ. 4. 16. *The Lord himſelfe ſhal deſcend from heaven with a ſhout, even with the voyce of the Archangel, and with the Trumpet of God: and the dead in Chriſt ſhall riſe firſt,* [b] Matth. 24. 30. 1 Theſſ. 4. 17. *Then ſhall we which live and remain, be caught up with them alſo in the clouds to meet the Lord in the ayre, and ſo ſhall we ever be with the Lord.*

III. Now at the ſound of the Trumpet, the Elect which were dead, ſhall riſe with thoſe very bodies which were turned to duſt, and one part rent from another, ſhall by the omnipotent power of God, bee reſtored, and the ſoules of them ſhall deſcend from heaven, and bee brought againe into thoſe bodies. As for [a] them which then ſhall be alive, they ſhall be changed in the twinckling of an eye, and this Mutation ſhall be in ſtead of death. And at that time, the bodies ſhall receive their full redemption; [b] and all the bodies of the Elect ſhall be made like the glorious bodie of Chriſt Ieſus, and therefore ſhall be ſpirituall, immortall, glorious, and free from all infirmitie, [a] 1 Cor. 15. 51, 52. *Wee ſhall not all ſleepe, but we ſhal be changed, in a moment, in the twinckling of an eye, at the laſt Trumpet.* 43. [b] *It*

*is ſown in diſhonor, it is raiſed in honor: it is ſown in weakneſſe, it is raiſed in power. 44. It is ſowne a naturall body, it is raiſed a ſpirituall bodie.*

IV. Laſt of all, when they are all convented before the tribunall ſeat of Chriſt, he will forthwith place the elect, ſevered from the reprobate, and taken up into the ayre, at his right hand, and to them being written in the booke of life, will he pronounce this ſentence: *Come ye bleſſed of my Father, poſſeſſe the kingdome prepared for you from the foundations of the world,* Mat. 25. 33. *He ſhall ſet the ſheepe on his right hand, and the goats on the left,* 1 Theſſ. 4. 17. Rev. 20. 15. *Whoſoever was not found written in the booke of life, was caſt into the lake of fire.*

## CHAP. L.

### *Of the eſtate of the Elect after judgement.*

THe laſt judgement being once finiſhed, the elect ſhall enjoy immediately bleſſednesſe in the kingdome of heaven.

Bleſſednesſe is that, whereby God himſelfe is all into all his elect, 1 Cor. 15. 28. *When all things ſhall be ſubdued to him, then ſhall the Son alſo himſelfe be ſubject unto him, that did ſubdue all things under him, that God may be all in all.* And it is the reward of good workes, not becauſe workes can merit, but by reaſon of Gods favour, who thus accepteth workes, and that in reſpect of the merit of Chriſts righteouſneſſe imputed to the elect, Rom. 6. 23. *The wages of ſin is death, but eternall life is the gift of God through Ieſus Chriſt our Lord,* 2 Tim. 4. 8. Rev. 22. 12. *Behold, I come ſhortly, and my reward is with me, to give to every man according as his worke ſhall be.*

Bleſſednesſe hath two parts: Eternal life, and perfect glory.

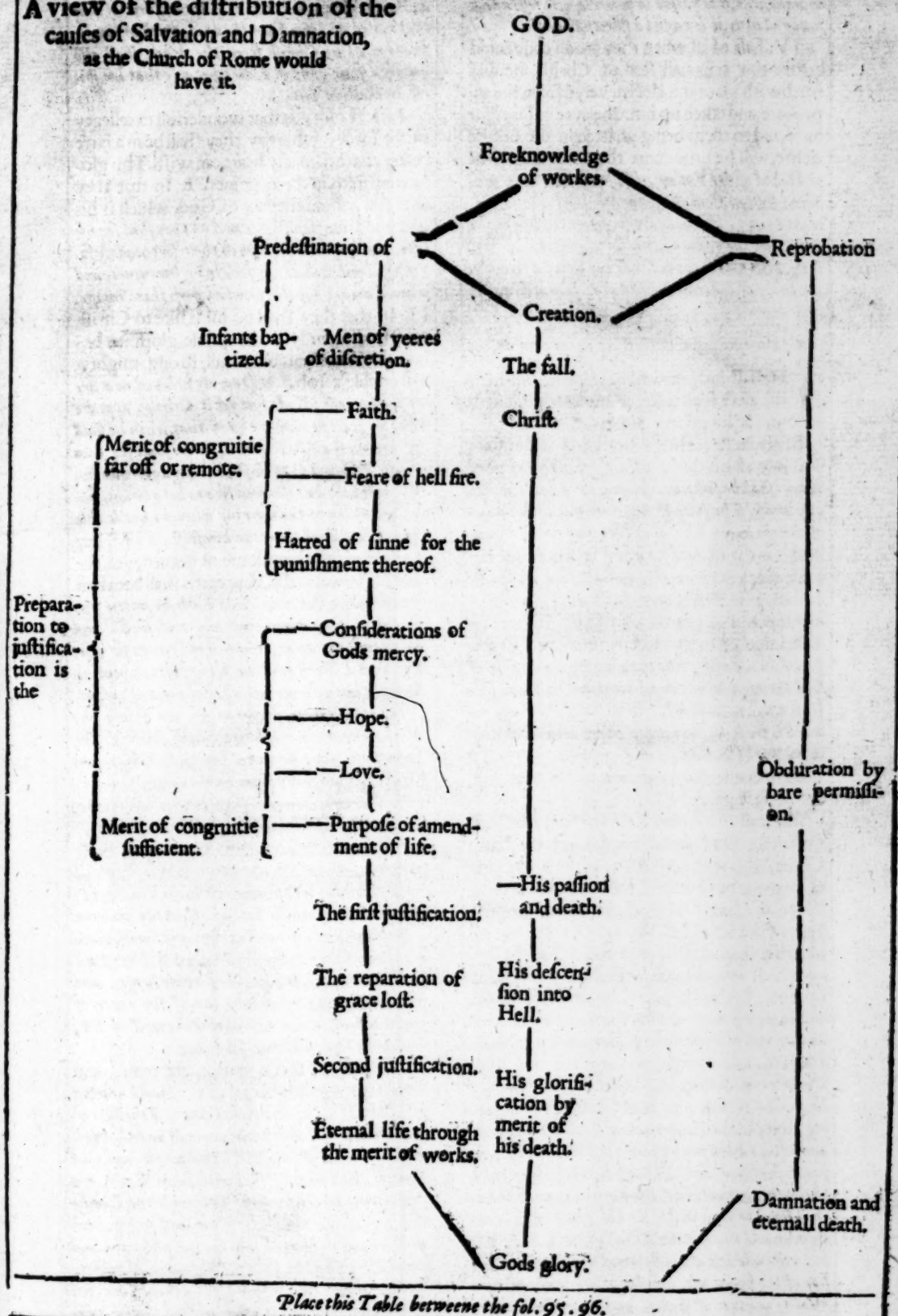
Eternall life is that fellowſhip with God, [a] whereby God himſelfe is, through the Lamb Chriſt, life unto the elect. For in the Kingdome of heaven, the elect ſhall not need meat, drink, ſleepe, aire, heat, cold, phyſicke, apparell, or the light of the Sunne and Moone, [b] but in place of all theſe, ſhall they have in them Gods Spirit, by which immediately they ſhall be quickned for ever, [a] Iohn 14. 23. *If any man love me, he will keepe my word, and my Father will love him, and we will come unto him, and dwell with him,* 1 Ioh. 4. 15. *Whoſoever confeſſeth that Ieſus Chriſt is the Sonne of God, God dwels in him, and he in God,* Rev. 21. 3. *And I heard a voyce, ſaying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they ſhall be his people, and God himſelfe ſhall be their God with them.* 23. *And that Citie hath no need of Sunne or Moone to ſhine in it: for the glory of God did light it, and the Lambe is the light of it,* Rev. 22. 2. *In the middeſt of the ſtreet of it, and of either ſide of the river, was the tree of life, which bare twelve manner of fruits, and gave fruit every moneth: and the leaves of the tree ſerved to heale the nations with.* 5. *And there ſhall be no night there, and they need no candle, nor the light of the Sunne, for the Lord giveth them light, and they ſhall raigne for evermore,* [b] 1 Cor. 15. 4. Rom. chapt. 8. verſe 11. *If the ſpirit of him that raiſed up Ieſus from the dead, dwell in you; he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dwelleth in you.*

Perfect glory, is that wonderfull excellency of the Elect, whereby they ſhall be in a farre better eſtate then any heart can wiſh. This glory conſiſteth in three points. I. In that they ſhall ſtill behold the face of God, which is his glory and majeſtie, Re. 22. *And they ſhal ſee his face, and his name ſhall be in their foreheads,* Pſa. 17. 15. *I will behold thy face in righteouſnes, and when I awake I ſhalbe ſatisfied with thine image.* II. In that they ſhall be moſt like to Chriſt, namely, juſt, holy, incorruptible, glorious, honourable, excellent, beautifull, ſtrong, mighty, and nimble, 1 Ioh. 3. 2. *Dearely beloved, now are we the ſonnes of God, but yet it doth not appeare what we ſhall be: and we know that when he ſhall appeare, we ſhall be like him, for we ſhall ſee him as he is,* Phil. 3 21. *Who ſhall change our vile body, that it may be faſhioned like to his glorious body, according to the working whereby hee is able even to ſubdue all things to himſelfe.* III. They ſhall inherit the kingdome of heaven, yea, the new heavens and the new earth ſhall bee their inheritance, 1 Pet. 1. 4. *God hath begotten you to an inheritance immortall and undefiled, and that fadeth not away, reſerved in heaven for you,* Mat. 25. 34. *Then ſhall the King ſay to them on the right hand, Come ye bleſſed of my Father, poſſeſſe that kingdome prepared for you before the foundations of the world were laid,* Rev. 5. 10. *Thou haſt made us unto our God Kings and Prieſts, and we ſhall raigne on the earth,* Rev. 21. 7. *He that overcommeth ſhall inherit all things, and I will be his God, and he ſhall be my ſonne.*

The fruit that commeth from both theſe parts of bleſſednesſe, is of two ſorts: Eternall joy, and the perfect ſervice of God, Pſa. 16. 11. *Thou wilt ſhew me the path of life, in thy preſence is the fulneſſe of joy: and at thy right hand there are pleaſures for evermore,* Pſal. 36. 8. *They ſhall be ſatisfied with the fatneſſe of thine houſe, and thou ſhalt give them drinke out of the river of thy pleaſures.* 9. *For with thee is the well of life, and in thy light ſhall we ſee light.*

The parts of Gods ſervice, are praiſe, and Thankſgiving, Revel. 21. 13. *And I heard a great voyce out of heaven, ſaying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they ſhall be his people, and God himſelfe ſhall be their God with them.* Cap. 5. 12 *Saying with a loud voyce, Worthy is the Lambe that was killed, to receive power, and riches, and wiſdome, and ſtrength, and honour, and glory, and praiſe, &c.* 13. Cap. 11. 17 *The foure and twenty Elders which ſate before God on their ſeats, fell upon their faces and worſhipped God, ſaying, Wee give thee thankes, Lord God almighty, Which art and Which waſt, and Which art to come: for thou haſt received thy great might, and haſt obtained thy kingdome.*

# A view of the distribution of the causes of Salvation and Damnation, as the Church of Rome would have it.




*Place this Table betweene the fol. 95. 96.*

A view of the diffribution of the
causes of Salvation and Damnation,
as the Church of Rome would
have it.

The manner of performing this ſervice, is to worſhip God by himſelfe immediately. In heaven there ſhall neither bee temple, ceremonie, nor Sacrament, but all theſe wants ſhall God himſelfe ſupply together with the Lambe, that is, Chriſt, Revel. 21. 22. *I ſaw no Temple therein, for the Lord God Almighty, and the Lambe, are the Temple of it.*

This ſervice ſhall be daily, and without intermiſſion, Rev. 7. 15. *They are in the preſence of the throne of God, and ſerve him day and night in his temple.*

*A Corollarie, or the laſt concluſion.*

THus God, in ſaving the elect doth clearely ſet forth his juſtice and mercy. His juſtice, in that hee puniſhed the ſinnes of the Elect, in his Sonnes owne perſon: His mercy, in that he pardoned their ſinne, for the merits of his Sonne. Ephe. 1. 18. *That the eyes of your underſtanding may be lightened, that yee may know what the hope is of his calling, and what the riches of his glorious inheritance is in his Saints.* 19. *And what is the exceeding greatneſſe of his power towards us, which beleeve, according to the working of his mighty power.* 20. *Which he wrought in Chriſt,* cap. 3. 18. *That ye may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:* 19 *And to know the love of Chriſt.*

All theſe things the Lord himſelfe doth thus decree, and in his good time will accompliſh them, to the glorious praiſe of his name. Prov. 16. 4. *The Lord hath made all things for his own ſake: yea, even the wicked for the day of evill.*

## CHAP. LI.

### *CONCERNING THE ORDER of the cauſes of Salvation, according to the doctrine of the Church of Rome.*

THere are two things requiſite to obtaine ſalvation: Predeſtination, and the Execution thereof.

Predeſtination, is a fore-ordaining of the reaſonable creature to grace in this life, and glory in the life to come. Sebaſtian. Cattaneus. Enchir. tract. 1. cap. laſt.

This, in regard of the firſt effects thereof, which are vocation, election, and ordination to eternall life, hath the cauſe of it in God, namely, his will: but in regard of the laſt effect, which is the execution of ſuch an ordinance, and the obtaining of eternall life, it hath the cauſe of it in man; becauſe according to the common opinion, Gods predeſtination is by reaſon of workes fore-ſeene in men, that is, God doth therefore predeſtinate or reject ſome man, becauſe he fore-ſeeth that he will well or badly uſe his grace. But for the more evident declaration of this, theſe ſeven concluſions muſt be ſet downe.

I. That Predeſtination, and Reprobation of God doe not conſtraine or enforce any neceſſitie upon the will of man.

II. God hath predeſtinated all men, that is, he hath appointed and diſpoſed all men ſo, as they might obtaine eternall ſalvation.

III. Man is neither by neceſſitie nor chance ſaved or condemned but voluntarily.

IV. God hath predeſtinated ſome, other hath he rejected.

V. Thoſe whom God hath predeſtinated by his abſolute predeſtination, which cannot be loſt, ſhall infallibly die in grace: but they which are predeſtinate, by that predeſtination which being according to preſent juſtice, may be loſt by ſome mortall ſinne which followes, are not infallibly ſaved, but oftentimes ſuch are condemned, and loſe their crownes & glory. Hence ariſeth that poſition of theirs, that he which is juſtified may be a Reprobate, and periſh eternally. Torrenſis, Aug. Confeſſ. 2. booke 4. chap. 20. Sect. Therefore predeſtination is not certaine, ſeeing it may be loſt.

VI. God alone doth know the certain and ſet number of them which are predeſtinate.

VII. There is one ſet number of them which are predeſtinate, or rejected, and that can neither be increaſed nor diminiſhed.

The execution of predeſtination, is either in infants, or thoſe of yeares of diſcretion.

Concerning Infants, the merit of Chriſt is applied unto them by baptiſme rightly adminiſtred: ſo that whatſoever in originall corruption may truly and properly be accounted for ſinne, is not onely, as I may ſay, not pared away, or not imputed, but utterly taken away. For there is nothing that God can hate in ſuch as are renued. Concil. Trid. 5. ſect. 5. Can.

Nevertheleſſe we muſt confeſſe, that there remaineth yet in ſuch as are baptized, concupiſcence, or the relikes of ſin. The which ſeeing it is left in men to wraſtle withall, it hath no power to hurt but ſuch as yeeld unto it.

The execution of Predeſtination in ſuch as are of riper yeeres, hath ſixe degrees.

The firſt, is Vocation, whereby men, not for their owne merits, but by Gods preventing grace through Chriſt, are called to turne themſelves unto God.

The ſecond, is a Preparation to righteouſneſſe, wherby men, through the inherent power of Free-will, do apply themſelves to juſtification, after that the ſame power is ſtirred up by the holy Ghoſt. For Free-will is onely ſomewhat diminiſhed, and not extinguiſhed: and therefore ſo ſoone as the holy Ghoſt toucheth and enlighteneth the heart, it worketh together with the ſame ſpirit, freely aſſenting unto the ſame. This Preparation hath ſeven degrees. Biel. 4. booke 13. diſt. 2. queſt.

The firſt is faith, which is a knowledge and an aſſent, whereby men agree that thoſe things are true which are delivered concerning God and his will, revealed in the word of God.

This is the foundation of juſtification, & prepareth the heart: becauſe it ſtirs up free-will, that it may affect the heart with thoſe motions by which it is prepared to juſtification.

I. The act of faith, is to apprehend the ugline ſſe of ſinne, and the wages thereof.

II. After this, followeth a feare of Gods anger, and of hell fire.

III. Then begin men to diſlike, and in ſome ſort to deteſt ſinne.

And herein ſtands the diſpoſition of *Congruity*, not immediately, nor ſufficient, but far removed.

IV. At the length, faith turneth it ſelfe to the contemplation of Gods mercies, and beleeveth that God is ready to forgive ſinnes, by the infuſion of charity into thoſe, which are before ſufficiently prepared and diſpoſed.

V. Out of this contemplation proceedeth the act of hope, whereby they begin to deſire God, as the chiefeſt good.

VI. Out of this act of hope ariſeth love, whereby God is loved above all things, by the ſtrength of nature.

VII. After this love, followeth a new diſlike, and a deteſtation of ſinne, not ſo much in regard of feare of the puniſhment in hell fire, as in regard of the offence to God, who is finally loved more then all other things.

VIII. After all theſe, followes a purpoſe of amendment of life: and here comes in the meaſure of congruity, that is, ſufficient: or elſe the immediate, ſufficient, and laſt diſpoſition before the infuſion of grace.

The third degree of Predeſtination, is the firſt juſtification, whereby men of unjuſt, are made juſt, not onely through the remiſſion of their ſinnes, but alſo by a ſanctification of the inward man, by his voluntary receiving of grace and gifts.

The efficient cauſe of this juſtification, is the mercy of God, and the meritorious paſſion of our Saviour Chriſt, whereby he purchaſed juſtification for men. The inſtrumentall cauſe, is baptiſme. The formall cauſe, is not that juſtice which was inherent in Chsiſt, but which hee infuſeth into man: and that is eſpecially hope, and charity.

The fourth degree, is the ſecond juſtification, whereby men are of juſt, made more juſt: the cauſe hereof is faith, joined with good works.

It is poſſible for ſuch as are renued, to keep the commandements: and therefore it is falſe, that a juſt man committeth ſo much as a veniall ſinne in his beſt actions, much leſſe, that he deſerveth eternall death for the ſame.

The fifth degree, is the reparation of a ſinner by the Sacrament of Pennance. The which is, as it were, the ſecond boord after a ſhipwracke. The cauſe why this reparation is neceſſary, is, becauſe men loſe the grace of juſtification by every mortall ſinne.

The laſt degree, is the fruit of juſtification, namely, the glory of eternall life, the which workes done in grace, doe *ex condigno*, condignely merit, or by ſufficient worthineſſe.

Condigne merit, is when as the reward is after ſuch ſort due, as that if it bee not given, injuſtice will be committed: This by the rigour of juſtice is due.

Two conditions are requiſite to make a merit, I. That a reward ſhould by ſome compact or bargaine be due: And this condition is in works, in regard of God. For God in the ſcriptures hath promiſed a reward to ſuch as work well. II. That beſides this compact whereby the debtor is bound, there ſheuld be alſo ſome worthineſſe in the worke, or ſome proportion of the worke to the reward.

The worthines or dignity of the worke, dependeth. I. On Chriſt, becauſe Chriſt did not only merit that his own proper actions ſhould be meritorious, but the actions alſo of his members. II. On the holy Ghoſt. For the holy Ghoſt doth conſpire, excite, and move men to doe. III. On an habituall grace, which is a certaine participation of the divine eſſence.

Thus much concerning the degrees of executing Predeſtination. Now followes the applying of Predeſtination particularly to the perſons of men.

No man, ſo long as he liveth in this mortall life, ought ſo much to preſume on the ſecret myſtery of Gods predeſtination, as to determine undoubtedly that hee is in the number of them whom God hath ordained to eternall happineſſe. For no man without eſpeciall revelation can know, whom God hath choſen to be his heires. Sect. 6. c. 12.

The ſumme all theſe, is this: God by a certaine grace given freely, or rather a grace preventing, or comming before, the which is tearmed an *eſpeciall aide*, doth moove a man, that he may diſpoſe himſelfe unto his juſtifying grace, namely, that he may beleeve, feare, repent, love, and propound to himſelfe newneſſe of life, &c.

Furthermore, if a ſinner doe by his free will yeeld his aſſent unto this divine motion, and doth conſequently and accordingly rightly diſpoſe himſelfe, God doth incontinently forgive him his ſinnes, and withall doth infuſe into him juſtifying grace, by which hee may doe good workes, and ſo by them merit eternall life. *Bellarm.*

### *Errours of the Papiſts in their diſtributing of the cauſes of ſalvation.*

And this is the doctrine of the Church of Rome; ſurely a very blaſphemous doctrine, and no better to be accounted of, then as a gallowes ſet up for the torture and maſſacre of mens conſciences. And that this may the more manifeſtly appeare to be ſo, I will ſet downe the moſt principall errours of Popiſh doctrine in this caſe.

#### *The I. errour.*

*Predeſtination is onely of the Elect, the Reprobates they are onely fore-knowne.*

#### *The Confutation.*

The name of Predeſtination, by a figure called Synecdoche, the whole for the part, is

taken

taken indeed ſometimes in the good part, and ſpoken of the Elect and faithfull called, as Rom. 8. 30. *Whom he predeſtinated, them alſo he called, and whom he called, them alſo hee juſtified, and whom he juſtified, them alſo he glorified.* So are the Epheſians ſaid to be *predeſtinate into the adoption of the ſons of God*, Eph. 1. 5. Yet may this word Predeſtination, nevertheleſſe generally be extended unto the decree of God, whether it be that of predeſtination to eternall life, or the other unto eternall death. The reaſons. I. Act. 4. 27, 28. *They gathered themſelves together againſt thine holy Son Ieſus to doe whatſoever thine hand and thy counſell had determined* (or fore-ordained, or predeſtinated, προώρισεν) *before to be done.* II. *Auguſt. de Bono perſev. Chap.* 17. he calleth *Predeſtination the diſpoſition of future workes:* and in his 15. booke of the City of God, chap. 1. he divideth *all mankind into two Cities: whereof one is predeſtinate to reigne with God eternally, the other predeſtinate to undergoe eternall puniſhment with the divell.* And in his *Manuel* to *Laurentius*, chap. 100. he ſaith, *That God hath juſtly predeſtinated wicked men unto puniſhment, and mercifully predeſtinated the good unto grace. Thomas* of *Aquine* 1. *part. queſt.* 23. *artic.* 4. *It mattereth not in regard of the name of predeſtination, whether a man be ſaid to be predeſtinate to life eternall or not*

Furthermore, for a man to ſay that the Reprobates are fore-knowne, and not predeſtinate; is very injurious: becauſe Gods foreknowledge, may in nothing which is to be, be ſevered from his will and eternall decree. For that, which being hereafter to bee, is foreknowne of God, that aſſuredly will come to paſſe, and ſhall be, and that either by the will of God, or without his will: if with his will, then no doubt, he both decreed and preordained the ſame: if without or againſt his will, how is God then omnipotent? And ſurely evill it ſelfe, albeit God wils it not in his approving or allowing will: yet willeth he the free, and willing permiſſion therof. *Auguſt.* in his *Manuel* or *Enchiridon* to *Laurentius*, cha. 110. hath an excellent ſaying to this purpoſe. *Although* (ſaith he) *that thoſe things which are evill, in that they are evill, cannot be good, yet that there are not onely good, but alſo evill things, it is very good: to the intent that after a marveilous & unſpeakable manner, that thing may not bee beſides, or without his will, which alſo is done againſt his will, becauſe it ſhould not be done, unleſſe he ſuffred it, neither doth he ſuffer it againſt his wil, but willingly.*

*The II. Errour.*

*That Predeſtination is mutable. For, (according to the common opinion of the Papiſts) whoſoever is predeſtinate, he is contingently predeſtinate as wel on Gods part, as on mans: whence it followeth, that he which is predeſtinated, that is appointed to ſalvation, may be condemned: & he which is foreknown that is, appointed to damnation, may be ſaved.*

*The Confutation.*

The contrary to this their doctrine is moſt true. Namely, that the decree of God concerning every mans eternall both ſalvation and damnation, is from all eternity ſet downe, and immutable. The reaſons: I. Teſtimonies of Scripture. Rom. 11. 26. *The gifts and calling of God they are* ἀμεταμέλητα, *ſuch as are without repentance.* Matth. 24. 22. *There ſhall ariſe falſe Chriſts, and falſe Prophets: and ſhall doe great ſignes and miracles, ſo that* [if it were poſſible] *they ſhould deceive even the elect.* Rom. 8. 33. *Who ſhall lay any thing to the charge of Gods choſen? it is God that juſtifieth, who ſhall condemne.* 2 Tim. 2. 19. *The foundation of God ſtandeth ſure, and hath this ſeale, The Lord knoweth who are his.* II. Election and reprobation are in God, not in men: now there can be nothing in God which is not immutable. Mal. 3 6. *I Iehovah am not changed, Iſai.* 64. 10. *My counſell ſhall ſtand, and I will do whatſoever I will.* III. If this Popiſh concluſion ſhould bee granted, then would it follow of neceſſity, that the foreknowledge of God muſt be made voide, his power weakned, and his will changed; each of which is impious once to dreame of. For he which changeth his counſell, or his will, doth therefore change it, either becauſe he at the length ſeeth that he might have taken better adviſe. or elſe in that he ſeeth that hee could not bring his former purpoſe about as he would: Either of which are farre from our Lord God. IV. If we reſolve that the counſell of God is any wayes mutable, it wil by this come to paſſe, that every man muſt bee uncertaine whether he be predeſtinate to life or not: whereby that notable ſtay and onely ground of our full aſſurance to be ſaved, is utterly ſhaken and overturned. Wherefore let this truth bee maintained of us, namely, that both the election and reprobation of God ſtand immutable, ſo that neither the elect can become reprobates, nor the reprobates elect; and conſequently neither theſe be ſaved, nor they condemned.

Againſt this doctrine, the popiſh ſort except. If you ſpeake in a compound ſenſe or meaning (*in ſenſu compoſito*) it is very true, that the predeſtinate cannot be damned, nor ſuch as are foreknowne be ſaved: but if in a ſenſe divided (*in ſenſu diviſo*) it is not ſo. This diſtinction is plaine by this example. White colour in a compound meaning cannot be blacke, becauſe blackneſſe is repugnant and contrary to whiteneſſe: But in a divided ſenſe, white colour now may afterwards be made blacke. In like ſort, one predeſtinated to ſalvation may, by reaſon of the free-will he hath, ſinne, and ſo be damned. *Anſw.* Theſe are ſilly ſhifts, and meere ſophiſmes, becauſe ſuch as are predeſtinated to the end, namely, ſalvation, are neceſſarily predeſtinated to the meanes of ſalvation, the which they cannot but uſe, and by them come to the end it ſelfe.

*The III. Errour.*

*All men are predeſtinate, that is, diſpoſed and ordained of God, ſo as they might attaine eternall life. Sebaſt. Cattenius* in his *Enchirid.* chap. of *Predeſt.*

*The Confutation.*

This is manifestly false. For, I. infants who so soone as they are borne, depart this life, seeing for want of time they cannot in this life use the meanes of salvation, albeit they may have life eternall, yet obtaine they it not by using the meanes unto the same. II. That which the Lord indeed actually doth, the very same hath he determined to doe. For hee doth nothing neither unadvisedly, or unwillingly: but he actually forsaketh a very great part of mankind, the which being shut up under contumacy, he doth leave to it selfe. Act. 14.16. *who in times past suffered all the Gentiles to walke in their owne wayes.* Hence also is it, that Eph.2.12. all the Gentiles are said to bee ἄθεοι, *without God in the world.* Therefore God decreed to forsake some men in this life, and consequently he ordained not all men to the obtaining of eternall life. Nay if God once but would in his secret will, that all men should be saved, it were unpossible for any to perish: because Gods willing, is his doing of it: and if he that was ordained to salvation perish, then must God now needs have left off to will that, which he would from all eternity, or else begin to will that, which before he would not; the which cannot bee said of God, without blasphemy. III. *Paul,* 2 The.2.10. saith, that there be certaine men, ἀπολλυμενοι, *which perish,* and them he distinguisheth from the elect. v. 13. Rom.9.21,22. *Hath not the potter power, &c.* where there is not onely mention made of vessels of glory, and mercy, but also of certaine, made, and fashioned in Gods eternall counsell, as vessels of wrath. Now looke whom God hath made to wrath and destruction, them he never disposed to obtaine eternall life.

*The IV. Errour.*

*Predestination, in regard of the last effects thereof, hath his cause in man, that is, in mans freewill, and workes: for they whom God had foreseene, that they would receive grace offered in Christ, and leade their life according to the Law, them he predestinated, not of workes, but of his mercy; yet so, as that he had respect unto workes, or to deale with them according to their workes: or (as others say) to ordaine them by their workes foreseene. As for example: God did from all eternity foresee and foreknow that Peter should be saved, and Iudas condemned; because he from the same eternity did foresee and foreknow, that Peter would accept of the grace offered unto him, and after use the same aright: and he did also foresee that Iudas should receive the grace offered, yet notwithstanding by reason of his perverse will, use the same perversly.*

*The Confutation.*

This their forged device of fore-seene workes, I. *Paul* doth shew to bee plainely counterfeit, when as he saith that the Ephesians were *elected in Christ before the foundations of the world were laid,* Eph.1.3. and that not because he did foresee that they would be holy, but *that they might be holy and unblameable before God with love.* And c.2. v.10. he saith, they were *created to good workes in Christ, that they might walke therein.* In which places, good workes they are made effects of predestination; but the effect foreseene cannot bee the cause of his cause: for that every cause, in the order both of nature and knowledge, doth goe before his effect. II. Tit.3.5. *Not of workes which we have done, but according to his mercy did God elect and save us.* III. God in electing us, did not regard any thing out of himselfe, but in himselfe did he elect us, Eph.1.4. and 9. Therefore did hee not regard future workes. IV. Some of the Popish schoolemen confesse, that Predestination, doth put nothing in the party predestinated, in respect of him, for which God did predestinate him. *Tho.1. prima. quæst.13. art.2.* V. Election is onely of Gods mercy. Rom.9.16. VI. God saw no grace in man, but that which he himselfe must bestow upon him: whence it is apparent, that in election the beginning thereof proceedeth from grace. VII. Seeing there is nothing either above God, or greater then God, it must needs bee impious to assigne any cause of his will, either out of, or above his majesty: and therefore that his fore-knowledge of faith and workes should bee accounted the impulsive cause of his decree, concerning mans salvation, we doe rightly deny.

*The V. Errour.*

*By Baptisme rightly administred, not onely the guiltinesse, but also the corruption of originall sinne, is so washed away, as that it is not afterward properly accounted a sinne.*

*The Confutation.*

We contrarily doe thus distinguish of sin. Sinne, in regard of the guiltinesse of Gods wrath, and also in regard of the punishment, together by one act is taken away in baptisme: but in regard of that errour and corruption of nature, it is not at the first quite taken away, but successively; and by little and little it is extinguished: even as our renovation wrought by the holy Ghost, is by little and little begun and increased in us. Reasons I. *Paul* would not so greatly bewaile his originall sinne, if after Baptisme it ceased any more to be sinne, *I see,* saith he, *another law in my members, rebelling against the law of my mind, and leading me captive unto the law of sin which is in my members. O miserable man! who shall deliver me from this body of death?* Rom.7.23.24. II. Originall sin, is called a *sinne out of measure sinfull,* Rom.7.13. And, Heb.12.1. *a sinne that hangeth fast on,* or, *easily compasseth us about.* III. Concupiscence is the roote of all actuall sinne: and therefore even after Baptisme it must properly bee a sin. IV. Vnlesse that concupiscence were a sinne, where would or could bee that vehement and hot combate betweene the flesh and the spirit? Gal.5.17.

*The VI. Errour.*

*Baptisme is absolutely necessary to salvation, especially for children.*

The

*The Confutation.*

Wee deny that Baptiſme is of abſolute neceſſity to ſalvation. Reaſons I. Sacraments doe not conferre grace, but rather confirme grace when God hath conferred the ſame. The children of faithfull parents are borne holy, not by naturall generation, but by the grace of God, and are not firſt made holy by baptiſme: and as for ſuch as are of yeeres of diſcretion before they be baptized, they cannot bee baptized unleſſe they beleeve. Now all ſuch as beleeve, are both juſtified, and reconciled to God: and therefore albeit they without their owne default, are deprived of the Sacraments, it is unpoſſible for them to periſh. II. God did preciſely appoint circumciſion to bee on the eighth day, not on the firſt, or the ſecond: now there is no doubt, but that many infants, before the eighth day, were prevented of circumciſion by death, all which for a man peremptorily to ſet downe as condemned, were very abſurd. III. If circumciſion were of ſuch abſolute great neceſſity, why was it for the ſpace of fourty yeares in the deſart intermitted? and that onely becauſe the Iſraelites being often in journey, ſuch as were circumciſed were by it in jeopardy of death: no doubt *Moſes* and *Aaron* would never have omitted this Sacrament ſo long, if it had beene abſolutely neceſſary to ſalvation. IV. This doctrine of the abſolute neceſſity of Baptiſme, was unknowne to the ancient Fathers. For the primitive Church did tolerate very Godly men (though wee allow not their fact) that they ſhould defer their baptiſme many yeares, yea often to the time of their death. Hence was it, that *Conſtantine* the great was not baptized till a little before his death: and *Valentinian* by reaſon of his delay, was not at all baptized: whom notwithſtanding *Ambroſe* pronounceth to be in heaven. And *Bernard* in his 77. epiſt. diſputeth, that not every deprivation of baptiſme, but the contempt or palpable negligence is damnable.

*The VII. Errour.*

*Man after the fall of Adam hath free-will as well to doe that which is good, as that which is evill; although it be in a divers manner, that is, he hath free will to doe evill ſimply, and without any externall ayde; but to doe well, none at all, but by the grace of God preventing, or guiding us: the which grace notwithſtanding every man hath, and to the which grace it is in our free-will either to conſent and together worke with the ſame, or not. And therefore the power of free-will to doe that which is good and acceptable to God, is onely attenuated and weakned before converſion, not quite taken away, and therefore man can of himſelfe worke a preparation to juſtification.*

*The Confutation.*

Man not regenerated, hath free-will to doe onely that which is evill, none to doe good. Hee being not already converted cannot ſo much as will to have faith, and be converted. Reaſons. I. Man is not ſaid to be weake or ſicke, but *dead in ſinnes*. Eph. 2. 1. Col 1 13. As he therefore that is corporally dead cannot ſtirre up himſelfe, that hee may performe the works of the living, no not then when others helpe him, ſo he that is ſpiritually dead, cannot moove himſelfe to live unto God. II. *He is the ſervant of Satan, and bondſlave of ſin* Eph. 2. 2. Rom. 6. 13. Now we know, that a ſervant ſtandeth at the becke and pleaſure of another, and can doe nothing elſe. III. That which no man can by himſelfe know and beleeve, the ſame hee cannot will: but no man can know and beleeve thoſe things that appertaine to the kingdome of God. 1 Cor. 2. 14. *The naturall man perceiveth not the things of the ſpirit of God.* 2 Cor. 3, 5. *We are not ſufficient of our ſelves, to thinke any thing as of our ſelves.* Therefore no man can will by himſelfe, thoſe things that appertaine to Gods kingdome. IV. That which is a deadly enemy to goodneſſe, and is directly repugnant thereunto, the ſame deſireth not that which is good; but the will is an enemy, and directly repugnant unto goodnes. Rom 8. 7. *The wiſedome of the fleſh is hatred againſt God: for it is not ſubject to the law of God, neither indeed can be.*

*Object.* I. *The Word is neere unto thee in thine heart, and in thy mouth, that thou mayeſt doe the ſame.* Deut. 30. 14. *Anſ.* It is not eaſie to performe the law legally, but Evangellically. Now this is done, when as any man doth fulfill the law by a Mediatour, and from him receiving the Spirit of God, doth endeavour to performe new obedience.

*Object.* II. God giveth many precepts by which wee are commanded to repent, beleeve, obey God, &c. Therefore to doe theſe, we have free-will. *Anſ.* Such places doe admoniſh us, not of our ſtrength, but of our duty and infirmity: neither doe they ſhew what men can doe, but what men ſhould doe. II. They are inſtruments of the holy Ghoſt, whereby hee doth renue and convert ſuch as ſhall be ſaved. *They object againe.* God in commanding theſe, doth not require things impoſſible. *Anſw.* He doth not indeed to men in their innocency, but now to all ſuch as fell in *Adam* hee doth, and that by their owne default, not Gods.

*Object.* III. Phil. 2. 12. *Worke out your ſalvation with feare and trembling.* *Anſ.* *Paul* ſpeaketh of ſuch as are already converted, which have their will in part freed.

*Object.* IV. If the will be a meere patient, it is conſtrained to doe that which is good. *Anſ.* The will both in it ſelfe, and of it ſelfe, is a meere patient in her firſt converſion unto God; but if it be conſidered as it is mooved by the Spirit of God, it is an agent. For, being mooved, it moveth It is not therefore compelled, but of a nilling will, is made a willing will.

*The VIII. Errour.*

*The holy Ghoſt doth not give grace to will, but onely doth unlooſe the will which before was chained, and alſo doth excite the ſame: ſo that the will by her owne power, doth diſpoſe her ſelfe to juſtification.*

The

*The Confutation.*

It is apparently falſe. To will thoſe things which concerne the Kingdome of God, as faith, converſion, and new obedience, is the meere gift of Gods ſpirit. Mat.11.27. *No man knoweth the Father but the Son, and he to whom the Son will reveale him.* Luk.8.10. *To you it is given to know the myſteries of the Kingdome of God.* Phil.2.13. *It is God which worketh in you to will and to doe.* 1 Cor.12.3. *No man can ſay that Ieſus is the Lord, but by the holy Ghoſt.* Briefly, he who according to God is to bee *created in righteouſnes and holineſſe*, Eph.4.24. cannot any wayes diſpoſe himſelfe to juſtification, or new creation. For it is impoſſible that a thing not created, ſhould diſpoſe it ſelfe to his creation.

*The IX. Errour.*

*That preparation to grace, which is cauſed by the power of free-will, may by the merit of congruity deſerve juſtification.*

*The Confutation.*

Theſe things ſmell of more then Satanicall arrogancy. For what man, but ſuch an one, as were not in his right mind, would beleeve, that hee, unto whom ſo many millions of condemnations are due, could once merit the leaſt dramme of grace? The prodigall ſonne was not received into favour by reaſon of his deſerts, but by favour. Luk.15.21. *His ſonne ſaid unto him, I have ſinned againſt heaven, and againſt thee, and am no more worthy to be called thy ſonne.*

*The X. Errour.*

*The faith of the godly, or that which juſtifieth, is that whereby a man doth in generall beleeve the promiſed bleſſednesſe of God, and by which alſo he giveth his aſſent to other myſteries revealed of God concerning the ſame.*

*The Confutation.*

Faith is not onely a generall knowledge, and aſſent to the hiſtory of the Goſpel, but further alſo a certaine power, both apprehending and ſeverally applying the promiſes of God in Chriſt, whereby a man doth aſſuredly ſet downe that his ſinnes are forgiven him, and that he is reconciled unto God. Reaſons I. A particular aſſurance of the favour of God, is of the nature of faith. Eph.3.10. *By whom we have boldneſſe, and entrance with confidence, by faith in him.* Rom.4.20. *Neither did he doubt of the promiſe of God through unbeliefe, but was ſtrengthned in the faith, and gave glory unto God, 21. Being fully aſſured that he which had promiſed, was alſo able to doe it.* Heb.10.22. *Let us draw neere with a true heart in aſſurance of faith.* II. Particular doubting is reprehended. Mat. 14.31. *O thou of little faith, why didſt thou doubt?* Luk 12.29. *Hang ye not in ſuſpence.* III. That which a man prayeth for to God, that muſt he aſſuredly beleeve to receive. Mark.11.24. But the faithfull in their prayers make requeſt for adoption, juſtification, and life eternall: and therefore they muſt certainely beleeve that they ſhall receive theſe benefits. IV. Rom.5. 1. *We being therefore juſtified, have peace with God.* But there can bee no peace, where there is not a particular aſſurance of Gods favour. V. That which the Spirit of God doth teſtifie particularly, that muſt alſo be beleeved particularly: But the Spirit of God doth give a particular teſtimony of the adoption of the faithfull, Rom.8.16. Gal.4.6. This therefore is in like ſort to be beleeved.

Whereas they ſay, that no man hath a particular aſſurance, but by ſpeciall revelation, as was that which *Abraham* and *Paul* had; is falſe. For the faith of theſe two is ſet downe in Scripture, as an example which we ſhould all follow. For this cauſe *Abraham* is called the *Father of the faithfull*, Rom.8.11. and *Paul* teſtifieth the very ſame of himſelfe, 1 Tim.1. 16. *For this cauſe* (ſaith he) *was I received to mercy, that Ieſus Chriſt ſhould firſt ſhew on mee all long ſuffering, unto the example of them, which ſhall in time to come beleeve in him unto eternall life.* Againe, whereas they ſay, that we have a morall aſſurance, but not the aſſurance of faith, it is a popiſh device. For, Rom.8.16. *The ſpirit of adoption (συμμαρτυρεῖ) together beareth witneſſe to our ſpirits.* Where we ſee two witneſſes of our adoption, our owne ſpirit, and the Spirit of God. Our ſpirit doth teſtifie morally of our adoption, by ſanctification, and the fruits thereof: and therefore alſo the Spirit of God witneſſeth after another manner, namely, by the certainty of faith, declaring and applying the promiſes of God.

*Obj.* I. We are commanded to worke out our ſalvation with feare and trembling. *Anſ.* This feare is not in regard of Gods mercy forgiving our ſinnes, but in reſpect of us, and our nature, which is ever prone to ſlide away, and ſtart from God.

*Object.* II. In reſpect of Gods mercy, wee muſt hope for ſalvation: but in reſpect of our unworthineſſe, we muſt doubt. *Anſw.* I. We may not lawfully doubt of Gods mercy, and becauſe doubtfulneſſe is not of the nature of faith, but rather a naturall corruption. II. If we conſider our owne unworthineſſe, it is out of all doubt, we muſt be out of all hope, and deſpaire of our ſalvation.

*Object.* III. There be many ſins unknowne unto us, and ſo alſo uncertaine whether they be pardoned unto us. *Anſ.* He that certainely and truely knoweth that but one ſinne is pardoned him, he hath before God all his ſins remitted, whether they be knowne or unknown.

*Object.* IV. No man dare ſweare, or dye in the defence of this propoſition: *I am the child of God*, or in Gods favour, and juſtified. *Anſ.* They which have an unfained faith, will, if they be lawfully called, not onely teſtifie their adoption by an oath, but ſeale it alſo by their blood.

*Object.* V. A man may have this faith which the Proteſtants talke of, and lye in a mortall ſinne, and have alſo a purpoſe to perſevere in a mortall ſinne. *Anſ.* It is farre otherwiſe: for Act.15.9. *True faith purifieth the heart.*

Theſe

The Sophiſters doe further affirme, that this faith, which to them is nothing but a knowledge and illumination of the mind, concerning the truth of Gods Word, is the roote and foundation of juſtification. The which, if it be true, why ſhould not the divell be juſt? for he hath both a knowledge of Gods Word, and thereunto by beleeving doth give his aſſent; who notwithſtanding hee have ſuch a faith, yet can he not be called one of the faithfull.

*Here they except and ſay:* The divels faith is voyde of charity, which is the forme of faith. But this is a doting ſurmiſe of their owne braine. For charity is the effect of faith, 1 Tim. 1.5. But the effect cannot informe the cauſe.

*The XI. Errour.*

*Mans love of God, doth in order and time go before his juſtification and reconciliation with God.*

*The Confutation.*

Nay contrarily, unleſſe we be firſt perſwaded of Gods love towards us, we never love him. *For we love him, becauſe he loved us firſt.* 1 Iohn 4.19. Againe, it is impoſſible, that Gods enemy ſhould love him: but he which is not as yet juſtified, or reconciled to God, he is Gods enemy, Rom. 5.9,10. Neither is any man before the act of juſtification, made of Gods enemy his friend.

*The XII. Errour.*

*Infuſed or inherent juſtice, is the formall cauſe of juſtification, whereby men are juſtified in the ſight of God formally.*

*The Confutation:*

We doe contrarily hold, that the materiall cauſe of mans juſtification; is the obedience of Chriſt in ſuffering and fulfilling the law for us: but as for the formall cauſe, that muſt needs be imputation, the which is an action of God the Father, accepting the obedience of Chriſt for us, as it were our owne. *Reaſons* I. Looke by what wee are abſolved from all our ſinnes, and by which we are accepted to eternall life, by that alone are we juſtified: but by Chriſts perfect obedience imputed unto us, we are abſolved from all our ſinnes, and through it we are accepted of God, to eternall life, the which wee cannot attaine unto by inherent holineſſe. Therefore by Chriſts perfect obedience imputed unto us, we are alone juſtified. This will appeare to be true, in the exerciſes of invocation on Gods name, and alſo of repentance. For in tentation, and conflicts with ſinne and Satan, faith doth not reaſon thus: Now I have charity and inherent grace, and for theſe God will accept of me: But faith doth more rightly behold the Sonne of God, as he was made a ſacrifice for us, and ſitteth at the right hand of his Father, there making interceſſion for us: to him, I ſay, doth faith flye, and is aſſured, that for this his Sonne, God will forgive us all our ſins and will alſo bee reconciled unto us, yea, and account us juſt in his ſight, not by any quality inherent in us, but rather by the merit of Ieſus Chriſt. Rom. 5.19. II. As Chriſt is made a ſinner, ſo by proportion ſuch as beleeve are made juſt. But Chriſt was by imputation only made and accounted a ſinner for us. 2 Cor. 5.21. For he became ſurety for us, and a ſacrifice for our ſinnes, upon which all both the guiltineſſe of Gods wrath, and puniſhment for us was to be laid. Hence it is, that he is ſaid to become (κατάρα) *a curſe* for us: therefore we againe are made juſt onely by imputation. III. The contrary to condemnation is remiſſion of ſins; and juſtification is the oppoſite of condemnation. Rom. 8.33: *It is God that juſtifieth, who ſhall condemne?* Therefore juſtification is the remiſſion of ſins. Now remiſſion of ſins dependeth onely upon this imputation of Chriſts merits. IV. Albeit infuſed and inherent juſtice may have his due place, his praiſe, and alſo deſerts, yet as it is the worke of the holy Ghoſt, it is not in this life complete, & by reaſon of the fleſh whereto it is united, it is both imperfect, and infected with the dregs of ſin. *Iſa.* 64.6. Therefore before Gods judgement ſeat it cannot claime this prerogative, to abſolve any from the ſentence of condemnation.

*Obiect.* I. This imputation is nothing elſe but a vaine conceit. *Anſ.* I. Yes, it is a relation or divine ordinance, whereby one relative is applyed to his correlative, or as the Logicians ſay, is as the *foundation* to the *Terminus*. II. As the imputation of our ſinnes unto Chriſt, was indeed ſomething, ſo the imputation of Chriſts juſtice unto us, muſt not bee thought a bare conceit. III. Againe, the Church of Rome doth her ſelfe maintaine imputative juſtice, namely, when as by Eccleſiaſticall authority ſhe doth apply the merits and ſatisfactions of certaine perſons, unto other members of that Church. When it is apparant, that even the Popes indulgences they are imputative.

*Obiect.* II. Imputative juſtice is not everlaſting: but that juſtice which the *Meſſias* brings is everlaſting. *Anſ.* Although after this life there is no pardon of ſinnes to be looked for, yet that which is given us in this life, ſhall to our ſalvation continue in the life to come.

*Obiect.* III. If juſtification bee by imputation, he may before God be juſt, who indeed is a very wicked man. *Anſ.* Not ſo, any wayes: for he that is once by imputation juſtified, he is alſo at that ſame inſtant ſanctified.

*The XIII. Errour.*

*There is alſo a ſecond juſtification, and that is obtained by workes.*

*The Confutation.*

That popiſh device of a ſecond juſtification, is a Satanicall deluſion. For, I. the Word of God doth acknowledge no more but one juſtification at all, and that abſolute and complete of it ſelfe. There is but one juſtice, but one ſatisfaction of God being offended: therefore there cannot be a manifold juſtification. II. If by reaſon of the increaſe of inherent juſtice, juſtification ſhould be diſtinguiſhed into ſeverall kinds or parts, we might as well make an hundreth kinds, or parts of juſtification, as

two. III. That which by order of nature doth follow after full juſtification before God, cannot be ſaid to juſtifie. But good works doe by order of nature follow mans juſtification, and his abſolution, from ſinnes: becauſe no worke can pleaſe God except the perſon it ſelfe, that worketh the ſame, doe before pleaſe him: but no mans perſon can pleaſe God, but ſuch an one as being reconciled to God, by the merits of Chriſt, hath peace with him. IV. Such workes as are not agreeable to the rule of Legall juſtice; they before the tribunall Seate of God, cannot juſtifie, but rather both in, and of themſelves are ſubject to Gods eternall curſe. For this is the ſentence of the Law, Deut.27. 26. *Curſed is every one that continueth not in all things written in the booke of the law to doe them.* Now the workes even of the regenerate, are not ſquared according to the rule of Legall juſtice: wherefore *David* being, as it were ſtricken, with the conſideration of this, durſt not once oppoſe, no not his beſt workes to the judgement of God, that by them hee might plead pardon of his ſins; whence it is that he cryeth out and ſaith, Pſal.143.2. *Enter not into judgement with thy ſervant, O Lord, for then no fleſh living ſhall be juſtified in thy ſight.* The like doth Iob 9. 3. *If hee* (namely, ſuch an one as ſaith he is juſt) *contend with God, he cannot anſwer him one of a thouſand.* And Dan 9.18. *We doe not preſent our ſupplications before thee for our owne righteouſneſſe, but for thy great tender mercies.* V. Iuſtification by workes, let them bee whatſoever they can be, doth quite overturne the foundation of our faith. Gal.5.2. *If ye be circumciſed, Chriſt will profit you nothing*, and v.4. *Ye are aboliſhed from Chriſt, whoſoever are juſtified by the Law: ye are falne from grace.* In this place the Apoſtle ſpeaketh of them, not which did openly reſiſt Chriſt, and the Goſpel; but of ſuch, as did with the merit of Chriſt, mingle together the works of the law; as though ſome part of our ſalvation conſiſted in them. *Exception*, This place doth onely exclude ſuch morall workes of the fleſh, as doe goe before faith; or the workes of the law of *Moſes*. *Anſ.* This is untrue. For even of *Abraham* being already regenerated, and of thoſe his workes which were done when he was juſtified, *Paul* ſpeaketh thus, Rom.4.5. *To him, not which worketh, but which beleeveth, is faith imputed.* Thoſe workes which God hath prepared that the regenerate ſhould walke in them, are morall workes, and workes of grace; but theſe are excluded from juſtification, and working mans ſalvation, Eph.2.10. And *Paul* being regenerate ſaith thus of himſelfe, 1 Cor.4. 4. *I am not guilty unto my ſelfe of any thing, yet am I not thereby juſtified.* VI. The cauſe of the cauſe, is the cauſe of the thing cauſed; but grace without works, is the cauſe of mans predeſtination; the which is the cauſe of his juſtification: and therefore grace without works ſhall much more be ſaid to be the cauſe of juſtification.

A

B

C

D

*Object.* I. Levit.18.5. *He that keepeth my ſtatutes ſhall live in them.* *Anſw.* This ſaying is a legall ſentence: and therefore ſheweth not what men can doe, but what they ſhould doe.

*Ob.* II. Pſa.119.1. *Bleſſed are thoſe that walk in the law of the Lord.* *Anſ.* Man is not here ſaid to bee bleſſed, becauſe hee walketh uprightly, but becauſe the perſon of ſuch a walker is by the merits of Chriſt, juſtified before God.

*Object.* III. *Judge me according to my righteouſneſſe.* Pſal.7. 8. And the fact of Phineas was imputed to him for righteouſneſſe. *Anſ.* Theſe places are not meant of that righteouſneſſe of the perſon, by which it is righteous before God; but of the righteouſneſſe of ſome particular cauſe, or worke. For whereas *David* was accuſed of this crime, that he did affect *Sauls* Kingdome, he in this point doth in the words above mentioned, teſtifie his innocency before God.

*Object.* IV. Mat.25.v.34,35, &c. *We are judged according to our workes; therefore alſo by them juſtified.* *Anſ.* The reaſon is not like: becauſe the laſt judgement is not the juſtifying of a man, but a declaration of that juſtification which we had before obtained. Therefore the laſt judgement muſt bee pronounced and taken, not from the cauſe of juſtification, but from the effects and ſignes thereof.

*Object.* V. Luk.16.9. *Make you friends of unrighteous Mammon, &c. that they may receive you into eternall habitations.* *Anſ.* This they doe, not as authors of ſalvation, but as witneſſes of the ſame.

*Object.* VI. Dan.4.24. *Redeeme thy ſins by righteouſneſſe, and thine iniquity by mercy towards the poore.* *Anſ.* It is rather, *breake off thy ſinnes*, then *redeeme*, for ſo is the originall: now men breake off their ſinnes, by ceaſing from them, not ſatisfying for them.

*Object.* VII. *Evill workes condemne: therefore good workes juſtifie.* *Anſw.* It followeth not; becauſe good workes are not perfectly good, as evill workes are perfectly evill.

*Object.* VIII. *We are ſaved by hope.* Rom. 8.24. *Anſ.* We muſt diſtinguiſh betwixt juſtification, and ſalvation: ſalvation is the end: juſtification, is one degree to come to the end: but there is more required to the end then to a degree ſubordinate to the end: therefore we are ſaved by hope and faith, but juſtified by faith alone.

*Object.* IX. *Affliction cauſeth eternall glory*, 2 Cor.4.17. *Anſ.* This it doth not, as by it own merit, effecting the ſame, but rather as a path and way manifeſting and declaring the ſame.

*Object.* X. Iam.2.21. *Abraham was juſtified by workes.* *Anſ.* Not as any cauſe of juſtification, but as a manifeſtation thereof.

*Object.* XI. Rev.22.11. *He that is juſt, let him be more juſt.* *Anſ.* This place muſt be underſtood of juſtification before men, namely of ſanctification, or an holy life: not of juſtification in the ſight of God.

*Object.* XII. *We are juſtified by faith, therfore*

by

*by a worke. Answ.* We are justified by faith, not as it is a vertue and a worke, but as it is an instrument apprehending the justice of Christ, whereby we are justified. And in this respect, faith is said by the figure called *Metonymia*, to be imputed unto us unto righteousnesse.

*Obj. XIII. The workes of Grace are dyed in the blood of Christ. Ans.* They are indeed dyed therein, but not to the end they might the better please God, to justifie man: and whereas they are so stained, as that they need dying in the blood of Christ, therefore can they not any wayes justifie sinfull man. And the person of the worker, is as well dyed in Christs blood, as is his worke, yet he cannot say that his person doth therefore justifie himselfe.

And as I have now prooved, that this doctrine of the Papists is very erronious; so I also avouch that it is most ridiculous. Because for a man to say that inherent righteousnesse is augmented by good works, namely, the fruits of righteousnesse, is as if a man should say, that the vine is made more fruitful by bearing grapes, or that the internall light of the Sunne is augmented by the externall emission of the beames. *Luthers* saying is farre more true, *Good works do not make a good man, but a good man doth make works good.*

*The XIV. Errour.*

*Grace is quite extinguished, or rather utterly lost by any mortall sinne.*

*The Confutation.*

I. The word of God doth manifestly declare that it is farre otherwise. *Ioh.6.37. All that the Father giveth me, shall come unto mee: and him that commeth unto me, I cast not away,* Mat.16.18. *Thou art Peter, and upon this rock will I build my Church: so that the gates of hell shall not prevaile against it,* 1 Ioh.2.19. *They went out from us, but they were not of us: for if they had bin of us, they would have cõtinued with us,* Rom.5.1. *Being therefore justified, wee have peace with God.* Now how could this be true, if he that was before justified, could any way quite fall from grace, and so perish? II. The elect after their very grievous fallings from God, forthwith repented them of their sinnes, as we may see in the example of *David, Peter,* &c. the which argueth that they had not quite fallen from grace, and lost the Spirit of God. III. If grace be once utterly lost, then the ingraffing of that party into Christ is quite abolished: therefore for such as repent, there must needs succeed a second new ingraffing into Christ: and then it will also follow, that they must of necessity be baptized anew, which is absurd to thinke.

But for all this, we deny not, but grace may in part, and for a time be lost, to the end that the faithfull may thereby acknowledge, and know their weaknesse, and for it be humbled; but that there is any totall, or finall falling from grace, we utterly deny

*The XV. Errour.*

*It is possible to fulfill the Law in this life.*

*The Confutation.*

The Law is Evangelically fulfilled by beleeving in Christ; but not legally, by doing the workes thereof. Reason. They which are carnall cannot possibly fulfill the law of God: but the most regenerate, so long as they live in this life, are carnall in part. Rom.7.14. *I am,* saith *Paul* of himselfe, *carnall, and sold under sinne.* Pro.20.9. *Who can say, Mine heart is pure, I am pure from sin?* Eccl.7.22. *There is none so just upon earth, which doth good, and sins not,* Ps.130.3. *If thou Lord, observe what is done amisse, Lord who shall abide it?* We are daily taught to pray unto God Matt.6.12. *Forgive us our sins. Exception.* Indeed if the justice of the faithfull bee absolutely considered, it is imperfect, but as God doth exact it of our frailty, it is perfect. *Ans.* This is but the fancie of some doting Iesuite. For this sentence of the law is simple, eternall, and immooveable. Gal.3.10. *Cursed is every one that continueth not in all things, which are written in this book, to do them.* Neither may we imagine, that God will not therefore exact the full accomplishing of the law, because we are fraile. For wee are creatures and debters: now we know, that the debt doth not decrease, by reason of the debters poverty.

*Object.* The faithfull are said to be perfect in this life. *Ans.* There is a two-fold perfection; the one incomplete, the which is an endeavour or care to obey God in the observation of all his precepts; the other is tearmed complete, this is that justice which the law requireth, namely, a perfect and absolute justice, according to that measure which man performed to God in his innocency. In the first sense, the faithfull are said to be perfect, not in this latter.

*The XVI. Errour.*

*Workes done in grace, doe* (ex condigno) *condignely merit eternall life.*

*The Confutation.*

I. Eternall life is the free gift of God, Rom. 6.23. *The wages of sinne is death, but the gift of God is eternall life through Iesus Christ.* Therefore it is not obtained by the merit of works. II. The merit of condignitie is an action belonging to such a nature as is both God and man, not to a bare creature. For the Angels themselves cannot merit any thing at Gods hands: yea, and *Adam* also, if hee had stood in his first innocency, could have deserved nothing of God, because it is the bounden duty of the creature to performe obedience unto his Creator. The merit therefore of condignity, doth only agree unto Christ, God and man, in whom each nature doth, for the effecting of this merit, performe that which belongeth to it. For the humanity doth minister matter unto the meritorious worke, by suffering, and performing obedience: but the Deitie of Christ, whereunto the humanity is hypostatically united, doth conferre full and sufficient worthinesse unto the work. Hence is it that the Father doth speake thus of his sonne,

Mat.3.17. *This is my beloved Son, in whom I am well pleased* (εὐδόκησα) III. In the second commandement God doth promise eternall life to the keepers of his commandements, yet hee saith not that they shall obtaine it by desert, but *that he will shew mercy to thousands of them that love him, and keep his commandements*. IV. That a worke may be meritorious, first, it must have an equall proportion with legall justice, and eternall life: secondly, merit doth presuppose this also, that in God there must be a due debt towards man; for God then ought of duty, not by favour to accept of the person of man: But all our works, yea, our most holy works, cannot come neere unto legall righteousnes. For, seeing all the regenerate are partly carnall, and partly spirituall, all their good works in like sort are imperfectly good. For looke what the causes are, such must the effects needs be. Againe, good workes do presuppose a due debt in man, none in God. V. The ancient Fathers do not acknowledge this merit of condignity as currant. *August.* in his Manuel. *cap.* 22. *My merit is Gods mercy*. Greg. mor, 2. book, cap. 4. *Grace found me void of merit at my first conversion, and the same grace hath kept me void of merit ever since*. Bern. serm. 68. upon the Cant. *It is sufficient to know this, that merits are not sufficient*. And serm. 61. Cant. *Mans justice is Gods goodnesse*. And Epist. 190. *That the satisfaction of one may be imputed to all, as the sinnes of all were borne by one*. And as for ancient Doctors, merit was nothing else to them, but a good work acceptable to God. Aug. Epist. 105. to Sixtus. *If it be grace, then is it not bestowed by reason by any merit, but upō free mercy. What merit of his own can he that is set at libertie brag of, who if he had his merits, should have been condemned? Good workes are wrought by man, but faith is wrought in man, without which no man could worke good workes*. So the word *merit* doth signifie *to doe well, to be acceptable, to please*; as the old interpreter hath (for εὐαρεστῆσαι, signifying *to please God*,) used this Latine word *promereri, to merit*.

*Object.* I. Workes have attributed unto them reward. *Ans.* Reward is not so much attributed to the worke, as to the worker, and to him, not for himself; but for Christs merits apprehended by faith. Therefore not our merit, or personall merit; but Christs merit, and our reward are correlatives.

*Object.* II. 2 Thess. 1. 6. *It is a righteous thing with God, to recompence tribulations, &c.* *Ans.* It is righteous, not because God ought so to doe of dutie, but because he promised: now for God to stand to his word, is a part of justice.

*Object.* III. Christ hath merited, that works might merit. *Answ.* I. This taketh quite away the intercession of Christ. II. It is against the nature of legall worke, to merit (*ex condigno*) condignly: because both the Law of nature and creation doe binde man to performe legall works unto God. And further, all works are very imperfect, and mixed with sin. III. This doctrine concerning workes, doth obscure and darken the merit of Christ: because that the obtaining of eternall life is withdrawne from his death and obedience, and attributed unto works. For they say thus, that Christ by his passion did merit indeed for sinners justification; but a sinner once justified, doth for himselfe by his owne merits even condignly merit eternall life.

*Object.* IV. The workes of the regenerate, are the works of the holy Ghost, therefore perfect and pure. *Answ.* I. The workes of God are all perfect, but yet in their time, and by degrees: therefore sanctification which is a worke of God, must in this life remaine incomplete, and is made perfect in the world to come. II. The workes of God are pure, as they are the works of God alone, not of God and impure man: but now good workes they doe come immediately from the naturall faculties of the soule, namely, from the understanding, and the will, (in which, they being as yet, but partly regenerated, some corrupt qualities of sinne doe yet remaine) and are not immediately and simply, or wholly derived from Gods Spirit. And hence it is that they are all stained with sinne.

*The XVII. Errour.*

*Man knoweth not but by speciall revelation, whether he be predestinated or not.*

*The Confutation.*

The contrary to this, is a plaine truth. Reason. I. That which a man must certainely beleeve, that may he also certainely know without an especiall revelation: but every faithfull man must beleeve that hee is elected. It is Gods commandement that wee should beleeve in Christ, 1 Ioh. 3. 23. Now to beleeve in Christ, is not only to beleeve that we are adopted, justified, and redeemed by him; but also in him elected from eternity: whereby it is apparent, that he which beleeves not this, doth not beleeve the whole Gospel. II. That which is sealed unto us by the Spirit of God, of that we are very sure without speciall revelation: but our adoption, and so consequently our election, is sealed unto us by the Spirit of God 1 Cor. 2. 12. *We have not received the spirit of the world, but the spirit which is of God: that we might know the things that are given to us of God*. Therefore is our election certainly known to us, Eph. 1. 13. *In whom also ye have trusted after that ye heard the word of truth, even the Gospell of your salvation, wherein also after that ye beleeved, ye were sealed with the holy spirit of promise*.

*Exception.* The holy Ghost doth seale unto us our adoption *morally* by workes, and therefore the knowledge of our adoption is but only probable. *Answ.* It sealeth unto us our adoption, by begetting a speciall trust and confidence. For when as we heare Gods promises, and withall thinke upon them, then doth the holy Ghost by the same promises moove our

under-

understandings and wils to imbrace them, and in mooving them, doth make us both to give our assent unto them, and in them to rest our selves; whence ariseth a speciall assurance that we are adopted, & in the favour of God, Luk. 10.20. *Rejoyce rather that your names are written in heaven.* But no man can be glad for that good which he is in doubt whether hee have received it or not. IV. 2 Pet. 1.10. *Study to make your vocation and election sure,* βεβαίαν ποιεῖσθαι: but this is not in respect of God, but ourselves.

*Object.* No man must by the Catholike faith beleeve any thing which God hath not revealed either in the written or unwritten word, namely tradition. But there is no such either writing or tradition as this, namely that such a particular man, suppose *Peter*, or *Henry* is predestinated of God. Therfore no man must particularly beleeve that he is saved. *Ans.* Albeit this particular proposition, *I am elected*, is not expresly set downe in the Scriptures, yet it is inclusively comprehended in them, as the *Species* in his *Genus*, as the Logicians speake: so that it may by just consequent bee gathered out of Gods word, if we reason thus: They which truely beleeve are elected, *Iohn 6.35.* I truely beleeve; for he which beleeveth doth know himselfe to beleeve; therefore I am elected. The first proposition is taken from the Scriptures: the second, from the beleevers conscience: and from them both, the conclusion is easily derived.

## CHAP. LII.

### *Concerning the decree of reprobation.*

THus much shall suffice for the decree of Election, now followes the decree of Reprobation.

The decree of Reprobation, is that part of predestination, whereby God, according to the most free and just purpose of his will, hath determined to reject certaine men unto eternall destruction, and miserie, and that to the praise of his justice, Rom. 9.21. *Hath not the potter power over the clay, to make of the same lump one vessell to honour and another to dishonour?* 1 Pet. 2.8. *To them which stumble at the word being disobedient, unto which thing* (εἰς ὃ καὶ) *they were even ordained,* Iud. v. 4. *There are certaine men crept in, which were before of old,* (πάλαι προγεγραμμένοι) *ordained to this condemnation,* 1 Thess. 5.9. *God hath not appointed us unto wrath but unto salvation.* In the Scriptures *Cain* and *Abel*, *Ismael* and *Isaac*, *Esau* and *Iacob*, are propounded unto us as types of mankinde, partly elected, and partly rejected.

Neither doe we here set downe any absolute decree of damnation, as though we should thinke that any were condemned by the meere and alone will of God, without any causes inherent in such as are to be condemned. For unto the decree of God it selfe, there are certaine means for the execution thereof annexed, and subordinate. And therefore though we never do, or can seperate Gods decree and the means to execute the same, yet doe wee distinguish them, and doe consider the purpose of God, sometimes by it selfe alone; and sometimes againe not by it selfe, but with middle causes subordinate thereto. And in this second respect, Christ is said to be predestinate: but in the former, namely, as the decree is considered by it selfe, he is not predestinated, but together with God the Father is a predestinatour.

Againe, the decree of God is secret. I. Because it ariseth onely from the good pleasure of God, unsearchable, and adored of the verie Angels themselves. II. Because it is not knowne, but by that which is after it, namely, by the effects thereof.

## CHAP. LIII.

### *Concerning the execution of the decree of Reprobation.*

IN the executing of this decree, there is to be considered, the foundation or beginning, and the degrees or proceeding thereof.

The foundation of executing the decree of Reprobation, is the fall of *Adam*, by which fall he was subject both to sinne and damnation, Rom. 11.32. *For God hath shut up all in unbelief, that he might have mercie on all.* 1 Pet. 2.8. Here we must note, that God hath so decreed to condemne some, as that notwithstanding, all the fault and desert of condemnation remaineth in the men onely.

Further, whom God rejecteth to condemnation, those he hateth: this hatred of God is, whereby he detesteth and abhorreth the reprobate when he is fallen into sin, for the same sin. And this hatred which God hath, to man, comes by the fall of *Adam*: and it is neither an antecedent, nor a cause of Gods decree, but onely a consequent, and followeth the decree.

Reprobates are either infants, or men of riperage.

In reprobate infants, the execution of Gods decree is this: Assoone as they are borne, for the guilt of originall and naturall sinne, being left in Gods secret judgment unto themselves, they dying are rejected of God for ever. Rom. 5.14 *But death reigned from Adam to Moses, even over them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come,* Rom. 9.11. *For ere the children were borne, and when they had neither done good nor evill, that the purpose of God might remaine according to election, not by workes, but by him that calleth.*

Reprobates of riper age, are of two sorts: they that are called (namely, by an uneffectuall calling) and they that are not called.

In the reprobates which are called, the execution of the decree of reprobation hath three degrees, to wit, an acknowledgement of Gods calling, a falling away againe, and condemnation.

The acknowledgement of Gods calling, is whereby the reprobates for a time, doe subject themselves to the calling of God, which calling is wrought by the preaching of the word,

Matth.22.14. *For many are called, but few are choſen.* And of this calling there are five other degrees.

The firſt is, an enlightning of their minds, whereby they are inſtructed of the holy Ghoſt to the underſtanding and knowledge of the word, Heb.6.4. *For it is impoſſible that they which were once lightned, &c.* 2 Pet.2.20. *For if they after they have eſcaped from the filthines of the world, through the knowledge of the Lord, and of the Saviour Ieſus Chriſt, are yet tangled again therein and overcome, the latter end is worſe with them then the beginning.*

The ſecond, is a certaine penitency, whereby the Reprobate, I. Doth acknowledge his ſinne. II. Is pricked with the feeling of Gods wrath for ſinne. III. Is grieved for the puniſhment of ſinne. IV. Doth confeſſe his ſinne. V. Acknowledgeth God to be juſt in puniſhing ſinne. VI. Deſireth to be ſaved. VII. Promiſeth repentance in his miſery or afflictions, in theſe words, *I will ſin no more,* Mat.27.3. *Then when Iudas which betrayed him, ſaw that he was condemned, he repented himſelfe, and brought againe the thirtie pieces of ſilver, to the chiefe Prieſts and Elders,* Heb.12.17. *For ye know, that afterward alſo when he would have inherited the bleſſing, he was rejected: for he found no place to repentance, though hee ſought the bleſſing with teares.* 1 King.21.27. *Now when Ahab heard thoſe words, he rent his cloathes, and put ſackecloth upon him, and faſted, and lay in ſackcloth, and went ſoftly,* Numb.23,10. *Let me die the death of the righteous, and let my laſt end be like his,* Pſal.78.32. *For all this, they ſinned ſtill, and beleeved not his wondrous workes.* 33. *Therefore their daies did he conſume in vanity, and their yeares haſtily.* 34. *And when he ſlue them, they ſought him, and they returned, and ſought God early.* 35. *They remembred that God was their ſtrength, and the moſt high God their Redeemer.*

The third degree, is a temporarie faith, whereby the reprobate doth confuſedly beleeve the promiſes of God, made in Chriſt. I ſay, *confuſedly,* becauſe he beleeveth that ſome ſhall be ſaved; but he beleeveth not, that he himſelfe particularly ſhall be ſaved, becauſe he being content with a generall faith, doth never apply the promiſes of God to himſelfe, neither doth he ſo much as conceive any purpoſe, deſire, or endeavour to apply the ſame, or any wreſtling or ſtriving againſt ſecuritie or careleſneſſe and diſtruſt. Iam,2.19, *Thou beleeveſt that there is one God, thou doeſt wel: the divels alſo beleeve it and tremble.* Math.13.20. *And he that receiveth ſeed in the ſtony ground, is he which heareth the word, and incontinently with joy receiveth it.* 21. *Yet hath he no roote in himſelfe, and dureth but a ſeaſon,* Ioh.2.23. *Now when he was at Ieruſalem at the Paſſeover in the feaſt, many beleeved in his Name when they ſaw his miracles which he did.* 24. *But Ieſus did not commit himſelfe unto them, becauſe he knew them all.*

The fourth, is a taſting of heavenly gifts: as of Iuſtification, and of ſanctification, and of the vertues of the world to come. This taſting is verily a ſenſe in the hearts of the Reprobates whereby they doe perceive and feele the excellency of Gods benefits, notwithſtanding they doe not enjoy the ſame. For it is one thing to taſte of dainties at a banquet, and another thing to feede and to be nouriſhed thereby, Heb.6.4,5. *For it is impoſſible, that they which were once lightned, and have taſted of the heavenly gifts, and were made partakers of the holy Ghoſt, and have taſted, &c.*

The fifth degre is, the outward holineſſe of life for a time, under which, is comprehended a zeale in the profeſſion of religion, a reverence and feare toward Gods miniſters, and amendment of life in many things, Mar.6.20. *For Herod feared Iohn, knowing that he was a juſt man, and an holy, and reverenced him, and when he heard him, he did many things, and heard him gladly.* Act.8.13. *Then Simon himſelfe beleeved alſo, and was baptized, and continued with Philip, and wondered when he ſaw the ſignes and great miracles which were done,* Hoſ.6.4. *O Ephraim, what ſhall I doe unto thee? O Iudah, how ſhall I intreat thee? for your goodneſſe is as a mourning cloud, and as the morning dew it goeth away.*

The ſecond degree of the execution of Gods counſell of reprobation, in men of riper age which are called, is a falling away againe, which for the moſt part is effected & wrought after this manner: Firſt, the reprobate is deceived by ſome ſinne. Secondly, his heart is hardened by the ſame ſinne. Thirdly, his heart being hardned, becommeth wicked and perverſe. Fourthly, then followeth his incredulitie and unbeliefe, whereby he conſenteth not to Gods word, when he hath heard and known it. Fiftly, an Apoſtaſie, or falling away from faith in Chriſt, doth immediately follow this unbeliefe, Heb.3,12,13. *Take heede, brethren leſt at any time there be in any of you an evill heart, and unfaithfull, to depart away from the living God.* 1 Tim.1.19.

This Apoſtaſie, is ſometimes a ſinne againſt the holy Ghoſt. In the ſinne againſt the holy Ghoſt, wee have theſe ſeverall points to bee conſidered: I. The name; it is called a ſinne againſt the holy Ghoſt, not becauſe it is done againſt the perſon, or deity of the holy Ghoſt, (for in this reſpect he that ſinneth againſt the holy Ghoſt, ſinneth in like ſort againſt both the Father, and the Sonne) but it is ſo called, becauſe it is done contrary to the immediate action, namely, the illumination of the holy Ghoſt. For albeit this be an action common to the whole Trinitie, yet the Father and the Sonne doe effect the ſame by the holy Ghoſt. II. The efficient cauſe of it: which is a ſet and obſtinate malice againſt God, and againſt his Chriſt. Therefore when a man doth in the time of perſecution, either for feare, or raſhly denie Chriſt, hee doth not commit this ſinne againſt the holy Ghoſt, as may appeare by the example of *Peter* who denyed Chriſt, Matth.26,73,74,75. Neither doth he which

perſecuteth

# A frame of the doctrine of Predeſtination, out of the writings of ſome later Divines in Germanie.

Gods eternall decree, whereby he decreed:

1. To create mankinde.

2. To give a law to his creature, with condition both of life and death.

3. After the giving of the law to permit the fall.

4. To redeeme all mankinde in Chriſt; ſo that *election* is in this place made *univerſall.*

5. To call mankinde ſo redeemed in time: here is an *univerſall vocation.*

Predeſtination or ſpeciall election, whereby God purpoſed with himſelfe upon his meere mercie, to beſtow faith upon ſome certaine of *Adams* poſteritie called: and in like ſort freely, not by faith or works foreſeene, to juſtifie, and glorifie.

Incredulitie and contumacie foreknowne: whereby the reſt of *Adams* poſterity, refuſe grace offered in the Goſpel.

The decree of Reprobation, whereby God, for their contumacie foreknowne, decreed to condemne them to deſtruction.

The manifeſtation of Gods glory.

*Place this Table betweene Fol.* 106. *and* 107.

# A frame of the doctrine of Predestination,

out of the writings of some later Divines in Germanie.

Gods eternall decree, whereby he decreed:

1. To create mankinde.

2. To give a law to his creature, with condition both of life and death.

3. After the giving of the law to permit the fall.

4. To redeeme all mankinde in Christ; to offer effectually in this place made partaker of it.

5. To call mankinde to redemption in time: here is an universall vocation.

Predestination or speciall election, whereby God purposeth within himselfe upon his meere mercie, to bestow faith upon some certaine of Adams posterite called: and in like sort freely, not by faith or works foreseene, to justifie, and glorifie.

Preterdamnation and condemnation foreknowne: whereby the rest of Adams posterity, rejecte grace offered in the Gospel.

The decree of Reprobation, whereby God, for their certaine malice foreknowne, decreed to condemne them to destruction.

The manifestation of Gods glory.

Place this Table betweene Fol. 106. and 107.

perſecuteth Chriſt and his Church upon ignorance fall into this ſinne. *Paul perſecuted* the Church of Chriſt, and yet God had mercy on him, becauſe he did it ignorantly. 1 *Tim.* 1. 13. Many of the Iewes crucified our Saviour Chriſt, who afterward, becauſe they committed that grievous fact upon ignorance, repenting at *Peters* Sermon, they did obtaine remiſſion of their ſinnes. *Act.* 3. 17. and 2. 37. III. The object, namely, God himſelf, and the Mediatour Chriſt Ieſus. For the malice of this ſin is directed againſt the very Majeſtie of God himſelfe, and againſt Chriſt. *Heb.* 10. 29. *Of how much ſorer puniſhment ſuppoſe yee ſhall he be worthy, which treadeth under foot the Son of God, and counteth the blood of the Teſtament as an unholy thing, wherewith he was ſanctified, and doth deſpite the ſpirit of grace?* Therefore this ſin doth directly reſpect the firſt table of the morall law, and is not ſome particular ſlipping aſide from the obſervation of thoſe commandements which are contained in this firſt Table, ſuch as are ſome doubtings concerning God, or of the truth of the Scriptures, or of Chriſt, &c. but it is a generall defection and apoſtaſie from God, and that totally. IV. The ſubject in which it is. This ſin is found in none at all, but ſuch as have bin enlightned by the holy Ghoſt, & have taſted of the good gift of God. *Heb.* 6. 5, 6. Neither is it in him a bare cogitation alone, but an external action, or rather ſuch a blaſphemy againſt God, as proceeds from a malicious and obſtinate heart. Matth. 12. 31. V. The Elect cannot commit this ſinne: and therefore they who feele in themſelves a ſure teſtimony of their election, neede never to deſpaire: nay, this ſin is not in every reprobate: for many of them dye before they have this illumination by Gods ſpirit. VI. This ſinne cannot be forgiven, not becauſe it is greater then that Chriſts merit can ſatisfie for it, but becauſe after a man hath once committed this ſin, it is impoſſible for him to repent. For the gift of repentance proceedeth from the holy Ghoſt, and the holy Ghoſt remaineth in us through Chriſt apprehended by faith: now no man doth apprehend Chriſt, that doth maliciouſly deſpiſe and contemne him.

VII. It is very hard to know when a man committeth this ſinne, becauſe the root thereof, namely, ſet malice, lurketh inwardly in the heart, and it is not ſo eaſily diſcerned.

Out of all this which hath beene ſpoken, we may thus define this ſinne. The ſinne againſt the holy Ghoſt, is a voluntary, and obſtinate deniall of, and blaſphemie againſt the Sonne of God, or that truth which was before acknowledged concerning him, and ſo conſequently, an univerſall defection from GOD and his true Church. We have an example of this ſinne, partly in the divell, who albeit he knew well enough that Ieſus was that Chriſt, yet he never ceaſed both wittingly and willingly with all his power to oppugne the ſacred Majeſtie of GOD, together with the kingdome of Ieſus Chriſt, as farre forth as he could, utterly to ſupplant the ſame; partly in the Phariſes, *Matth.* 12. 32. *Iohn* 3. 2.

After apoſtaſie followeth pollution, which is the very fulneſſe of all iniquitie, altogether contrary to ſanctification. *Gen.* 15. 16. *And in the fourth generation they ſhall come hither again, for the wickedneſſe of the Amorites is not yet full.*

The third degree, is damnation, whereby the Reprobates are delivered up to eternall puniſhment. The execution of damnation begins in death, and is finiſhed in the laſt judgement. *Luke* 16. 22. *And it was ſo that the beggar dyed, and was carried by the Angels into Abrahams boſome: the rich man alſo died and was buried.* 23. *And being in hell torments, he lift up his eyes and ſaw Abraham afarre off, and Lazarus in his boſome.*

The execution of this decree of reprobation in infidels which are not called, is thus: Firſt they have by nature ignorance and vanitie of minde. After that followeth hardnes of heart, whereby they become voide of all ſorrow for their ſinnes. Then comes a reprobate ſenſe, which is, when the naturall light of reaſon, and of the judgement of good and evill, is extinguiſhed. Afterward when the heart ceaſeth to ſorrow, then riſeth a committing of ſin with greedineſſe. Then commeth pollution, which is the fulneſſe of ſinne. Laſtly, a juſt reward is given to all theſe, to wit, fearefull condemnation, Eph. 4. 18. *Having their cogitation darkened, and being ſtrangers from the life of God through the ignorance that is in them, becauſe of the hardneſſe of their hearts.* Rom. 1. 28. *For as they regarded not to know God, even ſo God delivered them up to a reprobate minde, to doe thoſe things which are not convenient.*

## CHAP. LIV.

### *Concerning a new deviſed doctrine of Predeſtination, taught by ſome new and Late Divines.*

CErtaine new Divines of our age, have of late erected up a new doctrine of Predeſtination, in which, fearing belike, leſt they ſhould make GOD both unjuſt and unmercifull, they doe in the diſtribution of the cauſes of ſalvation and damnation, turne them upſide downe; as may appeare by their deſcription in this Table.

But this their doctrine hath ſome foule errours and defects, the which I, according as I ſhall be able, will briefely touch.

*The I. Errour.*

*There is a certaine univerſall or generall election, whereby God, without any either reſtraint, or exception of perſons, hath decreed to redeeme by Chriſt, and to reconcile unto himſelfe all mankind wholly falne in Adam, yea every ſingular perſon, as well the Reprobate, as the Elect.*

*The Confutation.*

The very name of Election doth fully confute this: for none can be ſaid to be *elected*, if

ſo be that God would have all men elected in Chriſt, for he that electeth or maketh choiſe, cannot be ſaid to take all: neither can he that accepteth of all, bee ſaid to make choiſe onely of ſome.

*Object.* Election is nothing elſe but dilection, or love: but this we know, that God loveth all his creatures; therefore hee electeth all his creatures.

*Anſwer. I.* I denie that to elect is to love, but to ordaine and appoint to love. Rom. 9. 13

II. God doth love all his creatures, yet not all equally, but every one in their place.

Furthermore, this poſition doth flatly repugne the moſt plaine places of holy Scripture. Tit. 2. 14. *Who gave himſelfe for us, that hee might redeeme us from all iniquitie, & purge us to be a peculiar people unto himſelfe.* Ioh. 10. v. 15, *I give my life for my ſheepe. Exception.* All men are the ſheepe of Chriſt. *Anſw, Iohn* addeth, v. 27. 28. *And my ſheepe heare my voice, and I know them, and they follow mee, and I give unto them eternall life, neither ſhall they periſh,* Eph. 5. 23. Chriſt is *the head of the Church,* and the ſame is the Saviour of his body. v. 25. *Chriſt loved the Church, & gave himſelfe for it.* Redemption, and remiſſion of ſinnes, is the inheritance of the Saints, and of ſuch as are made heires of the Kingdome of Chriſt. *Coloſſ.* 2. 12, 13, 14.

Againe, looke for whom Chriſt is an advocate, to them onely hee is a redeemer; for redemption and interceſſion, which are parts of Chriſts prieſthood, the one is as generall and large as the other, and are ſo ſurely united and faſtned together, as that one cannot bee without the other. But Chriſt is onely an advocate of the faithfull. Iohn. 17. verſ. 9, In that his ſolemne prayer, hee firſt prayeth for his owne, namely, his Diſciples, elected not onely to the Apoſtleſhip, but alſo to eternall life: and then verſe. 20. hee prayeth likewiſe for them that ſhould beleeve in him by their word. Now againſt theſe, hee oppoſeth *the world,* for which he prayeth not, that it may attaine eternal life. And *Roman.* 8. 34. *Who ſhall accuſe Gods elect? Chriſt ſitteth at the right hand of the Father, and maketh interceſſion for us.* Furthermore, the members of Chriſts Church are called the *Redeemed of the Lord,* Pſal. 107. 2. Therefore this priviledge is not given to all alike.

*Exception.* This univerſall reconciliation, is not in reſpect of man, but of God himſelfe, who, both made it for all, and offereth it to all. *Anſ.* If Chriſt became once before God a reconciliation for all mens ſinnes, yea and alſo ſatisfied for them all, it muſt needs follow that before God all thoſe ſins muſt bee quite blotted out of his remembrance. For, the actuall blotting out of ſinnes, doth inſeparably depend vpon ſatisfaction for ſinnes. and ſatisfaction with God, doth neceſſarily imply the very reall and generall aboliſhment of the guilt and puniſhment of ſinne.

*Obiect.* I. Chriſt tooke upon him mans nature: therefore hee redeemed mans nature generally. *Anſw.* I. It followeth not, except wee would ſay, that Chriſt redeemed his owne humanitie, which cannot bee any waies poſſible.

II. Every woman doth partake the humane nature of every man, yet is not every man each womans husband, but hers alone, with whom by the covenant of matrimony, he is made one fleſh: and in like ſort Chriſt did by his incarnation (*ſua circumſcripſit*) take alſo upon him mans nature, and that common to all Adams progenie, yet is he the husband of his Church alone, by another more peculiar conjunction, namely, the bond of the ſpirit and of faith. And by it the Church is become fleſh of his fleſh, and bone of his bone. Epheſ. 5. 30. And therefore ſhe alone may juſtly claime title to the death of Chriſt, and all his merits.

*Object.* II. Chriſts redemption is as generall, as Adams fall was: and therefore it appertaineth to all Adams poſteritie. *Anſw.* Adam was a type of Chriſt, & Chriſt a counter-type correſpondent to Adam. Adam was the roote of all his ſucceſſours, or all that ſhould come of him; from the which firſt Adam, was ſinne & death derived: againe, Chriſt is alſo a roote, but of the elect onely, and ſuch as beleeve; to whom, from him proceede righteouſneſſe, and life eternall. Hee cannot be ſaid to be the roote of all, and every ſingular man, becauſe that all doe not take and receive this his righteouſnes, and life, neither are they actually by him made righteous. Rom. 11. 17. 19. *Object.* The benefit of Chriſts death redounded to all. *Anſ,* It did to all that beleeve. For as Adam deſtroyed all thoſe that were borne of him: ſo Chriſt doth juſtifie and ſave all thoſe that are borne anew by him, and none other. *Object.* If that Adams ſinne deſtroyed all, and Chriſts merit doth not ſave all: then is Adams ſinne more forcible to condemne, then Chriſts mercy is to ſave. *Anſwer.* Wee muſt not eſteeme of the mercy of Chriſt by the number of men which receive mercie (for ſo indeed, I graunt, that as Adams fall made all unjuſt, ſo the mercy of Chriſt and his redemption ſhould actually juſtifie all) but we muſt rather meaſure it by the efficacy and dignity thereof, then by the number on whom it is beſtowed. For it was a more eaſie thing to deſtroy all by ſinne, then by grace to ſave but one. Man, being but meere man, could deſtroy all: but to ſave even one, none could doe it, but ſuch an one as was both God and man.

*Objection,* III. Many places of Scripture there are which affirme this, that the benefit of Chriſts death doth appertaine unto all. Rom. 11. 32. *God hath ſhut up all under ſin, that he might have mercie upon all,* 1 Tim. 2. 4 *God would have all men to bee ſaved.* 2 Pet. 3. 9, *God would not have any to periſh, but all to come to repentance. Anſwer. I.* You muſt underſtand *all that beleeve,* as it is Mat. 11. 28 *All that are wearie, and heavie laden.* Ioh. 3. 16. *All that beleeve.* Gal. 3. 22. *The Scripture hath concluded all under ſinne, that the promiſe by the faith of Ieſus Chriſt,*

*ſhould*

*ſhould be giv̄e to them which beleeve.* Act. 10.43. *All which beleeve.* And ſurely there is as well a generality of them that beleeve, as of the whole world. II. We may underſtand by [*all*] of all ſorts ſome, not every ſingular perſon of all ſorts. So, Revel. 5.9. Chriſt is ſaid to have redeemed ſome *out of every kindred, and tongue, and people and nations.* And Gal. 3.28. *There is neither Iew nor Greciã, neither bond nor free, there is neither male nor female, for yee are all one in Chriſt Ieſus.* Matth. 4.23. Chriſt is ſaid to have healed *every diſeaſe*, that is, every kind of diſeaſe. And *Auguſtine* to this purpoſe hath a fit rule. All *is often vſed for* many, as Rom. 5.18, 19. *Auguſtine* in his Manuel to Laur. chap. 130. *It is thus ſaid* (ſaith Auguſtine) *God would have all to be ſaved, not becauſe there was no man which he would have damned, who therefore would not doe miracles amongſt them, which would, as hee ſaith, have repented, if he had done miracles: but that by (all men) we ſhould vnderſtand all ſorts of men, howſoever diſtinguiſhed, whether Kings, private perſons, &c.* And in his booke de Corrept. & gratia. cap. 14. *It is ſaid,* he would haue all to be ſaved, *ſo as we muſt underſtand all ſuch as are predeſtinate to bee ſaved, becauſe amongſt them there are of all ſorts of men, as he ſaid to the Phariſies, You tithe every hearbe.* III. Theſe two, to be willing to ſave a man, and that he ſhould come to the ſaving knowledge of the truth, are unſeparably united together. 1 Tim. 2.4. But the ſecond wee ſee doth not agree to all and every ſingular perſon: therefore the firſt cannot.

*Ob.* IV. In many places of Scripture Chriſt is ſaid to redeeme the world, as 1 Ioh. 2.2. *Hee is a propitiatiõ for the ſins of the whole world. Anſ.* This word *world*, ſignifieth, I. The frame of heauen & earth. II. All men both good and bad together. III. The cõpany of vnbeleevers, & malignant haters of Chriſt. IV. The congregation of the elect, diſperſed over the face of the whole earth, & to be gathered out of the ſame. In this 4. ſignificatiõ we muſt underſtand ſuch places as are above mentioned. *Abrahã* is called *the heire of the world*, that is, of many natiõs.

Rom. 4.13 Gen 17. 4, 5. Ezec 18. 23.

*Obiect.* V. *God will not the death of a ſinner, but rather that he may repent and live. Anſ.* Auguſt. in his firſt book to Simplicius, 2. queſt. anſwereth this queſtion. *You muſt* (ſaith he) *diſtinguiſh betwixt man, as he is man, & man as he is a ſinner. For God is not delighted with the deſtructiõ of man, as he is man, but as he is a ſinner: neither wil he ſimply the death of any as he is a ſinner, or as it is the ruine & deſtruction of his creature: but in that, by the deteſtatiõ & revenge of ſin with eternal death, his glory is exceedingly advanced.* God therefore will the death of a ſinner, but as it is a puniſhment, that is, as it is a meanes to declare & ſet out his divine juſtice: and therefore it is an vntruth for a man to ſay, that God would have none condemned. For whereas men are once condemned, it muſt be either with Gods will, or without it: if without it, then the will of God muſt needs ſuffer violence, the which to affirme is great impietie; if with his will, God muſt needs change his ſentence before ſet downe, but we muſt not preſume to ſay ſo.

*Obiect.* VI. *God is the Father of all.* Mal. 2.10. *An.* This place is meant of Gods Church, out of which al men, ſtãding in that corrupt eſtate by *Adam*, are the childrẽ of wrath, & of the divel. Eph. 2.2. Ioh. 8.44.

*Obiect.* VII. If God did elect ſome, & reject others, he muſt needs be [προσωποληπτης] a reſpecter of perſons. *Anſ.* I. One is ſaid then to accept, or have reſpect of perſons, when as hee by ſome circumſtances inherent in the perſon, is moved to doe this or that. Now; as for God, he did upon his meere pleaſure elect ſome, and reject others eternally, not moved or urged thereunto by any thing whatſoever out of himſelfe. II. He is debter to none, but may by good right doe with his creatures what ſeemeth good unto him in his owne eyes. III. It is one thing with God to accept of perſons, & another to make choiſe of men. This if wee ſhold not grant, it wold follow that God muſt be deemed blame-worthy, becauſe hee made not all his creatures moſt glorious Angels.

*Ob.* VIII. If God decreed to reject certaine men, then did he hate his creature. *Anſ.* God decreed to reject his creature and workemanſhip, not becauſe he hated it, but becauſe he appointed it to hatred. And it is one thing to hate, & another to appoint to hatred. And indeede God doth not actually hate any thing, but for ſin. That ſaying of Auguſt. to Simplicius is fit for this purpoſe. *When God maketh the wicked, whom he doth not juſtifie, veſſels of wrath, he doth it not to hate that, which he made: for in that he made them veſſels, they have their uſe, namely, that by their paines to which they were ordained, the veſſels of honour might reape profit. God therefore doth not hate them, in that they are men, or veſſels, neither any thing that he made in them by creation, or ordinatiõ. For Gad hateth nothing which he hath made. But in as much as he made thẽ veſſels of deſtructiõ, hee doth it to inſtruct others As for their impiety, which he never made, that he hateth utterly. As therefore a judge hateth theft in a man, but he doth not hate his puniſhmẽt that he is ſent to work in the mines; For the theef doth the firſt, the judge the latter; ſo God, wheras of the cõpany of thẽ that periſh, he maketh veſſels of perdition, he doth not therefore hate that which he maketh, that is, the cõdemnation of thoſe which periſh in thir due puniſhment for ſin.*

*Ob.* IX. The reprobates are ſaid in many places of Scripture to be redeemed by Chriſt. *Anſ.* Firſt, we muſt not underſtand ſuch places meant of all reprobates, but of ſuch as are for a time in the Church. II. They are ſaid to be redemed, juſtified, & ſãctified, both in their own judgments & the Churches alſo, in as much as they make an external profeſſion of the faith. But this is a judgmẽt of charity, not of certẽty. 2 Pet. 2.1.

*Obiect.* X. God might be thought cruell, if that hee had ordained the greateſt part of the world to deſtruction. *Anſ.* God could well enough have decreed, that even all men ſhould utterly have beene rejected, and yet he ſhould have been never a whit either cruel nor unjuſt.

Reaſons. I. He adjudged all and every one of thoſe foule and wicked ſpirits, which fell from him, to eternall torments. II. He decreed alſo, as is apparent by the event, that men ſhould live by the ſlaughter of beaſts; and yet God is not therefore cruell againſt them: and ſurely God is no more bound unto man, then unto the very bruite beaſts.

*Exception.* God appointed all to bee ſaved, with this caveat and condition, *If they beleeve.* *Anſw.* This is abſurd to affirme: for, *I.* by this meanes the decree of God ſhould depend upon the will of man, when as contrarily Gods decree doth limit and order all inferiour cauſes. II. It quite taketh away the certentie of Gods decree, becauſe a conditionall propoſition doth ſet downe nothing as being; or, it doth not certenly affirme any thing.

*Object.* If the merit of Chriſt did not extend it ſelfe as farre as the fall of *Adam*, then is not the head of the Serpent broken, nor Sathans kingdome aboliſhed in Chriſt. *Anſw.* This bruiſing of the Serpents head, is ſeene in them onely which are at enmitie with the Serpent, namely, in ſuch as truly beleeve. *Gen.* 3.15. compared with *Rom.* 16.20.

To conclude, that is not true which they ſay, namely, that this opinion of an univerſall and effectuall redemption of every ſingular man, is a notable remedy to comfort afflicted conſciences. For I appeale to the judgements of all men, whether in this manner of conſolation, be any great comfort to the cõſcience afflicted.

*Chriſt dyed for all men.*
Thou art a man:
Therefore Chriſt dyed for thee.

*The II. Errour.*

*God did foreknow the fall of Adam, but he did not by his eternall decree fore-ordaine the ſame, and therefore that his fall was without the agent permiſſion of God.*

*The Confutation.*

It is falſe. For, I. There is not the leaſt thing in nature, but it commeth to paſſe by the decree and will of God. Mat. 10.30. Wherefore ſuch as affirme, that God did onely foreknow this, or that, they doe either quite overturne the providence of GOD, or at the leaſt, imagine that it is a very idle providence. II. The fact of *Herod* and *Pilate*, in delivering Chriſt, againſt their owne conſciences, to bee crucified, may ſeeme to be as hainous as was *Adams* fall, and yet they are ſaid to have done that, which *the hand of the Lord had fore-ordained to be done.* Act. 4.28. Againe, the fall of *Adam* was two manner of wayes, by Gods active, or rather operative permiſſion. I. In as much as the fall was an action: for in God alone wee live, we moove, and have our being. II. In as much as that this fall was but a bare tryall of his loyaltie to God, whereby God would trie both the power and will of his creature.

*The III. Errour.*

*God by reaſon that he did fore-ſee the diſobedience of ſome, or, that they would contemne the Goſple, did decree their deſtruction and condemnation.*

*The Confutation.*

We utterly deny, that the foreſeeing of the contempt of grace in any, was the firſt and principall cauſe of the decree of reprobation. Reaſons. I. *Paul*, Rom. 1.18. doth derive the common condemnation of the Gentiles from hence, namely; that they *withheld the truth in unrighteouſneſſe*, that is, becauſe they did wittingly extinguiſh that light of nature, by their wicked doings, which they had of the knowledge of God, & would not obey their conſciences inwardly checking them for the ſame. II. If that faith fore-ſeene, be not the cauſe of the decree of election, it cannot bee that the want of faith fore-ſeene, ſhould be the cauſe of the decree of reprobation; but rather, as faith doth, in order of cauſes, follow after election, ſo muſt incredulitie reprobation. For there is the like reaſon or proportion of contraries. III. Many infants depart this life, both being out of the true Church, and before they have any uſe of reaſon: and againe, many there are, which albeit they live long, yet being either ideots and fooles, or borne deafe, they cannot come to the trne uſe of reaſon: in all which it is not credible, that there ſhould be ſuſpected any contempt of the Goſpel, which they could not learne. IV. *Eſau* was hated of God for none other cauſe, but for that it ſo pleaſed him. Rom. 9.18. V. If this opinion ſhould be true, then would it follow, that men ſhould be condemned of nothing elſe but incredulitie, the which is not ſo. Ioh. 3.36. Chriſt ſpeaking of unbeleefe, ſaith not, that for it the wrath of God came upon man, but *remaineth upon him.* And why ſhould we daily aske pardon for our ſinnes, if nothing but incredulitie or unbeleefe condemned us? nay, although that there were never any contempt of the Goſpel, yet that corruption of originall ſinne, were ſufficient enough to condemne men. VI. Alſo that admiration which *Paul* hath, Rom. 9.20. *O man, who art thou, which diſputeſt with God!* doth plainely ſhew that the cauſe of the decree of God in rejecting ſome, is unſearchable: & that it doth not at all depend upon any fore-ſeene contumacy towards the grace of God offered in the Goſpel. For if it were otherwiſe, wee might eaſily give a reaſon of Gods decree. Auguſt. epiſt. 105. ſaith very well. *Who* (ſaith hee) *created the reprobates, but God? and why, but becauſe it pleaſed him? but why pleaſed it him? O man, who art thou that diſputeſt with God?*

Some Divines perceiving that this is an hard ſentence, they goe about to mitigate it in this ſort. *The matter*, ſay they, *or object of predeſtination, is a reaſonable creature, & that not ſimply or abſolutely cõſidered, but partly as it fell, partly as of it ſelfe it was ſubject to fall: and thereupon God preordaining men from everlaſting, conſidered them, not ſimply as he was to make them men, but as they were ſuch men as might fall into ſin, and againe bee redeemed by Chriſt, and after called to the light of the Goſpel. The efficient or firſt motive*

cauſe,

*cauſe, was not any foreknowne cauſe, either this or that, but the meere will of God. For he diſpoſeth all things not of, and by his knowledge, but rather according to the ſame.* But theſe things, albeit they may ſeeme to bee ſubtile deviſes, yet are they not altogether true. Reaſons I. The Potter when he purpoſeth to make ſome veſſell, doth not conſider the clay, and regard in it ſome inherent quality, to make ſuch a veſſell, but he maketh it of ſuch and ſuch a forme, to this or that uſe, even of his alone free-will and pleaſure. II. Rom. 9. 21. *Hath not the potter power to make of the ſame lumpe one veſſell to honour, and another to diſhonor?* In which place we may not underſtand by the name lumpe, all mankind corrupted and falne, and ſo to be redeemed in Chriſt: for then *Paul* would not have ſaid, that God made veſſels of wrath, but rather that he did forſake them after they were made. III. This ſeemeth prepoſterous that God did firſt foreknow mankind created, falne, and redeemed in Chriſt: and that afterward he ordained them ſo foreknown to life or to death. For the end is the firſt thing in the intention of the agent: neither will a very unskilfull worke-man firſt prepare meanes by which he may be helped to doe a thing, before he hath ſet downe in his mind all the ends, both ſuch as are moſt neere, and them that are very far off. Now we know this, that mans creation, and his fall in *Adam*, are but means to execute Gods predeſtination, and therefore are ſubordinate unto it: but the end of Gods decree, is the manifeſtation of his glory, in ſaving ſome, and condemning others. Therefore wee may not once imagine, that God did firſt conſult of the meanes whereby he determined to execute his decree, before he deliberated of the election, and reprobation of man.

*The IV. Errour.*

*Gods calling to the knowledge of the Goſpell, is univerſall, yea, of all men, and every ſingular perſon, without exception.*

*The Confutation.*

This is a very unreaſonable poſition. Reaſons. I. God would not have all men called unto Chriſt, Mat. 16. *Many are called, but few are choſen.* He ſaith not that *all*, but *many* are called. Chriſt in his Diſciples firſt embaſſage, chargeth them that they ſhould not preach to the Gentiles of his comming: and to the Cananitiſh woman he ſaith, Math. 15. 26. *It is not meet to give the childrens bread unto dogges.* Matt. 13. 11. *It is not given to every one to know the myſteries of the kingdome of God*, Ro. 16. 25. *The myſterie of the Goſpel* (whether it be meant of Chriſt, or the calling of the Gentiles) *was kept ſecret from the beginning of the world.* II. There be many millions of men, which have not ſo much as heard of Chriſt. *Act.* 14. 15. *God in times paſt ſuffered all the Gentiles to walke in their owne waies.* III. The greateſt part of the world hath ever bin out of the covenant of grace, Eph. 2. 12. *Yewere, I ſay, at that time without Chriſt, & were aliens frō the Cōmon-wealth of Iſrael, and ſtrangers from the covenants of promiſe, and had no hope, and were without God in the world: but now ye are no more ſtrangers and forreiners, but citizens with the Saints, &c.* verſ. 19

*Obj.* They are ſaid to be [ἀπηλλοτριωμένοι] not ſimply *alienated*, but *abalienated* from God: now how could they be abalienated, except either they or their predeceſſours had bin in the covenant? *Anſw.* The Gentiles are not ſaid to be *abalienated*, from the covenant, but from the common-wealth of Iſrael: becauſe that God had then by certaine lawes, rites, and ceremonies, utterly ſevered, and diſtinguiſhed the people of the Iewes from all other nations.

*Obiect.* This generall calling, is not to bee underſtood ſimply of the miniſtery of the word, but of the wil of God delivered preſently after the fall in his unwritten word: and afterward in his written word: and this all men ought to know, although many, through their owne default, know it not. *Anſwer.* But the Scriptures were committed to the cuſtodie of the Church of God, and every one was not credited with them. Rom. 3, 2. *Vnto the Iewes were of credit committed the Oracles of God.* 1 Tim. 3. 15. *The Church is the pillar & the groūd of truth.* Pſa. 147. 19. *He ſhewed his words unto Iacob, and his ſtatutes & lawes to the houſe of Iſrael.* 20. *He hath not dealt ſo with every nation: therefore they have not knowne his lawes*, Pſa. 76. 1. *The Lord is famous in Iudea, and in Iſrael is his name great.*

*Obiect.* The covenant of Grace was made with *Adam* and *Eve*, and in them all mankinde was received both into the Church, and covenant, and alſo called to the knowledge of God. *Anſw.* I. This reaſon wanteth even common reaſon and ſenſe, to ſay that God giving his promiſe in the daies of *Adam* and *Noah*, did in them call all mankinde that ſhould come after. II. *Adam* before his fall, did indeede receive the grace both for himſelfe, and for others alſo; and in the fall, he loſt it both for himſelfe, and for all others: that after the fall, he received the promiſe for himſelfe alone, and not for the whole world; otherwiſe the firſt *Adam* ſhould not onely have beene a living creature, but a quickning ſpirit, the which is proper to the ſecond *Adam*, 1 *Cor.* 15. 55.

*The concluſion.*

If we ſhould grant this doctrine to be true, then muſt we needs allow of theſe abſurdities in divinitie, which follow. I. That God would have, all, & each ſingular man to be ſaved: and withall he would have ſome ordained to hatred and perdition: or, That in regard of God, all men are elected, and redeemed, but in regard of the event many periſh. II. The guilt of *Adams* ſin muſt not be imputed to any one of his poſterity, becauſe that God, having mercie of all generally in Chriſt, did take into the covenant of reconciliation all mankinde. Now if but the guiltineſſe of *Adams* fall bee taken away, the puniſhment forthwith ceaſeth to be a puniſhment, and corruption it

selfe is by little and little abolished in all men.

## CHAP. LV.

*Of the state and condition of the Reprobates when they are dead.*

THE death of the reprobate, is a separation of the bodie and the soule: of the body, that for a time it may lye dead in the earth: of the soule, that it may feele the torments of hell, even untill the time of the last judgement: at which time the whole man shall be cast into the most terrible and fearefull fire of hell. 1. Pet.3.19. *By the which he also went and preached unto the spirits that are in prison.* Luk.8.2. 2 Pet.2.4 *For if God spared not the Angels that sinned, but cast them downe into hell, and delivered them into chaines of darknesse to be kept unto damnation, &c.*

The reprobates when they die, doe become without sence and astonied like unto a stone: or else they are overwhelmed with a terrible horrour of conscience, and despairing of their salvation, as it were with a gulfe of the sea overturning them. 1 Sam.25.37. *Then in the morning when the wine was gone out of Nabal, his wife told him those words, and his heart died within him, and he was like a stone.* 38. *And about ten daies after the Lord smot Nabal that hee dyed* Matth.27.5. *And when hee had cast downe the silver peeces in the temple, he departed, and went and hanged himselfe.*

## CHAP. LVI.

*Of the condemnation of the Reprobates in the last Judgement.*

IN the last judgement, at the sound of the trumpet, the living being stricken with horrour and feare, shall be changed in a moment, the dead shall rise againe to condemnation: both the living and the dead shall then have immortall bodies, but without glory: and they standing upon the earth at the left hand of Christ the Iudge, shall heare the sentence of condemnation: *Depart from me yee cursed into everlasting fire, which is prepared for the divell and his angels.* Matth.25.41. *And they shall come forth that have done good, unto the resurrection of life: but they that have done evill, unto the resurrection of condemnation.* Ioh.5,29.1 Thess.4. 16. *For the Lord himselfe shall descend from heaven with a shout, and with the voice of the Archangell, and with the trumpet of God: and the dead in Christ shall rise first.* 17. *Then shall we, which live and remaine, bee caught up with them also in the cloudes, to meete the Lord in the ayre: and so shall we be ever with the Lord.*

## CHAP. LVII.

*Of the estate of the Reprobates in hell.*

AFter that the sentence of condemnation is pronounced, then followeth everlasting death: whereof this is the estate.

A I. The reprobates are separated from the presence and glory of God.

II. They are punished with eternall confusion, and most bitter reproches: because all their secret wickednesses and sinnes are revealed. 2 Thess.1.9. *Which shall be punished with everlasting perdition, from the presence of the Lord, and from the glory of his power.* Math.5.8. *Blessed are the pure in heart, for they shall see God.* 1 Ioh.2.28. *And now little children abide in him, that when he shall appeare, we may be bold, and not bee ashamed before him at his comming.*

III. They have fellowship with the divell and his angels, Matth.25.41.

B IV. They are wholly in body and soule tormented with an incredible horrour, and exceeding great anguish, through the sence and feeling of Gods wrath, powred out upon them for ever. Esa.66.2. *And they shall goe forth, & looke upon the carkesses of men, that have transgressed against mee: for their worme shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh.*

Hereupon is the punishment of those that are condemned, called hell-fire, a worme, weeping and gnashing of teeth, utter darkenesse, &c. Rev.21.8. *But the fearefull, and unbeleeving and the abominable, and murtherers, and whoremongers, and sorcerers, and Idolaters, and all lyars, shall have their part in the lake which burneth with fire and brimstone, which is the second death,*

C Mat.13.42. *And shall cast them into a furnace of fire, there shall be weeping and gnashing of teeth.* Esa.66.24.

### *A Corollarie.*

AND this is the full execution of Gods decree of reprobation, whereby appeareth the great justice of God in punishing sinne: from whence also commeth Gods glorie, which he propoundeth to himselfe, as the last and chiefest end in all these things. Therefore let every Christian propound the same end unto himselfe. Rom.9.14. *What shall wee say then? is there unrighteousnesse with God? God forbid.* 15. *For he said to Moses, I will have mercie on him, to whom I will shew mercie: and will have compassion on him, on whom I wil have compassion.*

D 16. *So then, it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie,* 17. *For the Scripture saith unto Pharaoh, For this same purpose have I stirred thee up, that I might shew my power in thee, & that my name might be declared throughout all the earth.* 1 Cor.10.13. *Whether therefore yee eate, or drinke, or whatsoever ye doe, doe all to the glory of God.*

## CHAP. LVIII.

*Of the Application of Predestination.*

THE right applying of Predestination to the persons of men, is very necessary: and it hath two parts. The first, is the judgement of particular predestination, and the second, is the use of it.

The judgement and discerning of a mans

owne

owne predeſtination, is to bee performed by meanes of theſe rules which follow.

I. The Elect alone, and all they that are elect, not onely may be, but alſo in Gods good time, are ſure of Election in Chriſt to eternall life. 1 Cor.2.12. 2 Cor.13.5.

II. They have not this knowledge from the firſt cauſes of Election, but rather from the laſt effects thereof: and they are eſpecially two: The teſtimony of Gods ſpirit, and the works of ſanctification. 2 Pet.1.10. Rom.8.16.

III. If any doubt of this teſtimony, it will appeare unto them, whether it come from the Spirit of God, or their owne carnall preſumption: Firſt, by a full perſwaſion which they ſhall have; for the holy Ghoſt doth not barely ſay it, but perſwadeth ſuch, that they are the children of God, the which the fleſh cannot in any wiſe doe. Secondly, by the manner of perſwaſion: for the holy Ghoſt draweth not reaſons from the works, or worthines of man, but from Gods favour and love: and this kind of perſwaſion is far different from that which Satan uſeth. Thirdly, by the effects of that teſtimony. For if the perſwaſion ariſe from preſumption, it is a dead perſwaſion: but contrarily, it is moſt lively and ſtirring, if it come from the H. Ghoſt. For ſuch as are perſwaded that they are elected, and adopted children of God, they will love God, they will truſt in him, and they will cal upon him with their whole heart.

IV. If the teſtimony of Gods ſpirit be not ſo powerfull in the elect, then may they judge of their election, by that other effect of the holy Ghoſt; namely, Sanctification, like as we uſe to judge by heate that there is fire, when we cannot ſee the flame it ſelfe.

V. And of all the effects of Sanctification, theſe are moſt notable. I. To feele our wants, and in the bitterneſſe of heart to bewaile the offence of God in every ſinne. II. To ſtrive againſt the fleſh, that is, to reſiſt, and to hate the ungodly motions thereof, and with griefe to think them burthenous and troubleſome. III. To deſire earneſtly and vehemently the grace of God, and merit of Chriſt to obtaine eternall life. IV. When it is obtained, to account it a moſt precious jewell. Phil.3.8. V. To love the Miniſter of Gods Word, in that he is a miniſter; and a Chriſtian, in that he is a Chriſtian: and for that cauſe, if need require, to be ready to ſpend our blood with them. Matth.10.42. 1 Ioh.3.16. VI. To call upon God earneſtly, and with teares. VII. To deſire and love Chriſts comming and the day of judgement, that an end may bee made of the dayes of ſinne. VIII. To flye all occaſions of ſinne, and ſeriouſly to endeavour to come to newneſſe of life. IX. To preſever in theſe things to the laſt gaſpe of life. *Luther* hath a good ſentence for this purpoſe, *He that will ſerve God, muſt*, ſaith he, *beleeve that which cannot be ſeen, hope for that which is deferred, and love God when he ſheweth himſelfe an enemy, and thus remaine to the end.*

VI. Now, if ſo be all the effects of the ſpirit are very feeble in the godly, they muſt know this, that God tryeth them, yet ſo as they muſt not therewith be diſmayed, becauſe it is moſt ſure, that if they have faith, but as much as a graine of muſtard ſeed, and be as weake as a young infant is, it is ſufficient to engraffe them into Chriſt, & therfore they muſt not doubt of their electiō, becauſe they ſee their faith feeble & the effects of the H. Ghoſt faint within thē.

VII. Neither muſt he, that as yet hath not felt in his heart any of thoſe effects, preſently conclude that he is a Reprobate: but let him rather uſe the word of God, & the ſacraments, that he may have an inward ſenſe of the power of Chriſt, drawing him unto him, & an aſſurāce of his redemption by Chriſts death & paſſion.

VIII. No man may peremptorily ſet downe, that himſelfe, or any other is a Reprobate. For God doth oftentimes prefer thoſe which did ſeeme to be moſt of all eſtranged from his favour, to be in his kingdome above thoſe, who in mans judgement were the children of the Kingdome. Hence it is that Chriſt ſaith, Mat. 21.31. *The Publicans and harlots go before you:* and Matth, 20.6. *Many an one is called at the eleventh houre*, as appeareth by that notable example of the theefe upon the croſſe.

The uſes, which may be made of this doctrine of predeſtination, are very many. Firſt, for our inſtruction, we are taught theſe things.

I. That there is neither any juſtification by workes, nor any workes of ours that are meritorious. For election is by the free grace of God: and therefore in like ſort is juſtification. For, as I have ſaid before, the cauſe of the cauſe, is the cauſe of the thing cauſed. And for this reaſon, in the worke of ſalvation, grace doth wholly challenge al to it ſelfe. *At this time there is a remnant through the election of grace. Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given to us, through Chriſt Ieſus, before the world was: unto you it is given for Chriſt, that not onely ye ſhould beleeve in him, but alſo ſuffer for his ſake. We are juſtified freely by grace. Not by the works of righteouſneſſe which we had done, but according to his mercy he ſaved us. I will cauſe you to walke in my ſtatutes. The gift of God is eternall life.* Rom.11.5. 2 Tim.1.9. Phil.1.29. Rom.3.24. Tit.3.5. Eze.36.27. Rom.6.23.

II. That Aſtrology, teaching, by the caſting of Nativities, what men will be, is ridiculous, and impious: becauſe it determineth, that ſuch ſhall be very like in life, & converſation, whom God in his predeſtination hath made unlike. *Iacob* and *Eſau*, borne of the ſame parents, and almoſt in the ſame moment of time, (for *Iacob* Gen.25.26. held *Eſau* by the heele as he was borne) were of moſt unlike diſpoſitions, & had divers events. The like may we ſee in all twins, and others, which are borne at the ſame time.

III. That God is moſt wiſe; omnipotent, juſt, and mercifull. Rom 11.33. *O the wonderfull riches, both of the wiſedome and knowledge of God how unſearchable are his judgements, & his waies paſt finding out!* Eph.1.5. *Who hath predeſtinate*

*us, to be adopted through Ieſus Chriſt unto himſelfe, according to the good pleaſure of his will.*

Secondly, being the ſervants of Chriſt we are admoniſhed.

I. To fight againſt al doubting and diffidence of our ſalvation, becauſe it neither dependeth upon workes, nor faith, but upon Gods decree which is immutable. *Rejoyce that your names are written in the booke of life. Who ſhall lay any thing to the charge of Gods choſen? it is God that juſtifieth, who ſhall condemne?* This teacheth, that the anker of hope muſt bee fixed in that truth and ſtability of the immutable good pleaſure of God: ſo that albeit our faith be ſo toſſed, as that it is in danger of ſhipwrack, nevertheleſſe it muſt never ſinke to the bottome, but even in the midſt of danger take hold upon repentance as on a board, and ſo recover it ſelfe.

Mat.21.24. Luk.10.20. Rom.8.3. 2 Tim.2.19.

II. To humble our ſoules under the mighty hand of God: for wee are as clay in the hand of the potter. Rom.11.20. *They through infidelity are broken off, but thou ſtandeſt through faith. Be not high minded, but feare.*

III. To give all glory to God. 2 Theſſ.2.13. *We ought to give thanks alway to God for you brethren, beloved of the Lord, becauſe that God hath from the beginning choſen you to ſalvation.*

IV. To beare croſſes patiently. Rom.8.29. *Thoſe which he knew before, he hath alſo predeſtinate, to be made like to the image of his ſon.* This likeneſſe to Chriſt, is the bearing afflictions. Phil.3.10. *That I may know him, and the vertue of his reſurrection, and the fellowſhip of his afflictions, to be made conformable to his death.*

V. To doe good workes. Eph.2.10 *We are his workemanſhip created in Chriſt Ieſus to doe good workes, which God hath ordained, that wee ſhould walke in them.*

Thus much concerning Theology.

## *AN EXCELLENT TREATISE*

of comforting ſuch, as are troubled about their Predeſtination:

*Taken out of the ſecond anſwer of Mr. Beza, to* D. *Andreas*, in the act of their Colloquy at *Mompelgart*, &c.

*VNleſſe* (ſaith D. *Andreas*) *regeneration be alwaies united to baptiſme, and remaines in ſuch as are baptized, how ſhould the troubled conſciẽces of thoſe be eaſed & comforted, who becauſe they feele not in thẽſelves any good motiõs of Gods holy ſpirit, find none other refuge, but the Word & Sacraments, eſpecially the Sacrament of baptiſme? Now this remedy would be of ſmall force, except it be oppoſed againſt thoſe imaginations, which the divell caſteth into a troubled heart; yea except it taught ſuch, that God is greater then our hart, who in baptiſme hath not onely offered us the adoption of ſons, but hath indeed beſtowed the ſame upon us: as it is ſaid by Chriſt*, Mar.16.16. He that beleeveth, and is baptized, ſhall be ſaved. *And by Paul*, Gal.3.27. Yee which are baptized, have put on Chriſt. *David being armed with the like comfort from his circumciſion, feared not to joyne battell with the Giant Goliah: & if this were not ſo it muſt needs follow, that baptiſme were nothing els but an idle ceremony, & alſo the perſons of the trinity would be thought liers. Wherfore thoſe afflicted men, when Satan aſſaulteth them, muſt reſiſt him with theſe words: depart from me Satan, thou haſt neither part nor portion in the inheritance of my ſoule, becauſe I am baptized in the name of the holy Trinity, and ſo am I truly made the ſon of God by adoption.* And theſe are the ſtrong weapons, which ſo many times; and in ſo many words, have been objected againſt me by D. *Andreas*, and wherby he hath gotten the victory: but becauſe this his reaſon is ſomewhat intricate, I wil explaine it after this ſort. Firſt, for the place of Scripture which he alleadgeth, namely that *God is greater then our hearts*. 1 Ioh.3.20. It is ſo far from comforting an afflicted conſcience that it will rather drive him to deſpaire. Neither doth Ioh.1. Epiſt.3.20. make mention of it, to eaſe ſuch as are in deſpaire, ſhewing unto them by that ſentence, the greatneſſe of Gods mercies; but rather that he might thereby even bruiſe in pieces the hearts of proud perſons, when they conſider the greatneſſe of Gods majeſty. And for the other place, when as a man doubteth of his ſalvation, and feeleth no teſtimonies of faith in himſelfe, (for ſuch an one we heare ſpeake of) what comfort, thinke you can he have in theſe words: Mar.16.16. *He that beleeveth, and is baptized, ſhall be ſaved?* For he would rather reaſon contrarily thus. I indeed am baptized, yet for all that I beleeve not, and therefore my baptiſme is not availeable, I muſt needs be condemned. For the ſaying of *Aug.* in his treatiſe upon Ioh.6. is very true, who ſpeaking of *Simon Magus*, ſaith, *What good did it to him to bee baptized? Brag not therefore*, ſaith he, *that thou art baptized, as though that were ſufficient for thee, to inherit the Kingdome of Heaven.* As for the place of *Paul*, Gal.3.12. I ſhewed plainely before, how D. *Andreas* did violently wreſt it to his purpoſe.

Neither are his reaſons taken from the abſurdity that would follow, of more force then the former, albeit hee maketh them eſpecial pillars to underprop the truth of his cauſe: For, I pray you, is God, of leſſe truth, becauſe his truth is neglected and derided of them that contemne it? Is the ceremony of Baptiſme therfore in vaine, becauſe ſome refuſe the grace offered in Baptiſme: others (if wee may beleeve D. *And.*) reject that grace whẽ they have received it? What? Is not the Goſpel therefore the power of God to ſalvation, becauſe it is to ſuch as beleeve not, the ſavour of death to eternall death? May not the Supper of the Lord, be a pledge of Gods covenant, becauſe ſo many abuſe theſe holy ſignes, or (as D. *Andreas* is of opinion) the very body and blood of our Saviour Chriſt? And that I may reaſon from that which is true in the experience of every child: can the Sunne be ſaid to be without light, becauſe they which are blind, and aſleepe, have no benefit by the light thereof, neither ſuch as ſhut their eies ſo cloſe that they will not enjoy the comfort of the light? But

amongſt

amongſt all, this one is moſt childiſh, that Dr. *Andreas* wil make this his principal argument, namely, that in vaine did men, thus tempted, flie at all unto Baptiſme, unleſſe we conclude with him, that all ſuch as are baptized, are in Baptiſme adopted the ſons of God. For firſt, if this were a good conſequent from baptiſme, it were in vaine, for ſuch an afflicted conſcience, to gather unto himſelf a teſtimony from the word of God, and the other Sacrament of the Lords Supper, unleſſe we make all thoſe to be in like ſort regenerate and adopted, unto whom the word of God is preached, and the Lords Supper adminiſtred, either of which for Dr. *Andreas* to affirme, is a bold untruth.

But to omit this, what if we grant this which Dr. *Andreas* requireth concerning Baptiſme? may not for all that, any, that is ſo tempted, by Satans policy, refell this great comforter, by his owne argument? after this ſort. I will grant Dr. *Andreas* your queſtion: ſuppoſe I have bin baptized and adopted the ſonne of God, yet ſeeing you teach, that the grace of God is not ſo ſure, but that I may fall from the ſame, as indeed I feele that I have grievouſly falne, what do you now elſe but lift me up with one hand to heaven, and with the other caſt mee downe into hell? What meane you therefore to teach me thoſe things which are ſo far from eaſing mee, as that contrarily, they doe more and more lay out unto me mine abominable and ungratefull heart? See now what ſure conſolation, conſciences grievouſly afflicted may reape by this doctrine of their comforter Dr. *Andreas*.

Now if any be deſirous to know, what ſpirituall comfort is moſt meete to bee miniſtred unto conſciences ſo troubled, I wil ſhew them that which is grounded upon a ſure foundation, and which I my ſelfe have often found to be true in mine own experience: the which alſo I purpoſe to handle more largely, for the benefit of the Chriſtian reader. Firſt therefore we teach, contrarily to that which D. *Andreas* doth moſt falſely object againſt us, that the eternall decree, or, as *Paul* ſpeaketh, the purpoſe of God, muſt not be ſought in the bottomleſſe counſell of God, but rather in the manifeſtation of it, namely, in his vocation, by the Word and Sacraments. This I ſpeake of ſuch as are of yeeres of diſcretion, as they muſt needs be, whom we ſeeke to comfort in this place.

Now becauſe that externall vocation, is not proper onely to the elect. Mat. 22. 14. (*for many are called, but few are choſen*) but ſuch a vocation as is effectuall, that is, whereby the underſtanding is not onely inlightned with the ſaving knowledge of God, but in the will alſo there is created a true, though not a perfect hatred of ſinne, from whence ariſeth an abhorring of ſinne, and love of that which is good, or rather a deſire to will, and doe that which is right. Therefore when we ſee one thus dangerouſly tempted, wee apply unto his afflicted conſcience, that true Nepenthes, and comfortable and reſtorative medicine, which is taken from Gods effectuall vocation, as it were out of an Apothecaries boxe.

If therefore I have to do with ſuch an one, who either was never called by the preaching of the Goſpel, or if he were called, yet ſeemeth both to himſelfe and others, never to have regarded him that called; and hence concludeth that hee is not in the number of them, whom God hath purpoſed to take pity upon: I forthwith tell him, that Satan plaieth the Sophiſter in teaching him thus to conclude: for this his reaſon is as untrue, as if a man looking at midnight, and ſeeing that the Sun is not then riſen, ſhould therefore affirme, that it would never riſe. And this is that which when I objected to D. *Andreas* p. 482. he very boldly corrupting my meaning, printed this as mine aſſertion, *Say unto a man that is afflicted, the Sunne is riſen, although as yet it be not riſen.* But I teach not lies, howſoever this depravation of my words came from D. *Andreas* printers, or himſelfe. And whereas D. *Andreas* excepted, that this conſolation were to no purpoſe, becauſe he that was afflicted might doubt whether this Sunne would ever riſe or not: I anſwered to him, that which the printers have quite left out, and which I will therefore now more fully repeate. I was wont therefore to tell the partie thus troubled, after he had forſaken his falſe and divelliſh poſition: that although an externall vocation were not of force enough to appeaſe an afflicted conſcience, yet it was of ſufficient force and efficacy againſt the divell. For I tell him that they which never had externall nor internall calling, they (if we regard an ordinary calling) muſt needs periſh: but whoſoever is once called, he hath ſet as it were his foot into the firſt entry into the kingdome of heaven: and unleſſe it be by his owne default, hee ſhall come afterwards into the courts of God, and ſo by degrees into his Majeſties pallace. And for the confirmation of this, I uſe divers wayes. For why, ſay I, doubteſt thou of his good will towards thee, who in mercy hath ſent me a miniſter to call thee unto him? thou haſt no cauſe, unleſſe thou alleadge the number of thy ſinnes. If this be all, why oppoſe the infinite greatneſſe of Gods mercy againſt thy ſinnes, who hath ſent mee to bring thee unto him. The Lord vouchſafeth to bring thee into the way of the elect, why art thou a ſtumbling block unto thy ſelf? & refuſeſt to follow him? if thou feeleſt not as yet inwardly thy ſelfe to be ſtirred forward, pray that thou maiſt know this for a moſt ſure truth, that this deſire in thee is a pledge of Gods fatherly good wil towards thee. He neither can, nor wil be wanting to this which he hath ſtirred up in thee. After theſe exhortations, I ſhew him how ſome are called at the eleventh houre, how the Gentiles after many 1000. yeers were called to be Gods people, how the thiefe was ſaved upon the croſſe: theſe and other remedies I uſed, whereof, I never remember, that it repented mee.

But if I deale with ſuch as have before obeied

the Lords calling, and either by reaſon of ſome grievous ſinne, into which they have falne, or becauſe they have abſented themſelves from the Church of God, or in that they, refuſing publike and private admonitions, have beene offenſive to the Church, or, which in mine experience hath befalne many very good and godly perſons, whileſt they ſatisfied not themſelves, they are ſo altogether buſily converſant in reprehending and judging themſelves, that they for a while forget the mercy of God: with theſe, to omit ſuch as for ſome naturall infirmities, are, if they procure not ſpeedy helpe of ſome expert Phyſition, moſt dangerouſly tempted: with theſe, I ſay, I uſe this order:

First, I deſire that they intimate unto me, that which eſpecially grieveth them: & as I underſtand both the thing, and meaſure thereof by them, I take eſpeciall care of this, that they being already overmuch caſt downe, that I then, by the ſevere denunciation of the law, doe not quite overturne them: yet ſo, as that I doe not altogether withdraw them, either from condemning their former ſins, or the meditatiõ of Gods judgement: And ſo, as much as I can, temper the words of conſolation, as that I nothing cloake Gods anger againſt them for their ſins.

After I have thus prepared them, I then demand, whether they have bin ever in this caſe or no? nay (ſay they, for the moſt part) the time was, when in great joy & peace of cõſcience, I ſerv'd the Lord; thẽ was I an happy perſon, ful of faith, ful of hope: but now wretch that I am have loſt my firſt love, & there is nothing vexeth me more, thẽ to remẽber thoſe times paſt. But, ſay I, whether conſideration is more grievous unto thee, the apprehenſion of Gods judgements, or the diſlike of thy ſelf that thou ſhouldſt offend ſo gracious & loving a father? Both, ſay they, but eſpecially the latter. Therefore, ſay I, ſin alſo diſpleaſeth thee in that it is ſin, namely, becauſe it is evill, and God who is goodnes it ſelfe, is offended with it? It is even as you told us, ſay they, and I am now aſhamed that ſo vile and wicked a wretch as my ſelfe, ſhould come before ſo gracious and mercifull a father. Then I tell them, that no man is offended, but rather is glad, when he can iniury one whom he hateth: this they grant, & withall ſay, God forbid, that albeit the Lord hate me, I in like ſort ſhould hate him, unto whom, if it were poſſible, I would be reconciled againe. Then I adde this: Be of good comfort, my deare brother, you are in good caſe. For who can love God, eſpecially whẽ he is wounded by him? who can bewaile the loſſe of his friendſhip? who can deſire to come againe into his favour, but he, whom God ſtill loveth, although for a time he be angry with him? except peradventure you have not learned thus much, that the knowledge of our ſalvation commeth not from fleſh and blood, but from God himſelf, who firſt vouchſafed to inſtruct us, and from Chriſt Ieſus, manifeſting the Father unto us: And that it is Gods bleſſing, that we do love God, who loved us firſt, when we were his enemies. You have therfore, my good brother, juſt cauſe, why you ſhould be greatly diſpleaſed with many things paſt, but there is no cauſe why you ſhould deſpaire. Briefly, you have inwardly, and, as it were, dwelling with you, evident teſtimonies of your future reconciliation with God: eſpecially, if you ceaſe not to pray unto him earneſtly, who hath laid the *foundation of repentance in you, to wit, a diſlike of ſinne, and a deſire to be reconciled unto him.* The ſheepe which wandered out of the fold, ceaſed not to be a ſheepe, albeit it went aſtray for a time: you now are that ſheepe, to whom that faithfull Shepheard of all thoſe ſheepe, which the Father hath committed to him, leaving thoſe ninetie and nine, doth not ſo much by my miniſtery, declare that he ſeeketh you, as having already ſought you, though you not ſeeking him, hath indeed found you. Math. 7. 7. *Knocke* (ſaith he) *and it ſhall be opened unto you.* And have you now forgotten thoſe promiſes, which were ſo often made to them that repent? and alſo, which they had experience of, who in the ſight of the world were in a deſperate caſe? But I, ſaith he againe, feele no ſenſe of faith, or hope: but I feele all the contrary. Nay, ſay I, you deceive your ſelfe, as I told you before. For it is the Comforter alone, which teacheth you to hate ſinne, not ſo much for the puniſhment, as becauſe it is evill and diſliketh God, albeit he ſheweth not himſelfe ſo fully at the firſt: becauſe you had ſo many waies grievouſly offended him: as that he ſeemeth for a while quite to forſake you. And, that you have not quite loſt him, but that he is yet in ſome ſecret corner of your ſoule, from whence at your inſtant prayers he will ſhew himſelf unto you, this will plainly declare unto you, which I now admoniſh you of the ſecond time. But let us grant as much as you can ſay: yet ſure it is, that your faith was not dead, but only poſſeſſed with a ſpirituall lethargy. You lived in the wombe of your mother, and there were ignorant of your life. A drunken man, although he loſe for a time the uſe of reaſon, and alſo of his limmes, yet he never loſeth reaſon it ſelfe. You would thinke that in winter the trees were dead, but they ſpring againe in the ſummer ſeaſon. At night the Sunne ſetteth, but in the next morning it riſeth againe. And how often ſee wee by experience, that hee which at one time tooke the foyle in a combate, at another did win the prize? And know this, that in a ſpirituall combate of the fleſh with the ſpirit, the like we may ſee in many, partly by reaſon of the weaknes of our nature, partly through ſloth to reſiſt, and partly for default to beware. To theſe he replyeth (for ſuch temptations are very hardly remooved) I would to God, ſaith he, I could perſwade my ſelfe that theſe promiſes belonged to mee. For my preſent eſtate conſtraineth mee to doubt, whether I am the childe of God, or not.

*Laus Chriſto neſcia finis.*

AN

# AN EXPOSITION OF THE SYMBOLE, OR CREED OF THE APOSTLES:

According to the tenour of the Scripture, and the consent of Orthodoxe Fathers of the CHVRCH.

Reviewed and corrected by WILLIAM PERKINS.

Aug. lib. Quæst. in Mat. cap. 11.

*They are good Catholikes, which are of sound faith and good life.*

LONDON,
Printed by IOHN LEGATT,
1635.

# AN EXPOSITION OF THE SYMBOLE, OR CREED OF THE APOSTLES:

According to the censure of the Scripture, and the consent of Orthodoxe Fathers of the CHURCH.

Reviewed and corrected by WILLIAM PERKINS.

Aug. lib. 9. de Trin. in Mar. capit. 12.
The Apostles Creed is, which they set forth and said is.

LONDON,
Printed by IOHN LEGATT.
1595.

# TO THE RIGHT HONOVRABLE, EDWARD LORD RVSSELL, EARLE OF BEDFORD, GRACE, AND PEACE, &c.

RIGHT Honourable, excellent is the saying of Paul to Titus: To the pure all things are pure: but to the impure and unbeleeving is nothing pure, but even their mindes and consciences are defiled. Tit. 1. 15. *In which words hee determines three questions. The first, whether things ordained and made by God, may become uncleane or no? his answer is, that they may: and his meaning must be conceived with a distinction.* By nature *things ordained of God are not uncleane: for Moses in Genesis saith, that God saw all things which he had made, and they were very good: yet they may become uncleane either by* law, *or by the fault of men.* By law, *as when God forbids us the things which in themselves are good: without whose commandement, they are as pure things not forbidden. Thus, for the time of the old Testament, God forbade the Iewes the use of certaine creatures; not because they were indeed worse then the rest, but because it was his pleasure upon speciall cause to restraine them, that he might put a difference betweene his owne people, and the rest of the world: that he might exercise their obedience, and advertise them of the inward impurity of mind. Now this* legall impuritie *was abolished at the ascension of Christ.* By the fault of men *things are uncleane when they are abused, and not applyed to the ends for which they were ordained. The second question is, to whom things ordained of God are pure? He answers,* to the pure: *that is, to them whose persons stand justified and sanctified before God in Christ in whom they beleeve, who also doe use Gods blessings in holy manner to his glory and the good of men. The third question is, who they are to whom all things are uncleane? His answer is,* to the uncleane: *by whom hee understands all such:* I. *whose persons displease God, because they doe not indeed beleeve in Christ.* II. *Who use not the gifts of God in holy manner, sanctifying them by the word and prayer.* III. *Who abuse them to bad ends, as to ryot, pride, and oppression of men, &c. Now that to such, the use of all the creatures of God is uncleane, it is manifest: because all their actions are sinnes, in that they are not done of faith: and a mans person must first please God in Christ, before his action or worke done can please him. Againe, they use the blessings and creatures of God with evill conscience, because so long as they are forth of Christ, they are but usurpers thereof before God. For in the fall of the first Adam, we lost the title and interest to all good things: and though God permit the use of many of them to wicked men; yet is not the former title recovered but in Christ the second Adam, in whom we are advanced to a better state, then we had by creation.* Acts 15. 10. 1 Tim. 4. 3.

*Hence it followes necessarily, that (to omit all other things) Nobility, though it be a blessing and ordinance of God in it selfe, is but an uncleane thing, if the enioyers thereof be not truly engraffed into Christ, and made bone of his bone, and flesh of his flesh. The blood unstained before men, is stained blood before God by the fall of Adam, if it bee not restored by the blood of Christ the Lambe of God. And hence it followes againe, that Nobilitie must not dwell solitary, but combine her selfe in perpetuall fellowship with heartie love and sincere obedience of pure and sound religion: without the which all pleasant pastimes, all sumptuousnesse of building, all bravery in apparell, all glistering gold, all delicate fare, all delightfull musicke, all reverence done with cap and knee, all earthly pleasures and delights that heart can wish, are but as a vanishing shadow, or like the mirth, that begins with laughing, and ends with woe. A happy thing were it, if this consideration might take place in the hearts of all Noble men: it would make them honour God, that they might bee honoured of God with everlasting honour: and it would make them kisse the Sonne lest he be angry, and they perish in the way.* 1 Sam. 2. 22. 26. Psal. 2. 12.

*I speake not this as though I doubted of your Lordships care in this very point: but my onely meaning is, to put you in minde, that as you have begun to cleave unto Christ with full purpose of heart, so you would continue to doe it still, and doe it more; and withall to manifest the same unto the whole world, by honouring Christ with your owne honour, and by resembling him especially in one thing, in that as he grew in stature and yeeres, he also grew in grace and favour with God and men. And for this very cause (without any further consideration of earthly respects) I further present unto you an Exposition of another part of the Catechisme, namely, the Symbole or Creed of the Apostles: which is indeed the very pith and substance of Christian Religion, taught by the Apostles, embraced by the ancient Fathers, sealed by the blood of Martyrs, used by* [a] *Theodosius the Emperour, as a meanes to end the controversies of his time: and hereupon hath bin called the* [b] rule of faith, *the* [c] key of faith. *And furthermore, I hope that your Lordship will accept the same in good part, the rather because you vouchsafed when you were in* Cambridge, *to be an hearer thereof when it was taught and delivered. Thus craving pardon for my boldnesse, I take my leave, commending your Lordship and yours to the protection of the Almightie.* Anno 1595. Apr. 2. Prov. 3. 9, 10. Luk. 2. 15.

[a] *Socrat. hist. Eccl. l. 5. cap. 10.*
[b] *Aug. de temp. serm. 119.*
[c] *Ambros. serm. 38.*

Your Lordsh. to command,

WILLIAM PERKINS.

# *The Contents of the Booke.*


The Creede.
Faith.
God.
The three Perſons.
The Father.
Gods omnipotencie.
The Creation.
Gods counſell.
The creation of Heaven.
The creation of Angels.
The creation of Man.
Gods providence.
Adams fall, and originall ſinne.
The covenant of grace.
The title, *Ieſus.*
The title, *Chriſt.*
The title, *Sonne.*
The title, *Lord.*
The incarnation of Chriſt.
Chriſts humiliation.
Chriſts paſſion.
Chriſts arrainement.
Chriſts execution.
Chriſts ſacrifice.
Chriſts triumph.
Chriſts buriall.
The deſcenſion of Chriſt.
Chriſts exaltation.
Chriſts reſurrection.
Chriſts aſcention.
Chriſts ſitting at, &c.
Chriſts interceſſion.
Chriſts kingdome.
The laſt judgement.
Of the holy Ghoſt.
The Church.
Predeſtination.
The myſticall vnion.
The communion of Saints.
The forgiveneſſe of ſinnes.
The reſurrection of the body.
Life everlaſting.


In handling of the fore-ſaid points, for orders ſake, is conſidered,

1. The *meaning*, or ſuch *points of doctrine* as are neceſſary to be knowne thereof.
2. The *Duties* to be learned thereby.
3. The *comforts* that Gods people may gather thence.

- The Creed hath two parts.
  - One, of the Actions of faith, which are
    - *To beleeve in a thing*, as in God: and it hath three parts:
      - I. To beleeve God as hee hath revealed himselfe in his word.
      - II. To acknowledge him in particular to be my God.
      - III. To put my confidence in him.
    - *To beleeve a thing*, and this action hath two parts.
      - I. To acknowledge the thing.
      - II. To apply the thing to my selfe: as to beleeve the Church, is, to acknowledge the Church; and that I am a member of it.
  - The second the Object, which is
    - God distinguished into three persons.
      - I. The first is described by
        - I. Name, *Father*.
        - II. Attribute, *Almightie*.
        - III. Worke, *Creatour of heaven and earth*.
      - II. The second is described by his
        - I. Titles, which are foure.
          - I. *Iesus*.
          - II. *Christ*.
          - III. *His Sonne*.
          - IV. *Our Lord*.
        - II. Incarnation, and it hath two parts.
          - *The conception*, where consider
            - the parts.
              - The personall union,
              - The sanctification of that masse or lump, wherof the body of Christ was framed.
            - the cause efficient, *the holy Ghost*.
          - *The birth*, where is mentioned the mother of Christ, described by her
            - Name, *Mary*,
            - qualitie, *a virgin*.
        - III. Estate afterward of
          - Humiliation set downe
            - Generally in these words, *Suffered under, &c.* where is noted the time of his suffering, when *P. Pilate* was president of Iurie.
            - By parts, which are foure.
              - I. *His crucifying*.
              - II. *His death*.
              - III. *His buriall*.
              - IV. *His descending into hell*.
          - Exaltation having 3. parts.
            - I. *His resurrection*.
            - II. *His ascension*.
            - III. *His sitting at his fathers right, &c.* and it is set forth by the
              - Place, *Heaven*.
              - Effect, *his comming to judgement*.
      - III. The third person described by his name, *holy Ghost*, unfolding his office.
    - The Church, described by her
      - Qualities,
        - *Holy*.
        - *Catholike*.
      - Prerogatives which are foure:
        - I. *Communion of Saints*.
        - II. *Forgivenesse of sinnes*.
        - III. *Resurrection of the body*.
        - IV. *Life everlasting*.

# AN EXPOSITION OF THE CREEDE.

## *I beleeve in God, &c.*

NO man juſtly can be offended at this, that I begin to treat of the Doctrine of faith without a Text, though ſome be of minde, that in Catechizing, the Miniſter is to proceed as in the ordinary courſe of Preaching, onely by handling a ſet portion of Scripture: and therefore that the handling of the Creed being no Scripture, is not convenient. Indeed I grant, that other courſe to be commendable: yet I doubt not, but in Catechizing, the Miniſter hath his libertie to follow, or not to follow a certaine text of Scripture, as we doe in the uſuall courſe of preaching. My reaſon is taken from the practiſe of the Primitive Church; whoſe Catechiſme (as the Author of the Epiſtle to the Hebrews ſheweth) was contained in ſix principles or grounds of religion, which were not taken out of any ſet text in the old Teſtament: but rather was a forme of teaching gathered out of the moſt cleare places thereof. Hence I reaſon thus; That which in this point was the uſe and maner of the Primitive Church, is lawfull to be uſed of us now: but in the Primitive Church it was the manner to Catechize without handling any ſet text of Scripture: and therefore the Miniſters of the Goſpel at this time may with like libertie do the ſame: ſo be it they doe confirme the doctrine which they teach with places of Scripture afterward.

Now to come to the Creede, let us begin with the name or title thereof. That which in Engliſh wee call the Apoſtles Creed, in other tongues is called *Symbolum*, that is, a *ſhot* or a *badge*. It is called a *ſhot*, becauſe as in a feaſt or banquet every man payeth his part; which being all gathered, the whole (which is called the *ſhot*) amounteth: and ſo out of the ſeverall writings of the Apoſtles, ariſeth this Creede or briefe confeſſion of faith. It is a *badge*, becauſe as a ſouldier in the field by his badge and livery is knowne of what band hee is, and to what Captaine he doth belong: even ſo by this beleefe a Chriſtian man may be diſtinguiſhed and known from all Iewes, Turks, Atheiſts, and all falſe profeſſours: and for this cauſe it is called a *badge*.

Againe, it is called the Creede of the Apoſtles, not becauſe they were the penners of it, conferring to it beſides the matter [a] the very ſtyle and frame of words, as we have them now ſet downe. Reaſons. I. There are in this Creed certaine words and phraſes, which are not to bee found in the writings of the Apoſtles; and namely theſe: *He deſcended into hell*: the *Catholike Church*. The latter whereof, no doubt, [b] firſt began to be in uſe, when after the Apoſtles dayes the Church was diſperſed into all quarters of the earth. II. If both matter and words had beene from the Apoſtles, why is not the Creed Canonicall Scripture, as well as any other writings? III. The Apoſtles had a ſummary collection of the points of Chriſtian Religion which they taught, and alſo delivered to others to teach by; conſiſting of two heads, *faith* and *love*: as may appeare by *Pauls* exhortation to *Timothy*, wiſhing him *to keepe the patterne of wholeſome words: which he had heard of him, in faith and love, which is in Chriſt Ieſus*. Now the Creed conſiſts not of two heads, but of one, namely of faith onely, and not of love alſo. Wherfore I rather thinke, that it is called the Apoſtles Creed, becauſe it doth ſummarily containe the chiefe and principall points of religion, handled and propounded in the doctrine of the Apoſtles: and becauſe the points of the Creed are conformable and agreeable to their doctrine and writings.

And thus much of the title. Now let us heare what the Creed is. It is a ſumme of things to bee beleeved concerning GOD and concerning the Church, gathered foorth of the Scriptures. For the opening of this deſcription: firſt I ſay, it is a ſum of things to be beleeved, or an abridgement. It hath bin the practiſe of teachers both in the new and old teſtament, to abridge and contract ſummarily the religion of their time. This the Prophets uſed. For when they had made their ſermons to the people, they did abridge them and penned them briefely: ſetting them in ſome open places, that all the people might read the ſame. So the Lord bade *Habakuk to write the viſion which he ſaw, and to make it plaine upon tables, that he may runne that readeth it*. And in the new Teſtament, the Apoſtles did abridge thoſe doctrines, which otherwiſe they did handle at large, as may appeare in the place of *Timothy*

[a] *Ruffin. in expoſ. Smyb. & Hieron. ad Pam.*

[b] *Pacianus epiſt. 1. ad Symp.*

2 Tim. 1. 13.

Hab. 3. 2.

2 Tim. 1. 13.

aforenamed. Now the reaſon why both in the old and new Teſtament the doctrine of religion was abridged, is that the underſtanding of the ſimple, as alſo their memories might bee hereby helped, and they better inabled to judge of the truth, and to diſcerne the ſame from falſhood. And for this end the Apoſtles Creed being a ſummary collection of things to bee beleeved, was gathered briefely out of the Word of God [d] for helping of the memory and underſtanding of men. I adde that this Creede is concerning God and the Church. For in theſe two points conſiſteth the whole ſumme thereof. Laſtly, I ſay, that it is gathered forth of the Scripture, to make a difference betweene it and other writings, and to ſhew the authority of it; which I will further declare on this manner.

[d] *Aug. ſerm. 119. de temp. Caſſian. l. 6. de inc. dom.*

There bee two kindes of writings in which the doctrine of the Church is handled, and they are either *Divine* or *Eccleſiaſticall*. Divine, are the bookes of the old and new Teſtament, penned either by Prophets or Apoſtles. And theſe are not onely the pure *word of God*, but alſo the *Scripture of God*: becauſe not only the matter of them; but the whole diſpoſition thereof, with the ſtyle and the phraſe was ſet downe by the immediate inſpiration of the holy Ghoſt. And the authority of theſe books is *divine*, that is, abſolute and ſoveraigne: and they are of ſufficient credit in and by themſelves, needing not the teſtimony of any creature; not ſubject to the cenſure either of men or Angels; binding the conſciences of all men at all times, and being the onely foundation of our faith, and the rule and canon of all truth.

*Eccleſiaſticall* writings are all other ordinary writings of the Church conſenting with Scriptures. Theſe may bee called the *Word* or *Truth of God*, ſo farre forth as their matter or ſubſtance is conſenting with the written Word of God: but they cannot be called the Scripture of God, becauſe the ſtyle and phraſe of them was ſet downe according to the pleaſure of man, and therefore they are in ſuch ſort the Word of God, as that alſo they are the word of men. And their authority in defining of truth and falſhood in matters of religion is, not ſoveraigne, but ſubordinate to the former: and it doth not ſtand in the authority and pleaſure of men and Councels, but in the conſent which they have with the Scriptures.

*Eccleſiaſticall* writings are either generall, particular, or proper. *Generall*, are the Creedes and confeſſions of the Church diſperſed over the whole world, and among the reſt the *Creed of the Apoſtles*, made either by the Apoſtles themſelves, or by their hearers and diſciples, Apoſtolicall men, delivered to the Church, and conveyed from hand to hand, to our times. *Particular* writings, are the confeſſions of *particular* Churches: *proper* writings, are the bookes and confeſſions of private men. Now between theſe, we muſt make difference.

A For the generall Creede of the Apoſtles, (other univerſall Creedes in this caſe not excepted) though it bee of leſſe authority then Scripture; yet hath it more authority then the particular and private writings of Churches and men. For it hath beene received and approoved by univerſall conſent of the Catholike Church in all ages, and ſo were never theſe: in it the meaning and doctrine cannot bee changed by the authority of the whole Catholike Church: and if either the order of the doctrine, or the words whereby it is expreſſed, ſhould upon ſome occaſion be changed, a particular Church of any countrey cannot doe it, without Catholike conſent of the whole Church: yet particular writings and confeſſions made by ſome ſpeciall Churches, may be altered in the words, and in the points of doctrine by the ſame Churches, without offence to the Catholike Church. Laſtly, it is received as a rule of faith among all Churches, to try doctrines and interpretations of Scriptures by, not becauſe it is a rule of it ſelfe, for that the Scripture is alone; but becauſe it borroweth his authority from Scripture with which it agreeth. And this honour no other writings of men can have.

B Heere ſome may demand the number of Creeds. *Anſ.* I ſay but one Creede, as there is but one Faith: and if it be alleadged, that we have many Creedes, as beſides this of the Apoſtles, the Nicene Creede, and *Athanaſius* C Creede, &c. I anſwer, the ſeverall Creedes and confeſſions of Churches, containe not ſeverall faiths and religions, but one and the ſame: and this, called the Apoſtles Creede, is moſt ancient, and principall: all the reſt are no new Creedes in ſubſtance, but in ſome points penned more largely for the expoſition of it, that men might better avoide the hereſies of their times.

Further, it may bee demanded, in what forme this Creede was penned? *Anſ.* In the forme of an anſwer to a queſtion. The reaſon is this. In the Primitive Church, when any man was turned from Gentiliſme to the Faith of Chriſt, and was to be baptized, this [a] queſtion was asked him. What beleeveſt thou? D then he anſwered according to the forme of the Creede, *I beleeve in God, &c.* And this manner of queſtioning was uſed even from the time of Apoſtles. When the Eunuch was converted by *Philip*, hee ſaid, What doth let mee to bee baptized? *Philip* ſaid, *If thou doeſt beleeve with all thine heart, thou mayeſt.* Then he anſwered, *I beleeve that Ieſus Chriſt is the Son of God.* By this it appeares, that although all men, for the moſt part among us can ſay this Creed, yet not one of a thouſand can tell the ancient and firſt uſe of it: for commonly at this day of the ſimpler ſort it is ſaid for a prayer, being indeed no prayer: and when it is uſed ſo, men make it no better then a charme.

[a] *Cyrill. catec. 1. Myſtag. Tert. de reſurrect. Origen. hom. 5. in Num. Act. 8. 37.*

Before wee come to handle the particular points of the Creed it is very requiſite that we

ſhould

should make an entrance thereto by describing the nature, properties, and kinds of faith, the confession and ground whereof is set forth in the Creed. *Faith therefore is a gift of God, whereby we give assent or credence to Gods word.* For there is a necessary relation betweene faith and Gods word. The common propertie of faith, is noted by the author to the Hebrewes, when he saith, *Faith is the ground of things hoped for*: and, *the demonstration of things that are not seene*: For all this may be understood, not onely of justifying faith, but also of temporary faith, and the faith of miracles. Where faith is said to bee a *ground*, the meaning is, that though there are many things promised by God, which men doe not presently enjoy, but onely hope for; because as yet they are not: yet faith doth after a sort give subsisting or being unto them. Secondly, it is an *evidence* or *demonstration*, &c. that is, by beleeving a man doth make a thing as it were visible, being otherwise invisible and absent.

Faith defcribed generally.

Heb. 11. 1.

Faith is of two sorts: either common faith, or the faith of the elect: as *Paul* saith, hee is an Apostle according *to the faith of Gods elect*: which is also called *faith without hypocrisie*. The common faith is that which both the Elect, and reprobate have, and it is three-fold. The first is *hystoricall faith*, which is, when a man doth beleeve the outward letter and history of the word. It hath two parts, knowledge of Gods word, and assent unto the same knowledge: and it is to be found in the divell and his angels. So Saint *Iames* saith, *the divels beleeve, and tremble*. Some will say, what a faith have they? *Answ.* Such as whereby they understand both the Law and the Gospel; besides, they give assent to it to be true: and they doe more yet, in that they tremble and feare. And many a man hath not so much. For amongst us, there is many a one which hath no knowledge of God at all, more then he hath learned by the common talke of the world: as namely, that there is a God, and that he is mercifull, &c. and yet this man will say, that he beleeveth with all his heart: but without knowledge it cannot be that any should truely beleeve, and therefore hee deceiveth himselfe. *Quest.* But whence have the divels hystoricall faith? were they illuminated by the light of the spirit? *Answ.* No: but when the Gospel was preached, they did acknowledge it, and beleeved it to be true, and that by the vertue of the reliques of Gods image, which remained in them since their fall. And therefore this their faith doth not arise from any speciall illumination by his spirit, but they attaine to it even by the very light of nature, which was left in them from the beginning.

Tit. 1. 1.
1 Tim. 1. 5.

Iam. 2. 19.

The second kind of faith, is *Temporary faith*, so called, because it lasteth but for a time and season, and commonly not to the end of a mans life. This kinde of faith is noted unto us in the parable of the seed, that fell in the stonie ground. And there be two differences or kinds of this faith. The first kinde of temporary faith, hath in it three degrees. The first, is to know the word of God, and particularly the Gospell. The second, to give an assent unto it. The third, to professe it, but to goe no further: and all this may bee done without any love to the word. This faith hath one degree more then historicall faith. Examples of it we have in *Simon Magus*, *Act.* 8, 13. who is said to beleeve, because he held the doctrine of the Apostle to bee true; and withall professed the same: and in the devils also, who in some sort confessed, that Christ was the Sonne of the most highest, and yet looked for no salvation by him. *Mark.* 5. 7. *Act.* 19. 15. And this is the common faith that abounds in this land. Men say they beleeve as the Prince beleeveth, and if religion change, they will change. For by reason of the authority of Princes lawes, they are made to learne some little knowledge of the word: they beleeve it to bee good, and they professe it: and thus for the space of thirty or forty yeeres men heare the word preached, and receive the Sacraments, beeing for all this as voide of Grace as ever they were at the first day: and the reason is, because they doe barely professe it, without either liking or love of the same. The second kinde of temporary faith, hath in it five degrees. For by it, first a man knowes the word. Secondly, hee assenteth unto it. Thirdly, hee professeth it. Fourthly, he rejoyceth inwardly in it. Fiftly, he bringeth forth some kinde of fruit: and yet for all this hath no more in him but a faith that will faile in the end: because hee wanteth the effectuall application of the promise of the Gospel, & is without all manner of sound conversation. This faith is like Corne on the house top, which groweth for a while, but when heat of Summer commeth, it withereth. And this is also set forth unto us in the Parable of the Seed, which fell in stony ground, which is hasty in springing up: but because of the stones, which will not suffer it to take deepe roote, it withereth. And this is a very common faith in the Church of God: by which, many rejoyce in the preaching of the Word, and for a time bring forth some fruits accordingly, with shew of great forwardnes; yet afterwards shake off Religion and all. But (some will say) how can this bee a temporarie faith, seeing it hath such fruites? *Ans.* Such a kinde of faith is temporarie because it is grounded on temporarie causes which are three. 1. A desire to get knowledge of some strange points of religion. For many a man doth labour for the five former degrees of temporarie faith, onely because hee desires to get more knowledge in Scripture then other men have. The second cause, is a desire of praise among men, which is of that force, that it will make a man put on a shew of all the graces which God bestoweth upon his owne children, though otherwise he want them: and to goe very farre in religion; which appeareth thus. Some there are which

Luke 8. 13.

seeme

ſeeme very bitterly to weepe for the ſinnes of other men, and yet have neither ſorrow nor touch of conſcience for their owne: and the cauſe hereof is nothing elſe but pride. For he that ſheds teares for another mans ſinnes, ſhould much more weepe for his owne, if he had grace. Againe, a man for his owne ſinnes will pray very ſlackly and dully, when hee prayeth privately: and yet when hee is in the company of others, hee prayes very fervently and earneſtly. From whence is this difference? ſurely often it ſpringeth from the pride of heart, and from a deſire of praiſe among men. The third cauſe of temporary faith, is profit, commodity, the getting of wealth and riches: which are common occaſions to moove to chooſe or refuſe religion, as the time ſerveth: but ſuch a kinde of beleevers imbrace not the Goſpel becauſe it is the Goſpel, that is, the glad tidings of ſalvation; but becauſe it brings wealth, peace, and libertie with it. And theſe are the three cauſes of temporary faith.

The third kinde of faith, is the faith of Miracles: when a man grounding himſelfe on ſome ſpeciall promiſe or revelation from God, doth beleeve, that ſome ſtrange and extraordinary thing, which he hath deſired or foretold, ſhall come to paſſe by the worke of God. This muſt be diſtinguiſhed from hiſtoricall and temporary faith. For *Simon Magus* having both theſe kinds of faith, wanted this faith of miracles, and therefore would have bought the ſame of the Apoſtles for money. Yet we muſt know, that this faith of miracles may be in hypocrites, as it was in *Iudas*, and at the laſt judgement it ſhall be found to have beene in the wicked and reprobate; which ſhall ſay to Chriſt, *Lord in thy name we have propheſied; and caſt out divels, and done many great miracles.*

Act. 8. 19.

Math. 7. 22. 1 Cor. 13. 2.

And thus much for the three ſorts of common faith: Now wee come to true faith, which is called the faith of the Elect. It is thus defined: Faith is a ſupernaturall gift of God in the minde, apprehending the ſaving promiſe with all the promiſes that depend on it. Firſt, I ſay, it is a gift of God, *Phil.* 1. 29. to confute the blind opinion of our people, that thinke that the faith whereby they are to bee ſaved, is bred and borne with them. I adde that this is a gift ſupernaturall, not onely becauſe it is above the corrupt nature in which we are borne, but alſo becauſe it is above that purenature, in which our firſt parents were created; for in the ſtate of innocency they wanted this faith, neither had they then any need of faith in the Sonne of GOD as hee is Meſſias: but this faith is a new grace of God added to regeneration after the fall, and firſt preſcribed and taught in the covenant of grace. And by this one thing, faith differeth from the reſt of the gifts of God, as the feare of God, the love of God, the love of our brethren, &c: For theſe were in mans nature before the fall; and after it, when it pleaſeth God to call us, they are but renewed; but juſtifying faith admits no renewing. For the firſt ingrafting of it into the heart, is in the converſion of a ſinner after his fall.

The place and ſeat of faith (as I thinke) is the minde of man, not the will: for it ſtands in a kind of particular knowledge or perſwaſion, and there is no perſwaſion but in the minde. *Paul* ſaith indeed, that wee beleeve with the heart, *Rom.* 10. 9. But by the heart he underſtands the ſoule, without limitation to any part. Some doe place faith partly in the mind, and partly in the wil, becauſe it hath two parts; knowledge, and affiance: but it ſeemes not greatly to ſtand with reaſon, that one particular and ſingle grace ſhould be ſeated in divers part or faculties of the ſoule.

The forme of faith, is to apprehend the promiſe, Gal. 3. 14. *That we might receive the promiſe of the Spirit through faith:* and Ioh. 1. 12. *to receive Chriſt*, and to *beleeve*, are put one for another; and to beleeve, is to eate and drinke the body and blood of Chriſt; to apprehend properly, is an action of the hand of man, which layes hold of a thing, and puls to himſelfe: and by reſemblance it agrees to faith, which is the hand of the ſoule, receiving and applying the ſaving promiſe.

The apprehenſion of faith, is not performed by any affection of the will, but by a certaine and particular perſwaſion, whereby a man is reſolved, that the promiſe of ſalvation belongs unto him; which perſwaſion is wrought in the minde by the holy Ghoſt, 1 *Cor.* 2. 12. And by this, the promiſe which is generall, is applyed particularly to one ſubject.

By this one action, ſaving faith differeth from all other kinds of faith. From hiſtoricall; for it wanteth all apprehenſion, and ſtandeth onely in a generall aſſent. From temporary faith, which though it make a man to profeſſe the Goſpel, and to rejoyce in the ſame, yet doth it not throughly apply Chriſt with his benefits. For it never brings with it any thorough touch of Conſcience, or lively ſenſe of Gods grace in the heart. And the ſame may be ſaid of the reſt.

The principall and maine object of this faith, is the ſaving promiſe: *God ſo loved the World, that hee gave his onely begotten Sonne, that whoſoever beleeves in him, ſhould not periſh, but have everlaſting life.* But ſome will ſay, Chriſt is commonly ſaid to bee the object of faith. *Anſ.* In effect it is all one to ſay, the ſaving promiſe, and Chriſt promiſed, who is the ſubſtance of the Covenant. Chriſt then, as he is ſet forth unto us in the Word and Sacraments, is the object of faith. And here certaine queſtions offer themſelves to be skanned.

Ioh. 3. 16.

The firſt: What is that particular thing, which faith apprehendeth? *Anſ.* Faith apprehendeth whole Chriſt, God and man. For his Godhead without his manhood, and his manhood without his Godhead, doth not reconcile us to God. Yet this which I ſay, muſt be con-

conceived with ſome diſtinction according to the difference of his two natures. His Godhead is apprehended, not in reſpect of his efficacy or nature, but in reſpect of his efficacy manifeſted in the manhood, whereby the obedience thereof is made meritorious before God; as for his manhood, it is apprehended both in reſpect of the ſubſtance or thing it ſelfe, and alſo in reſpect of the efficacy and benefits thereof.

The ſecond, in what order faith apprehends Chriſt? *Anſ.* Firſt of all it apprehends the very body and blood of Chriſt: and then in the ſecond place the vertue and benefits of his body and blood: as a man that would feele in his body the vertue of meate and drinke, muſt firſt of all receive the ſubſtance thereof.

To goe forward. Beſides this maine promiſe, which concernes righteouſneſſe and life everlaſting in Chriſt, there be other particular promiſes touching ſtrength in temptations, comfort in afflictions, and ſuch like, which depend on the former: and they alſo are the object of juſtifying faith: and with the very ſame faith wee beleeve them, wherewith wee beleeve our ſalvation. Thus *Abraham* by the ſame faith wherewith hee was juſtified, beleeved that he ſhould have a ſonne in his old age, *Rom.*4. 9.22. And *Noe* by that faith whereby hee was made heire of righteouſneſſe, beleeved that hee and his family ſhould bee preſerved in the flood: this concluſion being alwayes laid downe, that to whom God gives Chriſt, to them alſo he gives all things needfull for this life, or the life to come, in and by Chriſt. And hereupon it comes to paſſe, that in our prayers, beſides the deſire of things promiſed, wee muſt bring faith, whereby we muſt be certainely perſwaded, that God will grant us ſuch things as hee hath promiſed: and this faith is not a new kind or diſtinct faith from juſtifying faith. Thus wee ſee plainely what ſaving faith is.

Whereas ſome are of opinion, that faith is an affiance or confidence, that ſeemes to be otherwiſe, for it is a fruit of faith: and indeed no man can put any confidence in God, till hee bee firſt of all perſwaded of Gods mercy in Chriſt towards him. Eph.3.12.

Some againe are of minde, that *love* is the very nature and forme of faith: but it is otherwiſe. For as confidence in God, ſo alſo love is an effect which proceedeth from faith, 1 Tim. 1.5. *The end of the law is love from a pure heart, and good conſcience, and faith unfained.* And in nature they differ greatly. Chriſt is the fountaine of the water of life. Faith in the heart is as the pipes and leads that *receive in*, and hold the water: and Love in ſome part is as the cocke of the conduit, *that lets out* the water to every commer. The property of the hand is to hold, and of it ſelfe it cannot cut: yet by a knife or other inſtrument put into the hand, it cuts: the hand of the ſoule is faith, and his property is to apprehend Chriſt with all his benefits: and by it ſelfe can doe nothing elſe: yet joyne love unto it, and by love it will bee effectuall in all good duties. Gal.5.6.

Now to proceede further: firſt, we are to conſider, how faith is wrought: ſecondly, what be the differences of it. For the firſt, faith is wrought in and by the outward miniſtery of the Goſpel, accompanied by the inward operation of the Spirit; and that not ſuddenly, but by certaine ſteps and degrees: as nature frameth the body of the infant in the mothers wombe. 1. by making the braine and heart: 2. by making veines, ſinewes, arteries, bones: 3. by adding fleſh to them all. And the whole operation of the ſpirit ſtands in two principall actions. Firſt, the enlightning of the mind; the ſecond, the mooving of the will. For the firſt, the holy Ghoſt enlightens mens minds with a further knowledge of the law, then nature can affoord; and thereby makes them to ſee the ſinnes of their hearts and lives with the uglineſſe therof: and withall to tremble at the curſe of the law. Afterward the ſame ſpirit opens the eye to underſtand and conſider ſeriouſly of righteouſneſſe and life eternall promiſed in Chriſt. This done, then comes the ſecond worke of the holy Ghoſt, which is the inflaming of the will, that a man having conſidered his fearefull eſtate by reaſon of ſinne, and the benefit of Chriſts death, might hunger after Chriſt; and have deſire not ſo much to have the puniſhments of ſinne taken away, as Gods diſpleaſure; and alſo might enjoy the benefits of Chriſt. And when he hath ſtirred up a man to deſire reconciliation with God in Chriſt, then withall hee gives him Grace to pray not onely for life eternall, but eſpecially for the free remiſſion and pardon of all his ſinnes: and then the Lords promiſe is, *Knocke and it ſhall be opened, ſeeke and ye ſhall find.* Matth.7. 7. After which hee further ſends his ſpirit into the ſame heart, that deſireth reconciliation with God, and remiſſion of ſinnes in Chriſt: and doth ſeale up the ſame in the heart by a lively and plentifull aſſurance thereof.

The differences and degrees of faith are two: I. a weake faith. II. a ſtrong faith. Concerning the firſt, this weak faith ſhewes it ſelfe by this grace of God, namely, an unfained deſire, not onely of ſalvation, (for that the wicked and graceleſſe man may have) but of reconciliation with God in Chriſt. This is a ſure ſigne of faith in every touched and humbled heart, and it is peculiar to the elect: and they which have this, have in them alſo the ground and ſubſtance of true ſaving faith: which afterwards in time will grow up to great ſtrength. *Reaſon.* I. Promiſe of life everlaſting, is made to the deſire of reconciliation, *Pſal.* 10. 17. *Lord thou haſt heard the deſire of the poore.* Pſal. 14.36. *My ſoule deſireth after thee, as the thirſty land.* Pſa.145.19. *He wil fulfill the deſire of them that feare him.* Matth.5.6. *Bleſſed are they that hunger and thirſt after righteouſnes, for they ſhall be ſatisfied.* Rev.21.6. *I will give unto him which*

*is athirſt, of the well of the water of life freely.* II. The hungring deſire after grace is a ſanctified affection: where one affection is ſanctified, all are ſanctified: where all are ſanctified, the whole man is ſanctified: and he that is ſanctified, is juſtified and beleeves. III. God accepts the will and deſire to repent and beleeve, for repenting and beleeving indeed: wherefore this deſire of reconciliation (if it bee ſoundly wrought in the heart) is in acceptation with God as true faith indeed. But carnall men will ſay, If faith, yea true faith ſhew it ſelfe by a deſire of reconciliation with God in Chriſt for all our ſinnes, then we are well enough, though we live in our ſinnes: for we have very good deſires. *I anſwer*, that there bee many ſundry fleeting motions and deſires to do good things which grow to no iſſue or head, but in time vaniſh as they come. Now ſuch paſſions have no ſoundneſſe in them, and muſt be diſtinguiſhed from the deſire of reconciliation with God, that comes from a bruiſed heart, and brings alwayes with it reformation of life: therefore ſuch, whoſoever they are that live after the courſe of this world, and thinke notwithſtanding that they have deſires that are good, deceive themſelves.

Now faith is ſaid to be weake, when a man either failes in the knowledge of the Goſpel; or elſe having knowledge, is weake in grace to apply unto himſelfe the ſweet promiſes thereof. As for example, wee know that the Apoſtles had all true ſaving faith (except *Iudas*) and when our Saviour Chriſt asked them, whom they thought he was; *Peter* in the perſon of the reſt, anſwered for them all, and ſaid: *Thou art Chriſt the Sonne of the living God*: for which our Saviour commended him, and in him, them all, ſaying. *Thou art Peter, and upon this rocke*, (that is, upon Chriſt, which *Peter* confeſſed in the name of them all) *will I build my Church*. And yet about that time weſhall find in the Goſpel, that they are called men, of *little faith*. Now they failed in knowledge of the death of Chriſt, and of his paſsion, and reſurrection; and were carried away with a vaine hope of an earthly kingdome. And therefore when our Saviour ſhewed them of his going downe to Ieruſalem, and of his ſufferings there, *Peter* a little after his notable confeſſion began to rebuke Chriſt and ſaid, *Maſter have pitty on thy ſelfe, this ſhall not be unto thee*. And untill hee had appeared unto them after his death, they did not diſtinctly beleeve his reſurrection.

Matth. 16. 16.
Verſ. 18.
Matth. 8. 26.
and 16. 8.
Matth. 16. 21.

Againe, weake faith, though it be joyned with knowledge, yet it may faile in the applying or in the apprehenſion and appropriating of Chriſts benefits to a mans owne ſelfe. This is to be ſeene in ordinary experience. For many a man there is of humble and contrite heart, that ſerveth God in ſpirit and truth, yet is not able to ſay without great doubtings and waverings; I know and am fully aſſured that my ſinnes are pardoned. Now ſhall wee ſay, that all ſuch are without faith? God forbid. Nay, we may reſolve our ſelves, that the true Child of God, may have an hungring deſire in his heart after reconciliation with God in Chriſt for all his ſinnes, with care to keepe a good conſcience, and yet be weake ſometime in the apprehenſion of Gods mercy, and the aſſurance of the remiſſion of his owne ſinnes.

But if faith faile either in the true knowledge, or in the apprehenſion of Gods mercies, how can a man be ſaved by it? *Anſ.* We muſt know, that this weake faith will as truly apprehend Gods mercifull promiſes for the pardon of ſinne, as ſtrong faith, though not ſo ſoundly. Even as a man with a palſie hand can ſtretch it out as well to receive a gift at the hand of a king, as hee that is more ſound, though it be not ſo firmely and ſtedfaſtly. And Chriſt ſaith, that he will not breake the bruiſed reede, nor quench the ſmoaking flaxe.

The Church of Rome beares men in hand, that they are good Catholikes, if they beleeve as the Church beleeves; though in the meane ſeaſon they cannot tell what the Church beleeves. And ſome papiſts commend this faith, by the example of an old devout father, who being tempted of the divell, and asked how he beleeved; anſwered, that he beleeved as the Church beleeved; being againe asked how the Church beleeved, he anſwered, as I beleeve: whereupon the divell (as they ſay) was faine to depart. Well, this fond and ridiculous kind of faith wee renounce, as being a meanes to nuzzle men in blindneſſe, ſuperſtition, and perpetuall ignorance: yet withall we do not deny but there is an implicite or infolded faith; which is, when a man as yet having but ſome little portion of knowledge in the doctrine of the Goſpel, doth truly performe obedience according to the meaſure thereof: and withall hath care to get more knowledge, and ſhewes good affection to all good meanes whereby it may bee increaſed. In this reſpect a certaine ruler, who by a miracle wrought upon his child, was mooved to acknowledge Chriſt for the Meſſias, and further to ſubmit himſelfe to his doctrine, is commended for a beleever: and ſo are in like caſe the Samaritans.

Ioh 4. 33. and 42.

And thus much of weake faith: which muſt bee underſtood to be in a man, not all the dayes of his life, but while hee is a young Babe in Chriſt. For as it is in the ſtate of the Body, firſt we are babes and grow to greater ſtrength as we grow in yeares; ſo it is with a Chriſtian man. Firſt he is a Babe in Chriſt, having weake faith, but after growes from grace to grace, till he come to have a ſtrong Faith: an example whereof we have in *Abraham*, who was ſtrong and perfect both in knowledge and apprehenſion. This *ſtrong faith*, is when a man is indued with the knowledge of the Goſpel, and grace to apprehend and apply the righteouſneſſe of Chriſt unto himſelfe for the remiſſion of his owne ſinnes: ſo as he can ſay diſtinctly of himſelfe and truly, that hee is fully

Rom 10.

reſolved

reſolved in his owne conſcience, that he is reconciled unto God in Chriſt for all his ſinnes, and accepted in him to life everlaſting. This degree of faith is proper to him that beginnes to bee a tall man, and of ripe yeeres in Chriſt. And it comes not at the firſt calling of a man unto grace: and if any ſhall thinke that hee can have it at the firſt, he deceiveth himſelfe: for as it is in nature, firſt we are babes, and then as we increaſe in yeeres, ſo we grow in ſtrength: ſo it is in the life of a Chriſtian: firſt, ordinarily, he hath a weake faith, and after growes from grace to grace, till he come to ſtronger faith: and at the laſt he be able to ſay, hee is fully aſſured in his heart and conſcience of the pardon of his ſinnes, and of reconciliation to God in Chriſt. And this aſſurance ariſeth from many experiences of Gods favour and love in the courſe of his life by manifold preſervations and other bleſſings, which being deepely and duely conſidered, bring a man to be fully perſwaded that God is his God, and God the Father his Father, and Ieſus Chriſt his redeemer, and the holy Ghoſt his ſanctifier.

Now howſoever this faith be ſtrong, yet is it alwaies imperfect, as alſo our knowledge is: and ſhall ſo long as wee live in this world bee mingled with contrary unbeleefe and ſundry doubtings more or leſſe. A great part of men among us, blinded with groſſe ignorance, ſay they have faith, and yet indeed have not. For aske them what faith they have, they will anſwer, they beleeve that God is their Father, and the Soune their redeemer, &c. aske them how long they have had this faith, they will anſwer, ever ſince they could remember: aske them whether they ever doubt of Gods favour? they will ſay, they would not once doubt for all the world. But the caſe of theſe men is to bee pitied: for howſoever they may perſwade themſelves, yet true it is, that they have no ſound faith at all, for even ſtrong faith is aſſaulted with temptations and doubtings: and God will not have men perfect in this life, that they may alwaies go out of themſelves, and depend wholly on the merit of Chriſt.

And thus much of theſe two degrees of faith. Now in whomſoever it is, whether it be a weak faith, or a ſtrong, it bringeth forth ſome fruit, as a tree doth in the time of ſummer. And a ſpeciall fruit of faith, is the confeſſion of faith; *I beleeve in God, &c.* ſo *Paul* ſaith, *With the heart a man beleeveth unto righteouſneſſe, and with the mouth man confeſſeth to ſalvation.* Rom. 10. 10. Confeſſion of faith, is when a man in ſpeech & outward profeſſion doth make manifeſt his faith for theſe two cauſes: I. That with his mouth outwardly he may glorifie God, and doe him ſervice both in body and ſoule. II. That by the confeſſion of his faith, he may ſever himſelfe from all falſe Chriſtians, from Atheiſts, hypocrites, and all falſe ſeducers whatſoever. And as this is the dutie of a Chriſtian man, to make profeſſion of his faith: ſo heere in this Creede of the Apoſtles, wee have the right order and forme of making confeſſion ſet downe, as we ſhall ſee in handing the parts thereof.

The Creed therefore ſets downe two things concerning faith, namely, the action of faith, and his object, which alſo are the parts of the Creed. The Action, in theſe words, *I beleeve*: the object in all the words following, *in God the Father Almightie, maker, &c.* And firſt let us begin with the action.

*I beleeve in God*] We are taught to ſay, *I beleeve*, not *we beleeve*, for two cauſes: Firſt, becauſe (as we touched before) in the Primitive Church this Creed was made to bee an anſwer to a demand or queſtion, which was demanded of every particular man that was baptiſed: for they asked him thus: What doeſt thou beleeve? then he anſwered, *I beleeve in God the Father, &c.* And thus did every one of yeeres make profeſſion of his faith, and it is likely that *Peter* alluded hereunto, ſaying, *The ſtipulation or anſwer of a good cõſcience maketh requeſt to God.* 1 Pet. 3. 21. The ſecond cauſe is, howſoever we are to pray one for another, by ſaying, *Our Father, &c.* yet when we come to yeeres, wee muſt have a particular faith of our owne: no man can bee ſaved by another mans faith, but by his owne, as it is ſaid: *The juſt ſhal live by his faith.* Hab. 2. 4. But ſome will ſay, this is not true, becauſe children muſt be ſaved by their parents faith: the anſwer is this; The faith of the parent doth bring the child to have a title or intereſt to the covenant of grace, and to all the benefits of Chriſt: yet doth it not apply the benefits of Chriſts death, his obedience, his merits, and righteouſneſſe unto the infant: for this the beleever doth only unto himſelfe, and to no other. Againe, ſome may ſay, if children doe not apprehend Chriſts benefits by their parents faith, how then is Chriſts righteouſneſſe made theirs and they ſaved? *Anſ.* By the inward working of the holy Ghoſt, who is the principall applyer of all graces, whereas faith is but the inſtrument. As for the places of Scripture that mention juſtification and ſalvation by faith, they are to bee reſtrained to men of yeeres: whereas infants dying in their infancie, and therefore wanting actual faith, which none can have without actuall knowledge of Gods will and word, are no doubt ſaved by ſome other ſpeciall working of Gods holy Spirit, not knowne to us.

Furthermore, to beleeve ſignifieth two things, to conceive or underſtand any thing, and withall to give aſſent unto it to bee true: and therefore in this place to beleeve, ſignifieth to know and acknowledge that all the points of Religiõ which follow, are the truth of God. Here therefore wee muſt remember, that this clauſe (*I beleeve*) placed in the beginning of the Creede, muſt be particularly applyed to all and every article following. For ſo the caſe ſtands, that if faith faile in one maine point, it faileth a man in all: and therefore faith is ſaid to be *wholly copulative*. *Fides eſt tota copulativa.* It is not ſufficient to hold one article, but hee that will hold any of them

them for his good, must hold them all: and hee which holds them all in shew of words, if he overturne but one of them indeed, he overturnes them all.

Againe, *to beleeve* is one thing, and *to beleeve in this or that*, is another thing: and it containes in it three points or actions of a beleever. I. To know a thing. II. To acknowledge the same. III. To put trust and confidence in it. And in this order must these three actions of faith bee applyed to every article following, which concernes any of the persons in Trinitie. And this must bee marked as a matter of a speciall moment. For alwaies by adding them to the words following, we do apply the article unto our selves in a very comfortable manner. As I beleeve in the Father, and doe beleeve that hee is my Father: and therefore I put my whole trust in him, and so of the rest.

Now wee come to the object of generall faith, which is either God or the Church; in handling of both which, I will observe this order: I. I will speake of the meaning of every article. II. Of the duties which we ought to learne thereby. III. And lastly, of the consolations which may be gathered thence. Concerning God, three things are to bee considered. And first, by reason of manifold doubtings that rise in our minds, it may bee demanded, whether there be a God? Many reasons might bee used to resolve those that have scruple of conscience: otherwise we are bound to beleeve that there is a God without all doubting. As for the Atheists which cõfidently avouch there is no God, by Gods law they ought to die the death: nay, the earth is too good for such to dwell on. Malefactours as theeves and rebels, for their offences have their reward of death: but the offence of those, which deny that there is a God, is greater: and therefore deserves a most cruell death.

The second point followeth, namely, what God is? *Anſ. Moſes* desiring to see Gods face, was not permitted but to see his hinder parts: and therefore no man can bee able to describe God by his nature, but by his effects and properties, on this or such like manner: *God is an eſſence ſpirituall, ſimple, infinite, moſt holy.* I say first of all, that God is an essence, to shew, that he is a thing absolutely subsisting in himselfe, & by himselfe, not receiving his beeing from any other. And herein hee differs from all creatures whatsoever, which have subsisting and beeing from him alone. Againe, I say he is an essence spirituall, because he is not any kinde of body, neither hath hee the parts of the bodies of men or other creatures, but is in nature a spirit invisible, not subject to any mans senses. I adde also, that he is a simple essence, because his nature admits no manner of composition of matter, or forme of parts. The creatures are compounded of divers parts, and of varietie of natures, but there is no such thing in God: for whatsoever thing he is, hee is the same by one & the same singular & indivisible essence. Furthermore he is infinite, & that divers waies: infinite in time, without any beginning & without end: infinite in place, because hee is every where, & excluded no where, within all places, and forth of all places. Lastly, he is most holy, that is, of infinite wisedome, mercy, love, goodnesse, &c. and he alone is rightly tearmed most holy, because holinesse is of the very nature of God himselfe: whereas among the most excellent creatures it is otherwise. For the creature it selfe is one thing, and the holines of the creature another thing. Thus we see what God is, and to this effect God describes himselfe to be *Iehovah Elohim*: and *Paul* describes him to be a King *everlasting, immortall, invisible, & only wise, to whom is due all honour and glory for ever.*

Exod. 34. 14. 1 Tim. 1. 17.

The third point, is touching the number of Gods, namely, whether there bee more Gods then one, or no. *Anſ.* There is not, neither can there bee any more Gods then one. Which point the Creede avoucheth, in saying, *I beleeve in God*, not in *Gods*: and yet more plainely the Nicene Creede, and the Creede of *Athanasius*, both of them explaining the words of the Apostles Creede in this manner, *I beleeve in one God.* Howsoever some in former times have erroniously held: that two Gods were the beginning of all things, one of good things, the other of evill things: others, that there was one God in the old Testament, another in the new: others againe, namely the *Valentinians*, that there were thirtie couples of gods: and the heathen people (as *Augustine* reporteth) worshipped thirtie thousand gods: yet we that are members of Gods Church, must hold and beleeve one God alone, and no more; *Deut.* 4. 39. *Vnderſtand this day and conſider in thine heart, that Iehovah hee is God in heaven above, and upon the earth beneath: there is none other.* Eph. 4. 6. *One God, one faith, one baptiſme.* If it be alledged that the Scripture mentioneth many Gods, because (*a*) Magistrates are called gods, (*b*) *Moses* is called *Aarons* God, (*c*) the divell and all idols are called gods. The answer is this: They are not properly or by nature Gods, for in that respect there is only one God: but they are so tearmed in other respects. Magistrates are gods, because they are Vicegerents placed in the roome of the true God, to governe their subjects: *Moses* is *Aarons* god, because he was in the roome of God to reveale his will to *Aaron*: the divell is a god, because the hearts of the wicked world give the honour unto him, which is peculiar to the everliving God: Idols are called gods, because they are such in mens conceits and opinions, who esteeme of them as gods. Therfore *Paul* saith, *an idol is nothing in the world*, that is, nothing in nature subsisting, or nothing in respect of the divinity ascribed to it.

Exod. 33. 20. 23.

*a* Psa. 82. 6.
*b* Exod. 4. 16.
*c* 2 Cor. 4. 4.

1 Cor. 8. 4

To proceede forward: to beleeve in this one God, is in effect thus much: I. To know & acknowledge him as hee hath revealed himselfe in his word: II. To beleeve him to be my God: III. From mine heart to put all mine affiance in him. To this purpose Christ saith,

*This is eternall life to know thee the only God, and whom thou hast sent Ieſus Chriſt.* Now the knowledge here meant, is not a bare or generall knowledge, for that the divels have: but a more ſpeciall knowledge, whereby I know God not onely to be God, but alſo to bee my God, and thereupon do put my confidence in him. Ioh. 17 3.

And thus much of the meaning of the firſt words. *I beleeve in God, &c.* Now follow the duties which may be gathered hence. Firſt of all; if we are bound to beleeve in God, then we are alſo bound to take notice of our naturall unbeleefe, wherby we diſtruſt God, to checke our ſelves for it, and to ſtrive againſt it. Thus dealt the father of the child that had a dumbe ſpirit, *Lord* (ſaith he) *I beleeve, Lord help mine unbeleefe.* And *David, Why art thou caſt downe my ſoule? and why art thou ſo diſquieted within me? waite on God.* And that which our Saviour Chriſt ſaid once to *Peter*, men ſhould daily ſpeake to them ſelves: *O thou of little faith! why haſt thou doubted?* But ſome may ſay, wherein ſtands our unbeleefe? *Anſw.* It ſtands in two things: I. In diſtruſting the goodneſſe of God, that is, in giving too little or no affiance to him; or in putting affiance in the creature. For the firſt, few men will abide to be told of their diſtruſt in God, but indeed it is a common and rife corruption: and though they ſooth themſelves never ſo, yet their uſuall dealings proclaime their unbeleefe. Goe through all places, it ſhall be found that ſcarce one of a thouſand in his dealings makes conſcience of a lie: a great part of men gets their wealth by fraud and oppreſſion, and all kind of unjuſt and unmercifull dealing. What is the cauſe that they can doe ſo? Alas, alas, if there be any faith, it is pinned up in ſome by-corner of the heart, and unbeleefe beares ſway as the Lord of the houſe. Againe, if a man had as much wealth as the world comes to, hee could find in his heart to wiſh for another; and if he had two worlds, he would bee caſting for the third, if it might bee compaſſed: the reaſon hereof is, becauſe men have not learned to make God their portion, and to ſtay their affections on him: which if they could do, a meane portion in temporall bleſſings would bee enough. Indeed theſe and ſuch like perſons will in no wiſe yeeld that they do diſtruſt the Lord, unleſſe at ſometime they bee touched in conſcience with a ſenſe and feeling of their ſins, and be throughly humbled for the ſame: but the truth is, that diſtruſt of Gods goodnes is a generall and a mother ſinne, the ground of all other ſinnes, and the very firſt and principall ſinne in *Adams* fall. And for the ſecond part of unbeleefe, which is an affiance in the creatures, reade the whole booke of God, and wee ſhall find it a common and uſuall ſin in all ſorts of men, ſome putting their truſt in riches, ſome in ſtrength, ſome in pleaſures, ſome placing their felicitie in one ſin, ſome in another. When king *Aſa* was ſicke, he put his whole truſt in the Phyſitians, and not in the Lord. And in our daies the common practice is when croſſes and calamities fall, then there is trotting out to that wiſe man, to this cuning woman, to this ſorcerer, to that wizzard, that is, from God to the divell: and their counſell is received and practiſed without any bones making. And this ſhewes the bitter roote of unbeleefe, & confidence in vaine creatures, let men ſmooth it over with goodly tearmes as long as they wil. In a word, there is no man in the world, be he called, or not called, if he look narrowly unto himſelfe, but he ſhall find his heart filled almoſt with manifold doubtings and diſtruſtings, whereby hee ſhall feele himſelfe even carried away frō beleeving in God. Therefore the dutie of every man is, that will truely ſay that he beleeves in God, to labour to ſee his owne unbeleefe, & the fruits thereof in his life. And for ſuch as ſay they have no unbeleefe, nor feele none; more pittifull is their caſe, for ſo much greater is their unbeleefe. Mar. 9. 24. Pſ. 24. 11. Mat. 14. 31. 1 Chro. 16. 12.

Secondly, conſidering that we profeſſe our ſelves to beleeve in God, we muſt every one of us learne to know God. As *Paul* ſaith, *How can they beleeve in him whom they have not heard? and how can they heare without a preacher?* therefore none can beleeve in God, but hee muſt firſt of all heare and be taught by the Miniſterie of the Word to know God aright. Let this bee remembred of young and old, it is not the pattering over the beleefe for a prayer, that will make a man a good beleever, but God muſt bee knowne of us, and acknowledged as he hath revealed himſelfe partly in his Word, and partly in his creatures. Blind ignorance, and the right uſe of the Apoſtles Creede will never ſtand together. Therefore it ſtands men in hand to labor and take paines to get knowledge in Religion, that knowing God aright, they may come ſtedfaſtly to beleeve in him, and truly make confeſſion of their faith. Rom. 10. 14.

Thirdly, becauſe we beleeve in God, therefore another dutie is, to deny our ſelves utterly, and become nothing in our ſelves. Our Saviour Chriſt requires of us to become as little children, if we would beleeve. The beggar depends not upon the reliefe of others, till he find nothing at home: and till our hearts bee purged of ſelfe-love and pride, wee cannot depend upon the favour and goodneſſe of God. Therefore he that would truſt in God, muſt firſt of all bee abaſed and confounded in himſelfe; and in regard of himſelfe, bee out of all hope of attaining to the leaſt ſparke of the grace of God.

Fourthly, in that we *beleeve in God*, and therfore put our whole truſt and aſſurance in him: we are taught, that every man muſt commit his body, his ſoule, goods, life, yea all that he hath into the hands of God, and to his cuſtodie. So *Paul* ſaith, *I am not aſhamed of my ſufferings for I know whom I have beleeved, and am perſwaded, that he is able to keepe that which I have committed unto him againſt that day.* A worthy ſaying, for what is the thing which *Paul* committed 2 Tim. 1. 12.

unto the Lord? it was his owne ſoule, and the eternall ſalvation thereof. But what mooves him to truſt God? ſurely his perſwaſion, wherby hee knew that God would keepe it. And *Peter* ſaith: *Let them that ſuffer according to the will of God, commit their ſoules to him in well doing, as unto a faithfull creator.* Look as one friend layeth downe a thing to bee kept of another: ſo muſt a man give that hee hath to the cuſtodie of God. Few or none can practiſe this, and therefore when any evill befalls them either in body or in goods, or any other way whatſoever, then they preſently ſhew themſelves rather beaſts then men in impatience. For in proſperitie they had no care to put their truſt in God, and therefore in adverſitie when croſſes come, they are void of comfort. But when a man hath grace to beleeve, and truſt in God, he commits all into Gods hands: and though all the world ſhould periſh, yet hee would not be diſmaied. And undoubtedly, if a man will be thankfull for the preſervation of his goods, or of his life, he muſt ſhew the ſame by committing all he hath into Gods hands, and ſuffer himſelfe to be ruled by him.

1 Pet. 4. 19.

Now followes the conſolations and comforts which Gods Church and children reape hereby. Hee that beleeves in God, and takes God for his God, may aſſure himſelfe of ſalvation, and of a happy deliverance in all dangers and neceſſities. When God threatned a plague upon Iſrael for their Idolatrie, good King *Ioſias* humbled himſelfe before the Lord his God: and hee was ſafe all his daies. And ſo King *Hezekiah*, when *Senacherib* the king of *Aſſur* offered to invade *Iudah*, truſted likewiſe in the Lord, and prayed unto him, and was delivered: Whereby wee ſee if a man puts his whole truſt in God, he ſhall have ſecuritie and quietneſſe, as *Iehoſaphat* ſaid to the men of *Iudah*. And our Saviour Chriſt when hee was upon the croſſe, and felt the whole burden of the terrible wrath of God upon him, cryed, *My God, my God, why haſt thou forſaken me?* And it appeares in the Epiſtle to the Hebrews, that Chriſt *was heard in that he feared:* whereby we are given to underſtand, that they ſhall never bee utterly forſaken, that take God for their God. And king *David* having experience of this, uſeth moſt excellent ſpeeches for this end, to ſhew that the ground of his comfort was, that God was his God. And it is ſaid, that *Daniel* had no manner of hurt in the Lyons denne: becauſe hee truſted in the Lord his God. And contrariwiſe ſuch as diſtruſt God, are ſubject to all miſeries and judgements. The Iſraelites in the wilderneſſe *beleeved not God, and truſted not in his helpe. therfore fire was kindled in Iacob, and wrath came upon Iſrael.*

2 Chron. 34. 27.

2 Chron. 32. 2.

2 Chron. 20. 20.

Mar. 15. 34 Heb. 5. 7.

Pſ. 21. 10.

Dan. 6. 2. 3.

Pſal. 78. 21, 22.

*God, the Father, Almightie.*] Some have thought that theſe words are to bee coupled to the former without diſtinction, as if the title of God had beene proper to the firſt perſon the Father, and not common to the reſt: and thus have ſome heretickes thought. But indeede there muſt a pauſe or diſtinction bee made, that the name or title of God may bee ſet in the fore-front, as common to all the three perſons following. For that is the very intent of the order of this Creede, to teach us to beleeve in one God, who is diſtinct in three ſubſiſtences or perſons, called the Father, the Sonne, and the holy Ghoſt. And here offers it ſelfe to be conſidered, even one of the greateſt myſteries of our religion: namely, that God is the Father, the Sonne, and the holy Ghoſt: and againe, that the Father, the Sonne, and the holy Ghoſt are one and the ſame God. Some at the firſt may poſſibly ſay, that this cannot ſtand, becauſe it is againſt all reaſon, that one ſhould bee three, or three one. The anſwer is, that indeede if one and the ſame reſpect bee kept, it is not poſſible, but in divers conſiderations and reſpects it may. And thus the Father, the Sonne, and the holy Ghoſt are three, namely in perſon; and againe, they three are one not in perſon, but in nature. By nature is meant, a thing ſubſiſting by it ſelfe, that is common to many: as the ſubſtance of man conſiſting of body and ſoule common to all men, which we call the *humanitie* of a man, is the nature of man. By perſon is meant, a thing or eſſence ſubſiſting by it ſelfe, not common to many, but incommunicable: as among men; theſe particulars, *Peter, Iohn, Paul,* are called perſons. And ſo in the myſterie of the Trinitie, the divine nature is the Godhead it ſelfe, ſimply and abſolutely conſidered, and a perſon is that which ſubſiſteth in that Godhead, as the Father, the Sonne, and the holy Ghoſt. Or againe, a perſon is one and the ſame Godhead, not abſolutely conſidered, but in relation, & as it were, reſtrained by perſonal or characteriſticall properties: as the Godhead or God begetting is the Father; God againe conſidered not ſimply, but ſo far forth as he is begotten, is the Sonne; and God proceeding of the Father and the Sonne, the holy Ghoſt. And if any man would conceive in mind rightly the divine nature, hee muſt conceive God or the Godhead abſolutely; if any of the perſons, then he muſt conceive the ſame Godhead relatively with perſonall proprieties. Thus the Godhead conſidered with the proprietie of Fatherhood or begetting, is the Father: and conceiving the ſame Godhead with the proprietie of generation, we conceive the Sonne; and the Godhead with the proprietie of proceeding, wee conceive the holy Ghoſt. Neither muſt it ſeeme ſtrange to any that wee uſe the names of nature and perſon, to ſet forth this myſterie by: for they have beene taken up by common conſent in the Primitive Church, and that upon weightie conſideration, to manifeſt the truth, and to ſtop the mouthes of heretickes; and they are not ſo uſed againſt the proper ſenſe of the Scriptures, nay they are therein (*a*) contained. Thus we ſee how it comes to paſſe,

*a* Heb. 1. 3 Gal. 4. 8.

that

that the three things signified by these names, Father, Sonne, and holy Ghost, are each of them one and the same God. And this mystery may well bee conceived by a comparison borrowed from light. The light of the Sunne, the light of the Moone, and the light of the Ayre, for nature and substance are one and the same light: and yet they are three distinct lights. The light of the Sunne being of it selfe and from none, the light of the Moone from the Sunne, and the light of the ayre from them both. So the divine nature is one, and the persons are three subsisting after a divers manner in one and the same nature.

And for the further clearing of this point, we must yet further marke and remember two things: namely, the union and the distinction of the persons. The union is, whereby three persons are not one simply, but one in nature, that is, coessentiall, or consubstantiall; having all one godhead. For the Father is God, the Sonne is God, and the holy Ghost is God: now there are not three distinct Gods, but one God, because there is one God and no more in nature, considering that the thing which is infinite is but one, and is not subject to multiplication: and the Father is this one God, as also the Son, and the holy Ghost. And as these three persons are one in nature, so whatsoever agrees to God simply considered, agrees to them all three. They are all coe qual and coeternall: all most wise, just, mercifull, omnipotent by one and the same wisedome, justice, mercy, power. And becaus they have all one godhead, therefore they are not onely one with another, but also each in other, the Father in the Sonne, and the Sonne in the Father, and the holy Ghost in them both. And we must not imagine that these three are one God, as though the Father had one part of the godhead, the Sonne another part, and the holy Ghost a third. For that is most false, because the infinite and the most simple godhead is not subject to composition or division: but every person is whole God, subsisting not in a part, but in the whole godhead: and the whole entire godhead is communicated from the Father to the Sonne, and from both Father and Sonne to the holy Ghost. But some may yet say, that this doctrine seemes to bee impossible; because three creatures, as for example, *Peter, Paul, Timothy*, bee three persons, and so remaining, cannot have one and the same nature, that is, the same body, and the same soule. *Ans.* Three or more men may have the same nature [b] in kinde, but the truth is, they cannot possibly have a nature which shall be one and the same [c] in number, in them all three. For a man is a substance created and finite, and the bodies of men are quantities, and therefore divisible and separable one from another. Hereupon it comes, that the persons of men are not onely distinguished by propriety, but also divided and sundered one from another. And though *Peter, Paul*, and *Timothy*, have all one common and universall forme, yet they three are not one man, but three men. Now it is otherwise with the divine nature or godhead, which is uncreated and infinite, and therefore admits neither composition nor division, but a distinction without any separation: so as the three persons subsisting in it, shall not be three Gods, but one and the same God.

Yet further, some will object, that it is truely said of the Father, that hee is God, but the same godhead is not in the Sonne, nor in the holy Ghost; for the Sonne and the holy Ghost have their beginning from the Father. *Answ.* The Sonne and the holy Ghost have not a beginning of their nature, or of their godhead from the Father, but of their person onely: the person of the Sonne is from the Father, and the person of the holy Ghost is both from the Father and from the Sonne: but the godhead of all three persons is uncreate and unbegotten, and proceeding from none. Yet some may say, both the Sonne and the holy Ghost have received from the Father all their attributes, as wisdome, knowledge, power, &c. Now hee that receiveth any thing from another, is in that respect inferiour to him that giveth it: and therefore the Sonne and the holy Ghost are not God as hee is. *Anf.* We must know that that which the Sonne receiveth of the Father, he receiveth it by nature, and not by grace: and he receiveth not a part, but all that the Father hath, saving the personall propriety. And the holy Ghost receiveth from the Father and the Sonne by nature, and not by grace: and therefore though both the Sonne and the holy Ghost receive from the Father, yet they are not inferiour to him, but equall with him. And thus much is both necessary and profitable to bee learned of the union betweene the three persons in Trinity, whereby they being three have all one and the same godhead.

The second point to be considered is, that though these three have but one godhead and all make but one God, yet they are distinguished one from another: for the Father is the Father, and not the Sonne or the holy Ghost: the Sonne is the Sonne, and not the Father nor the holy Ghost: and the holy Ghost is the holy Ghost, not the Father nor the Sonne. This distinction of the persons is notably set forth unto us in the baptisme of our Saviour Christ; where it is said, that *when Iesus was baptized, he came out of the water*: there is the second person: and the holy Ghost descended upon him in the forme of a Dove: there is the third person: and the Father the first person pronounced from heaven, that hee was his onely beloved Sonne in whom hee was well pleased. And wee must not conceive this distinction in such manner, as though these three, Father, Sonne, and holy Ghost, were three names of one God: For the three persons doe not in Name or Word, but really in truth distinctly subsist in the same divine nature. Neither must wee imagine that the three persons

Matth. 3. 16, 17.

[b] *Specie.*

[c] *Numero.*

are three formes or differences of one God, as ſome hereticks have dreamed, who taught that the Father alone is God, and that hee is called a Father in one reſpect, the Sonne in another, and the holy Ghoſt in a third. For this were nothing elſe, but to make the perſonall proprieties to bee nothing but imaginary accidents, which indeed, or at the leaſt in mans conceit, might come and goe, and be either in the perſons, or forth of them. For the perſonall relations, though in [a] minde they may be diſtinguiſhed from the divine eſſence, yet [b] indeed they are one with it. But ſome will ſay, if they make this diſtinction, there is rather a quaternity then a Trinity: for the Godhead is one, the Father another, the Sonne a third, and the holy Ghoſt a fourth. Thus ſome heretickes have objected againſt the diſtinction of the Trinity: but it is untrue which they ſay. For the Godhead muſt not be ſevered from the Father, nor from the Sonne, nor from the holy Ghoſt: for as the Father is God or the whole Godhead, ſo alſo is the Son and the holy Ghoſt: and the Godhead likewiſe is in every one of theſe three perſons; and every one of them ſubſiſting in the Godhead, the ſame muſt be conceived to be in them all, and not as a fourth thing out of them. And therefore we muſt ſtill maintaine, that theſe three perſons are diſtinguiſhed, and not divided, as three men are divided in being and ſubſtance: for this diviſion cannot be in them, becauſe all three have one divine nature and one Godhead. This is the myſtery of all myſteries to be received of us all, namely, the Trinity of the perſons in the Vnity of the Godhead. This forme of doctrine muſt be retained and holden for theſe cauſes: I. Becauſe by it wee are able to diſtinguiſh this true God from all falſe gods and idols. II. Becauſe among all other points of religion this is one of the chiefeſt, being the very foundation thereof. For it is not ſufficient for us to know God as wee can conceive of him in our owne imagination; but wee muſt know him as hee hath revealed himſelfe in his Word. And it is not ſufficient to ſalvation to beleeve in God confuſedly, but wee muſt beleeve in one God diſtinct in three perſons, the Father, the Sonne, and the holy Ghoſt: yea, and more then this, wee muſt hold and beleeve, that God the Father is our Father, the Sonne our Redeemer, the holy Ghoſt our Sanctifier and Comforter. Well then, if we muſt in this manner beleeve in God, then we muſt alſo know him; for we can have no faith in the thing which is utterly unknowne. Wherefore if we would beleeve in the Father, Sonne, or holy Ghoſt, we muſt know them in part. Ioh. 17. 3. *This is life eternall to know thee the onely God and whom thou haſt ſent Ieſus Chriſt.* Ioh. 14. 17. *The world cannot receive the ſpirit of truth, becauſe it hath neither ſeene him, nor knowne him.* 1 Ioh. 2. 23. *Whoſoever denyeth the Sonne, hath not the Father.* Thirdly, this doctrine directs us in worſhipping God aright: for Vnity in Trinity, and Trinity in Vnity is to bee worſhipped: one God muſt bee worſhipped in the Father, in the Sonne, and in the holy Ghoſt: and if we worſhip God the Father, without the Sonne and the holy Ghoſt; or if we worſhip the Sonne, without the Father and the holy Ghoſt; and the holy Ghoſt, without the Father and the Sonne, we worſhip nothing but an idoll. Againe, if we worſhip the three perſons not as one God, but as three Gods, then likewiſe we make three idols.

Note further, that of all the three perſons, the firſt perſon of the Father is ſet in the firſt place, and deſcribed to us by three things. I. by his title, that he *is a Father*. II. by his attribute, that he is *Almighty*. III. by his effect, that he *is maker of heaven and earth*: of theſe in order, as they lye in the Creede. And firſt of the title (*Father*.) It may ſeeme that he hath ſome prerogative over the Sonne and the holy Ghoſt, becauſe hee is ſet before them: but wee muſt know that he is ſet before them neither in regard of time, nor of dignity, for therein all three are equall: but in regard of order onely. The Father is the firſt, the Sonne the ſecond, and the holy Ghoſt the third: as may appeare by this ſimilitude. If three Emperours equall in dignity ſhould meet all in one place, being equall alſo in power and majeſty, if all three ſhould ſit downe, though one be no better then another, yet one of them muſt needs ſit downe in the firſt, and another in the ſecond place, and then the third: but yet we cannot ſay, that he which ſate downe firſt is the chiefeſt. And ſo it is in the Trinity, though none be greater or above another; yet the Father is in the firſt place, not becauſe hee is before the Sonne, or the holy Ghoſt in dignity and honour, but becauſe hee is the fountaine of the deity, the Sonne being from him, and the holy Ghoſt from them both.

The meaning

Now let us come to the title of the firſt perſon. The name *Father* in Scripture, is aſcribed either to God taken indefinitely, and ſo by conſequent to all the three Perſons in Trinity: or particularly to the firſt perſon alone. For the firſt, God is a Father properly and principally, according to the ſaying of Chriſt, *Call no man father upon earth, for there is but one your Father which is in heaven*: that is, principally: whereas earthly parents, whom we are commanded to worſhip and honour, are but certaine images or reſemblances of our heavenly Father, having this bleſſing, that they are fathers from him. And hereupon this title agrees to men, not ſimply, but ſo farre forth as God honoureth them with fatherhood in calling them to be fathers, whereas God himſelfe receives this honour from none. God is tearmed a father in reſpect both of nature and grace. He is a father in regard of nature, becauſe hee created and governeth all things. In this regard, he is called the [a] *Father of ſpirits*: and [b] *Adam* is called the Son of God. He is a father in reſpect of grace becauſe

Matth. 23. 9.

[a] Heb. 12. 9.
[b] Luk. 3. 38.

wee

a τω λογω.
b τω ειναι.

wee are regenerate by him, accepted to bee his ſonnes by adoption through the merits of Chriſt. And in this reſpect the ſecond perſon as well as the firſt is called c a Father, and ſaid to have an off-ſpring d or ſeede and e children. But when the name of Father is given to the firſt perſon, it is done upon a ſpeciall conſideration, becauſe he is a Father by nature to the ſecond perſon, begetting him of his owne ſubſtance before all worlds. By this it appeares, that out of the title of the firſt perſon, we may fetch a deſcription therof on this manner. The Father is the firſt perſon in Trinity, begetting the Sonne. Now to beget, is the perſonall property whereby hee is diſtinguiſhed from the other two. If it bee ſaid, that creatures doe beget, and that therefore to beget is not proper to the Father: the anſwer is, that in this point there are many differences betweene God the Father and all creatures. Firſt, the Father begets the Sonne before all eternity: and therefore God the Father begetting, and the Sonne begotten are equall in time: whereas in earthly generation the father is before the ſonne in time. Secondly, God the Father begets his Sonne by communicating to him his whole eſſence or Godhead, which cannot bee in earthly parents, unleſſe they ſhould bee aboliſhed and come to nothing: Whereas nevertheleſſe, God the Father giving his whole nature to his Sonne, retaines the ſame ſtill, becauſe it is infinite. Thirdly, the Father begets the Sonne in himſelfe, and not forth of himſelfe: but in earthly generation the Father begetting is forth of the child, and the child forth of the Father. And that muſt not trouble us which hereticks alleadge againſt this doctrine, namely, that if the Father who is of one nature with the Sonne, did beget the Sonne, then hee did beget himſelfe: for the Godhead of the Father doth not beget either the Godhead or the perſon of the Sonne: but the perſon of the Father begets the perſon of the Sonne, both which in one Godhead are really diſtinct.

Thus wee ſee what the Father is. Now to beleeve in the Father, is to bee perſwaded, that the firſt perſon in Trinity, is the Father of Chriſt, and in him my Father particularly, and that for this cauſe I intend and deſire for ever to put my truſt in him.

The duties which we may learne hence are manifold. And here wee have occaſion offered, firſt of all to conſider who is our father by nature, *I ſhall ſay to corruption* (ſaith *Iob*) *thou art my father: and to the worme, thou art my mother:* ſeeing God vouchſafeth this great prerogative to them that love him, that hee will be their father, therefore *Iob* in conſideration hereof would have every man to have recourſe to his owne naturall condition, to ſee who is his father by nature. *Iob* ſaith, corruption is his father: but if wee marke well the condition of our nature, we ſhall further ſee every man to bee the child of wrath, and that Satan is his father: for ſo long as a man walks in his ſins (which every man doth by nature) ſo long doth he ſhew himſelfe to be the lively child of the divell. And thus Chriſt reaſoneth againſt the Scribes and Phariſees: *Yee are of your father the divell, and the luſts of your father, yee will doe.* And true it is, that no child is ſo like his father that begot him, as every man by nature is like the divell: and the whole tenour and courſe of his naturall life without grace, is a lively reſemblance of the diſpoſition of Satan.

Secondly, every one that beleeves God to bee a Father, and in Chriſt his Father, muſt as a good child bee obedient to his fathers will. So *Salomon* ſaith, *A wiſe ſonne maketh a glad father.* How? by doing his will: and therefore when one told our Saviour Chriſt that his mother and brethren ſtood without, deſiring to ſpeake with him, hee ſaid, *Whoſoever ſhall doe my Fathers will which is in heaven, the ſame is my brother, my ſiſter, and mother:* wherein we may note, that he that will have God the Father to bee his father, and Chriſt Ieſus his brother, muſt doe the will of God the Father. And hence God ſaith, *If I bee a maſter, where is my feare? If I bee a Father, where is my honour?* Where is plainely taught this ſecond duty; that if God bee our Father, then as good children wee muſt ſhew obedience unto him: but if wee diſobey him, then we muſt know, that that former ſaying of Chriſt will bee verified upon us, that becauſe men doe the luſts of the divell, therefore they are the children of the divell. But leſt this fearefull ſentence be verified of us, it is the duty of every man that maketh this confeſſion, that hee beleeves God to be his Father, firſt, to labour to know Gods will; and ſecondly, to performe continuall obedience unto the ſame: like unto a good child, that would faine pleaſe his father, and therefore is alwayes ready to doe the beſt hee can. And without doubt, that man which unfainedly takes God for his Father, is then moſt grieved, when as by any ſinne hee diſpleaſeth him, and no other croſſe or calamity is ſo grievous unto him. The greateſt griefe that the prodigall ſonne upon his repentance had, was that he had offended his father, by ſinning againſt heaven, and againſt him: the ſame alſo muſt be our griefe: and all our care muſt be ſet on this, to conſider how wee may bee obedient children to this our loving Father.

Thirdly, that man that beleeves God to bee his Father, muſt imitate and follow him: for it is the will of God that his children ſhould be like unto himſelfe. Now wee follow God ſpecially in two things. I. In doing good to them that perſecute us: ſo ſaith our Saviour Chriſt; *Pray for them that hurt you, that you may be the children of your Father which is in heaven: for he maketh the Sunne to riſe on the evill and on the good, and ſendeth raine on the juſt and unjuſt.* II. Our heavenly Father is mercifull: for he is

c Iſai 9 6.
d Iſai. 53. 10.
e Iſai. 8. 18.

Ier 24. 9. Mat 6. 4.

Duties 1.

Iob 17. 14.

A

B

C

D

Ioh 8. 44.

2.

Prov. 10. 1.

Matth. 12. 50.

Mal 1. 6.

3.

Matth. 5. 45.

the father of the fatherleſſe, and therefore hee that will be a ſonne of this Father, muſt bee mercifull to his poore brethren; as *Iob* ſaith of himſelfe, *I was eyes to the blind, and I was feete unto the lame, I was a father to the poore.*

Iob 29. 15,16.

4. Fourthly, ſeeing we beleeve God to be our Father, we are hereby taught to uſe moderate care for the things of this life; for if a man know himſelfe to be the child of God, then he alſo knowes, that God will provide for him, as we know in a family the Father provideth for all. Now God is a father, and his Church is this family: therefore if thou wilt be a member of Gods Church, and a child of God, thou muſt caſt thy care on God, and follow the counſell of Chriſt: *Be not too carefull for your life, what ye ſhall eate, or what ye ſhall drinke.* And marke his reaſon drawne from the point which we have in hand; *The fowles of the heaven* (ſaith he) *they neither ſow, nor reap, nor carry into barnes: and yet your heavenly father feedeth them: are ye not much better then they?* But alas, the practice of the world is contrary: for men have no care for the knowledge of Gods word, nor the meanes of their ſalvation: all their minds are ſet on the things of this life, when as Chriſt ſaith: *Firſt ſeeke the kingdome of heaven, and the righteouſneſſe thereof, and all theſe things ſhall be miniſtred unto you.* If wee ſhould ſee a yong man provide for himſelf, and no man elſe for him, we ſhould preſently ſay, ſurely his father is dead: even ſo, when a mans care is ſet wholly both day night for the things of this life, it argues that God hath either caſt him off, or elſe that hee takes him for no father of his.

Mat. 6. 25. Verſ. 26. Verſe 33.

5. Fiftly, if God be our father, then we muſt learne to beare any croſſe patiently, that hee ſhall lay upon us, either in body or in minde, and alwaies looke for deliverance from him: for whom the Lord loveth, them hee chaſtiſeth: and *if yee endure chaſtiſing* (ſaith the Apoſtle) *God offereth himſelfe unto you as unto children:* which may appeare more plainly by this compariſon: If two children ſhould fight, and a man comming by, ſhould part them, and after beate the one, and let the other goe free: every man that ſeeth this, will ſay, that that child which he beates is his owne ſonne. Even ſo, when God chaſtiſeth us, he ſheweth himſelfe unto us a Father, if we ſubmit our ſelves. *Now if our earthly fathers corrected us, and we gave them reverence, taking it patiently, ſhould we not much rather be in ſubjection to the Father of ſpirits, that we may live?* Therefore the concluſion is this, If we diſpleaſe God, be ye ſure, hee will correct us; and when his hand is upon us, wee muſt not murmure againſt him, but beare it with a milde ſpirit: and furthermore when we are under the croſſe, we muſt alwaies looke for deliverance, from this Father onely. If a ſonne when hee is beaten ſhould flie to his Fathers enemies for helpe and counſell; it would argue that hee were but a graceleſſe child. Sundry and divers calamities and croſſes befall men in this life: which they cannot

Heb. 12. 7. Verſe 9.

A brooke: and therefore it is a common practice of many among us in theſe dayes, when Gods hand is upon them, to goe for helpe to the divell; they ſeeke for counſell at witches and Wiſemen (as I have ſaid) but let them looke unto it, for that is the right way to double their miſery, and to ſhew themſelves lewd children.

Laſtly, if wee confeſſe and beleeve God to bee the Father of Chriſt, and in him our Father alſo; then in regard of our converſation, wee muſt not frame our ſelves like unto the world: but the courſe of our lives muſt be in righteouſneſſe and true holineſſe. *Paul* exhorteth the Corinthians to ſeparate themſelves from Idolaters, alledging the place out of the B old Teſtament, where the Lord biddeth the Iſraelites *to come out from Idolaters, and to touch no uncleane thing:* and the reaſon followeth out of *Ieremy*, that if they doe ſo, *then God will be their Father, and they ſhall be his children, even his ſonnes and daughters:* which reaſon *Paul* urgeth in the next chapter to this effect: conſidering wee have theſe promiſes, that therefore wee ſhould cleanſe our ſelves from all filthineſſe of the fleſh and ſpirit, and grow up unto holineſſe in the feare of the Lord. Where if we marke the place diligently, we ſhall find this leſſon; That every man who takes God for his Father, muſt not onely in this ſinne of Idolatry, but in all other ſinnes ſeparate himſelfe, that men by his godly life may know whoſe child he is. But ſome will ſay, this exhortation is needleſſe amongſt us, for we have no cauſe to ſeparate our ſelves from others, becauſe all amongſt us are Chriſtians, all beleeve in God, and are baptized, and hope to bee ſaved by Chriſt. *Anſw.* In outward profeſſion, I confeſſe wee carry the ſhew of Chriſtians, but in deed and truth, by our lives and converſations, very many among us deny Chriſt: for in every place the common practice is, to ſpend the time in drunkenneſſe and ſurfetting, in chambering and wantonneſſe: yea, great is the company of thoſe that make a trade of it: take this lewd converſation from many men, and take away their lives. And on the Lords day it may bee ſeene both publikely and privately, in houſes and in the open ſtreets, there is ſuch revell, as though there were no God to ſerve. In the ſixe daies of the weeke, many men walke very painfully in their calling: but when the Lords day commeth, then every man takes licence to doe what he will: and becauſe of the Princes lawes, men will come formally to the Church for faſhions ſake: but in the meane time how many doe nothing elſe but ſcorne, mocke, and deride, and as much as in them lyeth, diſgrace both the word and the miniſters thereof; ſo that the common ſaying is this: oh hee is a preciſe fellow, hee goes to heare Sermons, he is too holy for our companie. But it ſtands men in hand to take out a better leſſon; which is, if we will have God to be our Father, we muſt ſhew our ſelves to bee

6. 2 Cor. 6. 17. Iſa 52. 11. Ier. 31. 1. 2 Cor. 7. 1.

C D

the children of God by repentance and newneſſe of life: hee cannot bee but a graceleſſe child, that wil lead a rebellious life flat againſt his fathers minde. Let us then ſo behave our ſelves, that we may honour our Father which is in heaven, and not diſhonour him in our lives and callings: rather let us ſeparate our ſelves from the filthineſſe of the fleſh, loathing thoſe things which our father loatheth, and flying from thoſe things which our father abhorreth.

Conſolations. And thus much for the duties. Now follow the conſolations which ariſe from this point. But firſt we are to know, that there are three ſorts of men in the world. The firſt, are ſuch as will neither heare nor obey the word of God. The ſecond ſort, are thoſe which heare the word preached unto them, but they will not obey: both theſe ſorts of men are not to looke for any comfort hence. Now there is a third ſort of men, which as they heare Gods word; ſo they make conſcience of obeying the ſame in their lives and callings: and theſe are they in whom the conſolations that ariſe out of this place, doe rightly belong, and muſt be applyed.

1. Firſt therefore, ſeeing God the Father of Chriſt, and in him the father of all that obey and doe his will, is our father, here note the dignitie and prerogative of all true beleevers: for they are ſonnes and daughters of God, as ſaith S. *Iohn, So many as received him, to them he gave a prerogative to be the ſonnes of God: even to them that beleeve in his name.* Ioh. 1. 12. This priviledge will appeare the greater, if we conſider our firſt eſtate: for as *Abraham* ſaith, *We are but duſt and aſhes,* Gen. 18. 27. and in regard of the depravation of our natures, we are the children of the divell: therefore of ſuch rebels to bee made the ſonnes of God, it is a wonderfull priviledge and prerogative, and no dignitie like unto it. And to inlarge it further, he that is the Sonne of God, is the brother of Chriſt, and fellow-heire with him; and ſo heire apparant to the kingdome of heaven: and in this reſpect, is not inferiour to the very Angels. This muſt be laid up carefully in the hearts of Gods people, to confirme them in their converſation among the company of ungodly men in this world.

2. Secondly, if a man doe indeavour himſelfe to walke according to Gods word, then the Lord of his mercy will beare with his wants: for as a father ſpareth his owne ſonne, ſo will God ſpare them that feare him. Now a father commands his childe to write, or to apply his booke: though all things herein be not done according to his minde, yet if he finde a readineſſe with a good indeavour, he is content, and fals to praiſe his childs writing or learning. So God giveth his commandements, and though his ſervants faile in obedience; yet if the Lord ſee their hearty indeavour, and their unfained willingneſſe to obey his will, though with ſundry wants, he hath made this promiſe, and will performe it, that as a father ſpareth his ſonne, ſo will he ſpare them. Mal. 3. 17. Pſal. 103. 13. If a child be ſicke, will the father caſt him off: nay, if through the grievouſneſſe of his ſickneſſe hee cannot take the meate that is given him, or if he take it, and for faintneſſe picke it up againe, will the father of the childe thruſt him out of doores? no: but hee will rather pittie him. And ſo when a man doth indeavour himſelfe through the whole courſe of his life to keepe Gods commandements, God will not caſt him away, though through weakeneſſe he faile in ſundry things and diſpleaſe God. This prerogative can none have, but hee that is the childe of God: as for others, when they ſinne, they doe nothing elſe but draw downe Gods judgements upon them, for their deeper condemnation.

3. Thirdly, hence we learne, that the childe of God cannot wholly fall away from Gods favour, I doe not ſay, that he cannot fall at all: for he may fall away in part, but hee cannot wholly. Indeed ſo oft as hee ſinnes, he deprives himſelfe wholly of Gods favour as much as in him lyeth: yet God for his part ſtill keepeth the minde and purpoſe of a Father. *David* loved his ſonne *Abſolon* wonderfully, but *Abſolon* like a wicked ſonne played a lewde pranck; and would have thruſt his father out of his kingdome: and *David* although he was ſore offended with *Abſolon*, and ſhewed tokens of his wrath, yet in heart he loved him; and never purpoſed to caſt him off. Hereupon when he went againſt him, he commanded the captaines to *intreat the young man Abſolon gently for his ſake.* 2 Sam. 18. 5. And when he was hanged by the haire of the head in purſuing of his father, then *David* wept and cryed, *O my ſonne Abſolon, my ſonne Abſolon, would God I had dyed for thee, Abſolon my ſonne.* Verſe 33. And ſo it is with God our heavenly Father, when his children ſinne againſt him, and thereby loſe his love and favour, and fall from grace, he forſakes them: but how farre? Surely he ſhewes ſignes of anger for their wickedneſſe, and yet indeed his love remaines toward them ſtill: and this is a true concluſion. The grace of God in the adoption of the elect is unchangeable, and he that is the child of God can never fall away wholly or finally. On the contrary, that is a bad and comfortleſſe opinion of the Church of Rome; which holdeth, that a man may be juſtified before God, and yet afterward by a mortall ſinne, finally fall from grace and be condemned. *Torren. conſeſſ. Auguſt.*

4. Fourthly, the child of God that takes God the Father for his Father, may freely come into the preſence of God, and have libertie to pray unto him. We know it is a great priviledge to come into the chamber of preſence before an earthly Prince: and few can alwaies have this prerogative, though they bee great men: yet the Kings owne ſonne may have free entrance, and ſpeake freely unto the king himſelfe, becauſe he is his ſonne. Now the children of God have more prerogative then this: for they may come into the preſence, not

of an earthly king, but of Almightie God the King of kings: and as they are the ſonnes of God in Chriſt, ſo in him they may freely ſpeake unto God their Father by prayer. And this overthrowes the doctrine of ſuch as bee of the Church of Rome, which teach and hold, that a man muſt come to ſpeake to God by prayer through the interceſſion of Saints; for, ſay they, the preſence of God is ſo glorious, that wee may not be ſo bold, as of our ſelves to ſpeake unto him; but needs muſt have the interceſſion of others.

5. Laſtly, God will provide for all his Church and children all things needfull both for their bodies and ſoules: ſo our Saviour Chriſt bids his diſciples take no thought what they ſhould eate, or what they ſhould drinke, or wherewith they ſhould be cloathed, adding this reaſon: *for your heavenly Father knoweth all your wants.* And if we take thought, it muſt be moderate, and not diſtruſtfull: it is a part of the fathers dutie to provide for his Family & children, and not the children for the father. Now ſhall an earthly father have this care for his children: and ſhall not our heavenly Father much more provide for thoſe that feare and love him? Nay, marke further, in Gods church there be many hypocrites which receive infinite benefits from God, by reaſon of his elect children with whom they live: and wee ſhall ſee this to be true, that the wicked man hath ever fared better for the godly mans cauſe. Sodome and Gomorrha received many benefits by reaſon of righteous *Lot*: and when the Lord was purpoſed to deſtroy Sodome, hee was faine to pull *Lot* forth of the citie: for the text ſaith, the Angel of the Lord *could not doe any thing, till hee was come out of it.* So alſo in *Pauls* dangerous voyage towards *Rome*, all the men in it fared better for *Pauls* companie: for the Lord told *Paul* by an Angel, that there ſhould be no loſſe of any mans life, for *the Lord had given to him all that ſayled with him.* And undoubtedly, if it were not for ſome few that feare God, hee would powre downe his vengeance upon many nations and kingdomes, there is ſuch exceſſe of wickedneſſe in all ſorts. Againe, if the Lord doe thus carefully provide for his children all kind of benefits; what a wonderful wickedneſſe is this, for men to get their living by ungodly meanes; as uſury, carding, dicing and ſuch like exerciſes? If a man were perſwaded, that God were his Father, and would provide ſufficiently both for his body & ſoule; ſo that uſing lawfull meanes he ſhould ever have enough: out of all doubt he would never after the faſhion of the world uſe unlawfull and prophane meanes to get a living. But this prooveth, that howſoever many men ſay, God is their Father, yet indeed they deny him.

Matth. 6. 32.

Gen. 19 22.

Act. 27. 24.

And thus much of this title, *Father*, the firſt thing whereby the firſt perſon is deſcribed. Now followeth the ſecond point, namely, his attribute of *Omnipotẽcie*, in the word *Almighty*.

A And whereas the Father is ſaid to be Almightie, it is not ſo to be underſtood as though the Sonne were not Almightie, or the holy Ghoſt not Almightie; for every propertie or attribute (ſave the perſonall properties) is common to all the three perſons. For as God the Father doth impart his godhead unto the Sonne, and to the holy Ghoſt, ſo doth hee communicate the properties of the godhead to them alſo.

God is omnipotent two waies: I. Becauſe he is able to doe whatſoever he will. II. Becauſe he is able to doe more then hee will doe. For the firſt, that God is able to doe whatſoever he will. *David* ſaith, *Our God is in heaven, and he doth whatſoever he will:* for there is nothing that can hinder God; but as he willeth, B ſo every thing is done. Secondly, that God can doe more then he willeth to be done, it is plaine, where *John Baptiſt* ſaith, *God is able of theſe ſtones to raiſe up children unto Abraham:* for though God can doe thus much, yet hee will not doe it. So likewiſe when Chriſt was betrayed, the Father could have given him more then 12. legions of Angels to have delivered him out of their hands, but yet he would not: and the like may bee ſaid of many other things. The Father is and was able to have created another world, yea a thouſand worlds but he would not, nor will not. And likewiſe Chriſt being upon the croſſe, was able at their C bidding to have come downe, and ſaved himſelfe from death, but hee would not: & therefore this is true, the Lord can doe any thing that hee willeth to be done actually, yea and more then he will. But ſome will ſay, God can not doe ſome things which man can doe, as God *cannot lie*, nor *denie himſelfe*, and therefore he is not omnipotent. *Anſw.* Although ſome have thought that God could doe even theſe things; and he did them not, becauſe he would not: yet we muſt know and beleeve, that God can neither lie, nor deny himſelfe: indeed man can doe both, but theſe and many other ſuch things if God could doe them, he could not be God. God indeed can doe all things which ſhew forth his glory and majeſtie: but D ſuch things as are againſt his nature he cannot doe: as for example: God cannot ſinne, and therefore can not lie: and becauſe he cannot doe theſe things, for this very cauſe he is omnipotent: for theſe and ſuch like, are works of impotencie: which if God could doe, hee ſhould even by his owne word be judged impotent. Secondly, hee cannot doe that which implies contradiction: as when a thing is, to make it at the ſame time to be, and not to be: as when the Sunne doth ſhine, to make it at the ſame inſtant to ſhine and not to ſhine. And therefore falſe is the doctrine of that Church, which in their Tranſubſtantiation make the body of Chriſt, (whoſe eſſentiall propertie is to be only in one place at once) to be circumſcribed, and not to be circumſcribed: to be in one place, and not to be in one place.

Pſal. 115. 3.

Mat. 3. 9.

Mat. 26. 53.

Tit. 1. 2. 2 Tim. 2. 13.

And

And thus much for the meaning. Now follow the duties whereunto we are mooved by this doctrine of *Gods Ommipotency.*

First, whereas God the Father is said to bee Almighty, wee are taught true humiliation: *Humble your selves under the mighty hand of God,* saith *Peter:* where he giveth an exhortation to humility, and alleadgeth the cause, because God is *Almighty.* To make this more plaine. Every one of us was borne in sinne, and by nature we are most wretched in our selves: now what an one is God? Surely he is able to doe whatsoever he will, yea and more then he will, and is able to destroy such as rebell against him every moment. Therefore our duty is to cast downe our selves for our sinnes in his presence. This true humiliation was that which our Saviour Christ would have brought the young man in the Gospel unto, when hee bad him goe sell all that he had and give to the poore. Therefore whosoever thou art, take heede thou must: for if thou runne on in thy wickednesse, and still rebell against God, it is a thousand to one at length he will destroy thee. For hee is an Almighty God, and able to doe whatsoever hee will: his hand is mighty, it boots not a man to strive with him: for he was never yet overmastered, and for this cause we must needs cast downe our selves under his hands. It is a *fearefull thing* (saith the holy Ghost) *to fall into the hands of the living God:* therefore if we would escape his heavy and terrible displeasure, the best way for us is, to abase our selves, and be ashamed to follow our sinnes. Christ biddeth us not to feare him that is able to kill the body, and can goe no further: *But wee must feare him that is able to cast both body and soule into hell fire.* Example of this wee have in *David,* who when hee was persecuted by his owne sonne *Absolon,* hee said unto the Lord. *If he thus say, I have no delight in thee, behold here I am, let him doe to me as seemeth good in his eyes.* But some will say, I will live a little longer in my sinnes, in lying, pride, Sabbath-breaking, in swearing, dicing, gaming, & wantonnes: for God is mercifull, and in my old age I will repent. *Ans.* Well; sooth not thy selfe: but marke, usually when God holds backe his hand for a season, hee doth as it were fetch a more mighty blow, for the greater confusion of a rebellious sinner; therefore humble, submit, and cast downe thy selfe before God, and doe not strive against him: his hand is mighty, and will overthrow thee. Though thou hadst all learning, wisedome, might, riches, &c. yet (as Christ said to the young man) one thing is wanting, that thou shouldest be humbled; and untill thou be humbled, nothing is to be looked for but Gods judgements for sin.

Secondly, seeing God is *Almighty*; we must tremble and feare at all his judgements, wee must stand in awe, quake, and quiver at them, as the poore child doth, when hee seeth his father come with the rod. Example of this wee have often in Gods Word; as when the sonnes of *Aaron* offered strange fire before the Lord, he sent fire from heaven, and burned them up. And though *Aaron* was very sorry for his sonnes, yet when *Moses* told him, that the Lord would bee *glorified in all that came neere him,* then the text saith, *Aaron held his peace.* So also wee reade that the Apostles reprooved *Peter,* for preaching unto the Gentiles: but when *Peter* had expounded the things in order which hee had seene, then *they held their peace and glorified God.* As also *David* saith: *I held my tongue, O Lord; because thou didst it.* *Isaiah* saith, *In hope and silence is true fortitude.* If a man be in trouble hee must hope for deliverance, and be quiet and patient at Gods judgements. But the practice of the world is flatte contrary; For men are so farre from trembling at them, that they use to pray to God that plagues, curses, and vengeance may light upon them, and upon their servants and children. Now the Lord being a mighty God often doth answerably bring his judgements upon them. Againe, many carried away with impatience, wish themselves hanged or drowned, which evils they thinke shall never befall them: yet at the length God doth in his justice bring such punishments upon them according as they wished. And (which is more) in all ages there have beene some which have scorned and mocked at Gods judgements. Hereof we had not farre hence a most fearefull example. One being with his companion in a house drinking on the Lords day, when he was ready to depart thence, there was great lightning and thunder: whereupon his fellow requested him to stay, but the man mocking and jesting at the thunder and lightning, said (as report was) *it was nothing but a knave cooper knocking on his tubbes,* come what would, hee would goe; and so went on his journey: but before hee came halfe a mile from the house, the same hand of the Lord, which before hee had mocked, in a cracke of thunder strooke him about the girdlestead, that he fell downe starke dead. Which example is worthy of our remembrance, to put us in mind of Gods heavie wrath against those which scorne his judgements: for our dutie is to tremble and feare: and it were greatly to be wished, that we could with open eye behold the terriblenesse & fearefulnesse of Gods judgements: it would make a man to quake and to leave off sinne. If a man passe by some high and dangerous place in the night when hee cannot see, hee is not afraid; but if you bring him backe againe in the day, and let him see what a steep & dangerous way he came, hee will not be perswaded to passe the same way again for any thing: so is it in sinning: for men living in ignorance and blindnesse, practise any wickednesse, and doe not care for Gods judgements: but when God of his goodnesse bringeth them backe, and openeth their eies to see the downefall to the pit of hell, and the judgements of God due to their sinnes: then (they say) they will never

sinne

1 Pet. 5. 6.

Heb. 10. 31.

Matth. 10. 28.

2 Sam. 15. 26.

Lev. 10. 3.

Act. 11. 18.

Psal. 39. 9.

Isai. 30. 15.

Anno 1592. in Cambridgeshire.

ſinne as they have done, but become new men, and walke in the way to eternall life.

Thirdly, we are taught by the Apoſtle *Paul*, that if we be to doe any duty to our brethren, as to releeve them, we muſt doe it with cheerefulneſſe: for he laboureth to perſwade the Corinthians to cheerefull liberalitie, and the reaſon of his perſwaſion is, *becauſe God is able to make all grace to abound towards them.* Where alſo this duty is taught us, that ſeeing God is omnipotent, and therefore able to make us abound, therefore we muſt give cheerefully to our poore brethren which want. 2 Cor. 9. 7, 8.

Fourthly, whereas there are many in every place, which have lived long in their ſinnes, even from their cradle; ſome in wantonneſſe, ſome in drunkenneſſe, ſome in ſwearing, ſome in idleneſſe, and ſuch like: out of this place to all ſuch there is a good leſſon, namely, that every one of them doe now become new men, & repent of all their ſins, for all their life paſt. For marke what *Paul* ſaith of the Iewes which are cut off from Chriſt through unbeleefe, and have continued in hardneſſe of heart, and deſperate malice againſt him, almoſt 16. hundreth yeeres: *If* (ſaith he) *they abide not ſtill in unbeleefe, they may be grafted in their olive again:* and his reaſon is this, *becauſe God is able to graft them in againe.* Even ſo, though we have lived many yeeres in ſin, (and ſure it is a dangerous and fearefull caſe for a man to live 20. 30. or 40. yeeres under the power of the divell;) yet we muſt know, that if we will now live a new life; forſake all our ſinnes, and turne to God, wee may be received to grace, and be made a branch of the true Olive, though wee have borne the fruits of the wilde olive all our life long. But ſome will object, that they have no hope of Gods favour, becauſe they have bin ſo grievous ſinners, and continued in them ſo long. *Anſ.* But know it, whoſoever thou art, God is able to graft thee in; and if thou repent, hee will receive thee to his love and favour. This muſt be obſerved of all, but eſpecially of ſuch as are old in yeeres, and remaine ignorant without knowledge, they muſt turne to the Lord by repentance: otherwiſe, if they continue ſtill profane and impenitent, they muſt know this, that their damnation comes poſthaſte to meete them, and they to it. Rom. 11. 23.

And thus much for the duties. Now follow the conſolations which Gods Church reape from this, that God the Father is *Omnipotent.* Firſt, the wonderfull power of God ſerveth to ſtrengthen us in prayer unto God: for he that will pray truely, muſt onely pray for thoſe things for which hee hath warrant in Gods word: all our prayers muſt be made in faith, and for a man to pray in faith, it is hard: therefore a ſpeciall meanes to ſtrengthen us herein, is, the mightie power of God. This was the ground and ſtay of the leper, whom our Saviour Chriſt cleanſed: *Lord* (ſaith he) *if thou wilt, thou canſt make mee cleane.* And in the Lords prayer, when our Saviour Chriſt hath taught us to make ſixe petitions; in the end he giveth us a reaſon, or motive to induce us to ſtand upon, and to waite for the benefits before craved, in theſe words: *Thine is the kingdome, thine is the power, &c.* Mat. 8. 2.

Secondly, hence we learne this comfort, that all the gates of hell ſhall never be able to prevaile againſt the leaſt member of Chriſt. I doe not ſay, they ſhall never be able to aſſault, or tempt them, for that may bee: but they ſhall never overcome them. How (will ſome ſay) may we be reſolved of this? *I anſwer,* By reaſon of Faith; for if a Chriſtian man doe beleeve that God the Father, and Chriſt his Sonne, is Almightie, no enemy ſhall ever be able to prevaile againſt him. So Saint *Iohn* reaſoneth: *Little children, ye are of God, and have overcome them,* that is, all falſe teachers, *becauſe greater is he that is in you* (Chriſt Ieſus by his holy ſpirit, who is God, and therefore Almightie) *then he that is in the world*; that is, the ſpirit of Satan: therefore you need not to feare. So *David* compareth himſelfe to a ſilly ſheepe, and ſaith: *Though I ſhould walke through the valley of the ſhadow of death,* that is, as it were in the mouth of the Lyon, *yet I would feare none evill:* why ſo? becauſe the Lord is with him: *thy rod* (ſaith he) *and thy ſtaffe comfort me.* 1 Ioh. 4. 4. Pſal. 23. 4.

Thus much for the benefits. Now whereas it is ſaid the firſt Perſon is a *Father,* and alſo *Almightie,* joyne theſe two together, and hence will ariſe ſingular benefits and inſtructions. Firſt, whereas we are taught to confeſſe, that the firſt Perſon is a *Father Almightie,* we, and every man muſt learne to have experience in himſelfe, of the mighty power of this Almighty Father. Why, will ſome ſay, that is nothing, for the divell and all the damned ſoules feele the power of the Almighty. True indeed they feele the power of God, namely, as he is an Almighty Iudge condemning them; but they feele not the power of an Almighty Father: this is the point whereof wee muſt indeavour to have experience in our ſelves. *Paul* prayeth, *That the God of our Lord Ieſus Chriſt the Father of glory, would give unto the Epheſians the ſpirit of wiſedome, to ſee what is the exceeding greatneſſe of his power in them which beleeve, according to the working of his mighty power, which he wrought in Chriſt.* Which place muſt bee conſidered: for here the Apoſtle would have us have ſuch a ſpeciall manifeſtation of Gods power in our ſelves, like to that which hee did once ſhew forth in Chriſt. But how did Chriſt ſee and find the power of God as hee was man? *Anſ.* Divers wayes. I. on the croſſe he dyed the firſt death; which is the ſeparation of body and ſoule: and he ſuffered the ſorrowes of the ſecond death. For in his ſoule hee bare the whole wrath of God, and all the pangs of hell, and after was buried and laid in the grave, where death triumphed over him for the ſpace of three dayes. Now in this extreamity God did ſhew his power, in that hee raiſed Chriſt from death to life. And looke as his power was Eph. 1. 19.

mani-

manifeſted in Chriſt the head; ſo muſt it bee manifeſted in all his members: for every man hath his grave, which is naturall ſin and corruption, which we draw from our firſt parents, & looke as a man lyes dead in the grave, and can moove neither hand nor foote; ſo every man by nature lyeth dead in ſin. Now as God did ſhew his power in raiſing Chriſt frō death: ſo every one muſt labor to have this knowledge and experience in himſelf of the mighty power of God, in raiſing him from the grave of ſinne to newneſſe of life. For thus *Paul* makes a ſpeciall requeſt, that hee might *know Chriſt, and the vertue of his reſurrection*, that is, that he might feele in himſelfe that power whereby Chriſt was raiſed from death to life, to raiſe him alſo from the bondage of his ſinnes to a new life more and more. Furthermore, when Chriſt was upon the croſſe, and all the gates of hell were open againſt him, then did he vanquiſh Satan, he bruiſed the Serpents head; and as *Paul* ſaith, Col. 2. 15. *He ſpoiled principalities and powers, and made a ſhew of them openly, and hath triumphed over them on the croſſe:* he overcame the divell and all his angels by the power of his Almightie Father, and by his owne power as he is God. And even ſo muſt Chriſtian men labour to finde the ſame power in themſelves of this Almighty Father by which Chriſt did triumph over Satan: that by it they may tread him under their feete, which men can never doe by any power in themſelves. Againe, Chriſt prayeth that that cup might paſſe from him: and yet he ſaith, *Luke* 22. 42. *Not my will, but thy will be fulfilled.* For it was neceſſary that Chriſt ſhould ſuffer. And this requeſt was heard, not becauſe he was freed frō death, but becauſe God his Father Almightie gave him power and ſtrength in his manhood to beare the brunt of his indignation. Now look as this power was effectuall in Chriſt Ieſus the head, to make him able and ſufficient to beare the pangs of hell: ſo the ſame power of God, is in ſome meaſure effectuall in all the members of Chriſt, to make them both patient, and of ſufficient ſtrength to beare any affliction, as Saint *Paul* ſaith, Coloſſians 1. 11. *Being ſtrengthened with all might through his glorious power, unto all patience, & long-ſuffering, with joyfulneſſe.* And this is a notable point which every one ought to learne: that whereas they confeſſe God to bee their Almightie Father, they ſhould herewithall labour to feele and have experience in themſelves, that he is Almighty in the beginning and continuing of grace unto them, and in giving them power and patience to ſuffer afflictions. Further, Chriſt Ieſus, when the work of our redemption was accompliſhed, was lifted up into heaven, and *ſet at the right hand of God in heavenly places far above all principalities and powers, &c.* even by the power of his Father: well, as this power was made manifeſt in the head; ſo muſt it be in the members thereof. Every child of God ſhall hereafter ſee and feele in himſelf the ſame power to tranſlate him from this vale of miſery in this life, to the kingdome of heaven. Wherefore to conclude, wee have great cauſe to be thankfull and to praiſe God for this priviledge, that hee ſhewes his power in his children in regenerating them, in making them die unto ſinne, and to ſtand againſt the gates of hell, and to ſuffer afflictions patiently: as alſo that he tranſlates them from death to life. And every one ſhould ſhew his thankfulneſſe, in labouring to have experience of this power in himſelf, as *Paul* exhorteth us in his Epiſtles to the *Coloſſians* and *Epheſians*: yea, reade all his Epiſtles, and we ſhall finde he mentioneth no point ſo often as this, namely, the mighty power of God, manifeſted firſt in Chriſt, & ſecondly in his members: and *he accounts all things loſſe that he might know Chriſt, and the vertue of his reſurrection.* This point is the rather to be marked, becauſe this power in the matter of grace is not to be ſeene with eye; and few there be in reſpect that have felt the vertue thereof in themſelves: for the divell doth mightily ſhew his contrary power in the greateſt part of the world, in carrying them to ſin and wickednes.

Secondly, hence we learne, that which *Paul* teacheth, namely, to know that all things work together for the beſt unto them that love God. God is Almighty, & therfore able to do whatſoever he will: he is alſo a Father, and therefore is willing to do that which is for our good. But ſome will ſay, we are ſubject to many croſſes, yea to ſin: what? can our ſinnes turne to our good? *Anſ.* If God Almighty be thy Father, he will turne thine afflictions, yea thy ſinnes which by nature are evill, beyond all expectation unto thy ſalvation. And thus much God will doe to all ſuch as bee obedient unto him: yet no man muſt hereupon preſume to ſinne.

Thirdly, whereas we beleeve that God is a mighty Father, it ſerves to confirme Gods children in the promiſes of mercy revealed in his word. The chiefeſt whereof is, that if men will turne from their ſinnes, and beleeve in Chriſt, they ſhall not periſh, but have life everlaſting. I know ſome men will make it an eaſie thing to beleeve, eſpecially thoſe which never knew what faith meant. But ſuch perſons need no meanes of confirmation of Faith: therefore let all thoſe which have taſted of the hardneſſe of attaining unto it, learne how to eſtabliſh their wavering hearts in the promiſe of God, by the conſideration of theſe two points: God is a Father, and therefore he is willing: he is Almightie, and therefore he is able to performe his promiſe. He that will be reſolved of Gods promiſes, muſt have both theſe ſetled in his heart, & build on them as on two foundations.

It followeth, *Creator of Heaven and Earth.*] Wee have ſpoken of the title of the firſt perſon, and of his attributes: now we come to ſpeake of his *effect*, namely, the *Creation*: but before we come to it, we are to anſwer a certen objection which may be made. At the firſt it may ſeeme ſtrange to ſome, that the worke of

Phil. 3. 10.

Phil. 3. 10.

Rom. 8. 28.

Eph. 1. 20, 21.

Creation is aſcribed to the firſt perſon in Trinitie the Father: whereas in the Scripture it is common to them all three equally. And firſt, that the Father is Creator, it was never doubted; as for the ſecond perſon the Sonne, that he is Creator, it is evident: *All things are made by it*, that is, by the Sonne, who is the ſubſtantial word of the Father, *& without it was made nothing that was made.* And againe it is ſaid, *that God by his Son made the world.* As for the holy Ghoſt, the worke of creation is alſo aſcribed unto him: and therefore *Moſes* ſaith, *The ſpirit mooved upon the waters:* and *Iob* ſaith, *His ſpirit hath garniſhed the heavens.* How then is this peculiar to the Father, being common to all the three perſons in Trinity? *I anſwer*, The actions of God are two-fold: either inward, or outward. The inward actions are thoſe, which one perſon doth exerciſe toward another: as the Father doth beget the Sonne, and this is an inward action peculiar to the Father: and all inward actions are proper to the perſons from whom they are. So the Sonne doth receive the Godhead by communication from the Father: and the holy Ghoſt from them both: and theſe are inward actions peculiar to theſe perſons. So likewiſe, for the Father to ſend his Sonne, it is an inward action proper to the Father, and cannot be communicated to the holy Ghoſt: and the Sonne to bee ſent by the Father only, is a thing proper to the Sonne, and not common to the Father, or to the holy Ghoſt. Now outward actions, are the actions of the perſons in the Trinitie to the creatures, as the worke of Creation, the worke of preſervation, and of redemption. Theſe and all ſuch actions are common to all the three perſons: the Father createth, the Son createth, and the holy Ghoſt createth: and ſo we may ſay of the works of government, and of redemption, and of all outward actions of the perſons to the creatures. But ſome againe may ſay, how then can the worke of creation, being an outward action of God to the creature, be peculiar to the firſt perſon the Father? *I anſwer*, The worke of creation is not ſo proper to the firſt perſon, as that it cannot alſo be common to the reſt: for all the three perſons joyntly created all things of nothing; onely they are diſtinguiſhed in the manner of creating. For the Father is the cauſe that beginneth the worke, the Sonne puts it in execution, the holy Ghoſt is the finiſher of it. And againe, the Father createth by the [a] Son, and by the holy Ghoſt: the Son createth by the holy Ghoſt and from the Father: the holy Ghoſt createth not by the Father nor by the Sonne: but from the Father and the Sonne. And this is the reaſon why the work of creation is aſcribed here unto the Father, becauſe he alone createth after a peculiar manner, namely, by the Sonne and by the holy Ghoſt: but the Son and the holy Ghoſt create not by the Father, but from him.

Thus having anſwered the objection, wee come to ſpeake of the Creation it ſelfe. In handling whereof, wee muſt withall treat of the *Counſell of God*, as being the cauſe thereof, and of the Government of the creatures, as being a worke of God whereby he continues the creation. And the order which I will obſerve, is firſt to ſpeake of the *Counſell of God*, and ſecondly of the Execution of his Counſell, which hath two ſpeciall branches, the firſt the *Creation*, the ſecond the *preſervation* or *government* of things created.

The Counſell of God, is his eternall and unchangeable decree, whereby hee hath ordained all things either paſt, preſent, or to come, for his owne glory. Firſt I call it a decree, becauſe God hath in it ſet downe with himſelfe as appointed ſoveraigne Lord, what ſhall be, what ſhall not be. I adde further, that all things whatſoever, come under the compaſſe of this decree, as *Paul* ſaith, *He worketh all things according to the counſell of his will.* And our Saviour Chriſt ſaith, that a ſparrow cannot fall on the ground *without the heavenly Father:* yea further, he tels his diſciples, that the *very haires of their heads are numbred*, meaning that they are knowne and ſet downe in the counſell of God. And conſidering that God is King over heaven and earth; and that moſt wiſe, yea wiſedome it ſelfe; and moſt mighty, yea might and power it ſelfe: it muſt needs be that he hath determined how all things ſhall come to paſſe in his kingdome, with all their circumſtances, time, place, cauſes, &c. in ſuch particular manner, that the very leaſt thing that may bee, is not left unappointed and undiſpoſed.

The counſell of God hath two properties, *eternitie* and *unchangeableneſſe*. It is eternall, becauſe it was ſet downe by God from everlaſting before all times, as *Paul* ſaith: God hath choſen the Epheſians to *ſalvation before all worlds.* And he ſaith of himſelfe, that he was called according to *the purpoſe of God, which was before all worlds.* Againe, the ſame counſell once ſet downe, is unchangeable. God ſaith, *I am Iehovah, I change not. With God* (ſaith St. *Iames*) *there is no variablenes, nor ſhadow of change.* Now ſuch as God is, ſuch is his decree or counſell. And beeing unchangeable, his counſels alſo are unchangeable.

Gods counſel hath two parts: his foreknowledge, and his will or pleaſure. His foreknowledge, whereby he did foreſee all things which were to come. His wil, wherby in general manner he wils & ordaines whatſoever is to come to paſſe: and therefore ſuch things as God altogether nilleth, cannot come to paſſe. Now theſe two parts of the counſell of God muſt bee joyned together, and not ſevered. Will without knowledge is impotent, and foreknowledge without will, is idle. And therefore ſuch as hold that God doth barely foreſee ſundry things to come, no manner of way either willing or decreeing the iſſue and event of them, doe bring in little better then Atheiſme. For if wee ſay that any thing comes to paſſe either againſt Gods will, or God not knowing

of

Ioh. 1. 3.
Heb. 1. 2.
Gen. 1. 2.
Iob 26. 13.
Baſil. de ſpirit. ſanct. cap. 16.
[a] Col. 1. 16. Rom. 11. 36.
Eph. 1. 11.
Mat. 10. 29.
verſe 30.
Eph. 1. 4.
2 Tim. 1. 9.
Mal. 3. 6.
Iam. 1. 17.

of it, or not regarding it, wee shall make him either impotent or careleſſe, and raze the very foundation of Gods providence.

And this decree of God must be conceived of us, as the most generall cause of all things subsisting: being first in order, having all other causes under it, and most principall, over-ruling all, over-ruled by none.

Thus wee see what is to be held touching Gods counsell: now for the better clearing of the truth, three objections of some difficultie are to be answered. First, may some man say, if God decree and ordaine all things whatsoever, then he decreeth and ordaineth sinne: but God decrees not sinne in as much as it is against his will: and therefore he decrees not all things. *Answ.* We use not to say that God doth simply will or decree sinne, but onely in part, adding withall these caveats: I. That God willeth and decreeth sinne, not properly as it is sinne, but as it hath in it sundry regards and respects of goodnesse, so farre forth as it is a punishment, or chastisement, or triall, or action, or [a] hath an existence in nature. II. God can so use evill instruments, that the worke done by them being a sinne, shall nevertheleſſe in him bee a good worke: because hee knowes how to use evil instruments well. If it be further alledged, that God willeth no wickednesse. *Psal.* 5. 5. we must know, that Gods will is two-fold, generall, and speciall. Generall, whereby God willeth and decreeth that a thing shall be: and by this kinde of will he may be said to will sinne; and that without sinne. For though he decree it thus, yet doth he not instill wickednesse into the heart of any sinner, & his decree is onely for a most excellent end. For in regard of God which decreeth it, it [b] is good that there should bee evill. To this purpose *Augustine* saith excellently, *By an unspeakeable manner it comes to passe, that that which is against God will, is not without his will.* Now the speciall will of God is that, whereby he willeth any thing in such manner, that hee approoveth it, and delighteth in it. And thus indeed wee cannot say without blasphemy, that God willeth sinne. Thus then we see in what manner, and how farre forth God may be said to decree sinne, that is, to will and appoint the permission of it.

Againe, it may be objected thus: If all things be determined by the unchangeable decree of God, then all things come to passe by an unchangeable necessitie: and men in their actions have no free will at all, nor liberty in doing any thing. *Answ.* This must bee learned as a certaine rule, that the necessary decree of God, doth not abolish the nature of the second causes, and impose necessity upon the will of man, but only order and incline it without any constraint, to one part. As for example: When a people is gathered together to heare Gods word, there is none of them but they know that they come thither by Gods providence, (and in that respect necessarily) yet before they come, they had all freedome and libertie in themselves to come or not to come: and Gods eternall counsell did not hinder the libertie of our wils, in comming or not comming, nor take away the same: but onely incline and turne them to the choise of one part. Another example hereof we may have in our Saviour Christ, whose state & condition of body if we regard, he might have lived longer: yet by the eternall counsell of God hee must die at that place, at that time, at that houre, where & when he died. Whereby we may see, that Gods counsell doth not hinder the will of man; but only order and dispose it. Which answer being well marked, we shal see these two will stand together: the necessary & unchangeable counsell of God, and the free will of man: And againe, that the same action may be both necessary & contingent: necessary, in regard of the highest cause, the counsell of God; not necessary, but contingent, in respect of the second causes, as among the rest, the will of man.

Thirdly, some will yet object against this doctrine, that if all things come to passe according to Gods unchangeable decree, then what needs the using of any means? what needs the preaching of the word? and receiving of the Sacraments? what needs any lawes, Princes, Magistrates, or government? what needs walking in mens ordinary callings? all is to no end; for let men play, or worke, sleepe, or wake; let them doe what they will; all is one: for Gods eternall counsell must needs come to passe. Therefore it may seeme in vaine for men to busie themselves about such things. *Answ.* But we must know, that as God hath appointed all things to come to passe in his eternall and unchangeable counsell; so in the same decree, he hath together set down the meanes and wayes whereby he will have the same things brought to passe: for these two must never be severed, the thing to be done, and the meanes whereby it is done. We may reade in the Acts in *Pauls* dangerous voyage towards Rome, an Angel of the Lord told *Paul*, that God had given him all that sailed with him in the ship: now the Souldiers and Mariners hearing this, might reason thus with themselves: Seeing God hath decreed to save us all, we may doe what we will, there is no danger, for we shall all come to land alive: but marke what *Paul* saith, *Except these abide in the ship, yee cannot be safe:* where we see, that as it was the eternall counsell of God to save *Paul*, and all that were with him; so hee decreed to save all by this particular meanes of their abode in the ship. King *Ezechias* was restored to his health, and received from God a promise that he should have fifteene yeeres added to his daies, and the promise was confirmed by a signe: now what doth he? cast off all meanes? no: but as he was prescribed, so he applyeth a bunch of dry figs to his sore, and useth still his ordinary dyet. Therefore it is grosse ignorance and madnesse in men, to reason so against Gods decree; God in his

Act. 27. 24, 25.

Verse 31.

2 King. 20. 6, 7.

[a] *Quatenus habet rationem entis, non quatenus habet rationem defectus.*

[b] *Bonum est ut sit malum. Aug. Enchir. ad Laur. 101.*

[c] *Voluntate permissiva vult, approbativa non vult.*

unchangeable counſell hath decreed and ſet downe all things how they ſhall be; therefore I will uſe no meanes, but live as I liſt: nay rather we muſt ſay the contrary; becauſe God hath decreed this thing or that to be done: therefore I will uſe the meanes which God hath appointed to bring the ſame to paſſe.

Now followes the *Creation*, which is nothing elſe but a worke of the bleſſed Trinitie, forming and framing his creatures which were not before, and that of nothing. The points to be knowne concerning the creation are many. The firſt, is the thing by which God did begin and finiſh the creation. And we muſt underſtand that at the firſt God made all things without any inſtrument or meanes, and not as men doe which bring to paſſe their buſines by ſervants and helps, but onely by his word and commandement; as the Pſalmiſt ſaith, *He commanded, and all things were made.* Pſal.148.5. In the beginning God ſaid, *Let there be light*, and there was light: and by the ſame meanes was the creation of every creature following. Gen.1.3. The very power of the Word and Commandement of God was ſuch, as by it that thing was made and had a beeing, which before was not. It may be demanded, what word this was by which God is ſaid to make all things. *Anſ.* The word of God in Scripture is taken three waies: for the ſubſtantial word, for the ſounding or written word, for the operative or powerfull word. The ſubſtantiall word, is the ſecond perſon begottē of the ſubſtance of the Father. Now howſoever it be true, that God the Father did create all things by his word, that is, by his Son: yet doth it not ſeeme to be true that by theſe words [*God ſaid, Let there be*, this or that] that the Sonne is meant. For that word which God gave out in the creation was in time, whereas the Son is the word of the Father before all times: and againe, it is a word common to the three perſons equally, whereas the Sonne is the word of the Father onely. Furthermore, it is not like that it was any ſounding word ſtanding of letters and ſillables, and uttered to the creatures after the uſuall manner of men, that was the cauſe of them: it remaines therefore that all things were made by the operative word, which is nothing but the pleaſure, will, and appointment of God, and is more powerfull to bring a thing to paſſe, then all the meanes in the world beſide. Heb.1.3. For Gods willing of any thing, is his effecting and doing of it. And this is prooved by *David* when he ſaith, *He ſpake the word, and they were made: hee commanded, and they were created.* Pſal.33.6,9. Hence we muſt take out a ſpeciall leſſon, needfull to be learned of every man. Looke what power God uſed and ſhewed in making the creatures when they were not, the ſame power he doth, can, and will ſhew forth in re-creating and redeeming ſinfull men by the precious blood of Chriſt. By his word he created mans heart when it was not; and he can and will as eaſily create in us all, new hearts, ſpecially when Pſal.51.10.

A we uſe the good meanes appointed for that end. As, when Chriſt ſaid to dead *Lazarus, Lazarus, come forth*, he aroſe and came forth of his grave, though bound hand and foot: ſo when the Lord ſpeaks to our dead heart by his word and ſpirit, we ſhall riſe forth of the graves of our ſinnes and corruptions. In the creation of the great world, God ſaid, Let there be light, and preſently darkeneſſe gave place: and the ſame hee can doe to the little world, that is, to man. We are by nature darkeneſſe, and let God but ſpeake to our blind underſtandings, our ignorance ſhall depart, and we ſhall be inlightened with the knowledge of the true God and of his will: as *Paul* ſaith, Ioh.11.44.

B *God that commanded the light to ſhine out of darkeneſſe, is he which hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Ieſus Chriſt.* 2 Cor.4.6.

Secondly, God made all creatures, without motion, labour, or defatigation: for his very bidding of the worke to be done, was the doing of it. And this thing no creature can doe, but God onely, though unto *Adam* labour was without paine before the Fall.

Thirdly, the matter and the firſt beginning of all creatures was nothing, that is, all things were made, when as there was nothing whereof they might be made, as *Paul* ſaith, *God calleth thoſe things which bee not, as though they were.* Rom.4.17. And indeed in the firſt creation, all things

C muſt be made either of the eſſence of God, or of nothing: but a creature cannot be made of the eſſence of God, for it hath no parts, it is not diviſible: and therefore God made all things that were made out of himſelfe or his owne eſſence: the concluſion then is, that the framing of the creatures in the beginning, was not of any matter, but of nothing, becauſe before the creation, out of God there was nothing. This muſt teach us to humble our ſelves. Many there be that ſtand upon their anceſtours: but let them here look whence they came firſt, namely, as *Abraham* ſaith of himſelfe, *of duſt and aſhes.* And what was this duſt and aſhes made of? ſurely of nothing: wherefore every mans firſt beginning is of nothing. Well then, ſuch men, as are carried away with their pedigree and deſcent, if they looke well unto it, they

D ſhall finde ſmall cauſe to boaſt or bragge: And this conſideration of our firſt beginning, muſt moove us to true humiliation in our ſelves.

Fourthly, God in framing his creatures in the beginning made them good; yea very good. Now the goodnes of the creature is nothing elſe, but the perfect eſtate of the creature, wherby it was conformable to the will & minde of the Creator allowing and approving of it, when he had made it: for a creature is not firſt good, and then approoved of God: but becauſe it is approoved of God, therefore it is good. But wherein, will ſome ſay, ſtands this goodneſſe of the creature? *I anſwer*, in three things. I. in the comelineſſe, beautie and glory of every worke in his kinde both in forme

and

and constitution of the matter. II. In the excellency of the vertue which God hath given to it: for as he hath appointed every creature for some especiall end, so he hath fitted and furnished it with sufficient power & vertue for the accomplishing of the same end. III. In the exceeding benefit and profitableneſſe that came by them to man. But since the fall of man, this goodneſſe of the creature is partly corrupted, and partly diminished. Therefore when we see any want, defect, or deformity in any of them, we must have recourse backe againe to the apostasie of our first parents, and remember our fall in them, and say with a sorrowfull heart, this comes to passe by reason of mans most wretched sin, which hath defiled heaven & earth, and drawn a curse not only upon himselfe, but upon the rest of the creatures for his sake, whereby their goodnes is much defaced.

Fifthly, the end of creation, is the glory of God, as *Salomon* saith, *God made all things for his owne sake, yea even the wicked for the day of evill.* Prov. 16. 4. And God propounds this principall end to himselfe, not as though he wanted glory, and would purchase it unto himselfe by the creation; for he is most glorious in himselfe, and his honour and praise being infinite, can neither be encreased nor decreased: but rather that he might communicate, and make manifest his glory to his creatures, and give them occasion to magnifie the same. For the reasonable creatures of God, beholding his glory in the creation, are mooved to testifie and declare the same among men.

The sixth shall be touching the time of the beginning of the world, which is betweene five thousand and sixe thousand yeeres agoe. For *Moses* hath set downe exactly the computation of time from the making of the world to his owne daies: and the Prophets after him have with diligence set down the continuance of the same to the very birth of Christ. But for the exact account of yeeres Chronologers are not all of one minde. Some say there bee 3929. from the creation to Christs birth, as *Beroaldus*: some 3952. as *Hierome* and *Bede*: some 3960. as *Luther* and *Io. Lucidus*: some 3963. as *Melanchthon* in his Chronicle, & *Funcius*: some 3970. as *Bullinger* and *Tremelius*: some towards 4000. as *Buntingus*. Now from the birth of Christ to this day, are 1592. yeres, and adding these together, the whole time amounteth. And God would have the very time of the beginning of the world to bee revealed: First, that it might be knowne to the Church, when the covenant of grace was first given by God to man, and when it was afterward renued, and how Christ came in the fulnes of time, *Gal.* 4. 4. Secondly, that we might know that the world was not made for the eternall & ever-living God, but for man. Thirdly, that we might learne not to set our hearts on the world, and on the things therein, which have beginning and end, but seeke for things eternall in heaven. And before the time which I have named began, there was nothing beside God: the world it selfe, and all things else were uncreated. Some men use to object and say, what did God all that while before the world was? how did he imploy himselfe? what, was he idle? *Answ.* The Iewes to this bad question make as bad an answer. For they say he was continually occupied in making many little worlds, which he continually destroyed as he made them: because none pleased him till he made this. But we must rather say, that some things are revealed which God did then, as that he decreed what should come to passe when the world was: and that then the blessed persons in Trinitie did take eternall delight each in other. Prov. 8. 30. If any man will needs know more, let them heare what *Moses* saith, *Secret things belong to the Lord our God; but things revealed, to us and our children for ever*: Deut. 29. 29. and let them marke what One eluding the question, answered: namely, that God was making hell fire to burne all such curious persons as will needs know more of God then hee hath revealed to them: for where God hath not a mouth to speake, there we must not have an eare to heare: therefore our duty is, to let such curious questions passe. *August. l. 1. confess. 2. 12.*

Seventhly, some may aske in what space of time did God make the world? *I answer*, God could have made the world, and all things in it in a moment: but hee began and finished the whole worke in sixe distinct daies. In the first day he made the matter of all things and the light: in the second the heavens: in the third day hee brought the sea into his compasse, and made the dry land appeare, and caused it to bring forth hearbs, plants, and trees: in the fourth day hee made the Sunne, the Moone, and the Starres in heaven: in the fifth day he made the fishes of the sea, the fowles of the heaven, and every creeping thing: in the sixth day he made the beasts of the field, and all cattell, and in the end of the sixth day hee made man. Thus in sixe distinct spaces of time, the Lord did make all things: and that especially for three causes. I. To teach men that they ought to have a distinct and serious consideration of every creature: for if God had made the world in a moment, some might have said, this work is so mystical, that no man can speak of it. But for the preventing of this cavil, it was his pleasure to make the world and all things therein in sixe daies: and the seventh day hee commanded it to be sanctified by men, that they might distinctly & seriously meditate upon every daies worke of the Creation. II. God made the world, & every thing therein in sixe distinct daies, to teach us, what wōderful power and liberty he had over all his creatures: for he made the light when there was neither Sun nor Moone, nor Stars; to shew, that in giving light to the world, he is not bound to the Sun, to any creature, or to any meanes: for the light was made the first day: but the Sunne, the Moone, and the Stars were not created before Gen. 1.

the fourth day. Againe, trees and plants were created the third day: but yet the Sunne, Moone, and the Starres, and raine which nourish and make hearbs, trees, and plants to grow, were not created till after the third day: which shews plainly, that God can make trees, plants and hearbs to grow without the meanes of raine, and without the vertue and operation of the Sunne, the Moone, and the Starres. III. He made the world in sixe distinct daies, and framed all things in this order, to teach us his wonderfull providence over all his creatures: for before man was created hee provided for him a dwelling place, and all things necessary for his perpetuall preservation, and perfect happinesse and felicitie. So also hee created beasts and cattell; but not before he had made hearbs, plants, and grasse, and all meanes whereby they are preserved. And if God had this care over man when as yet he was not: much more will God have care over him now when he is, and hath a being in nature.

Duties. And thus much concerning the points of doctrine touching the Creation. The duties follow. And first, by the worke of creation we 1. may discerne the true *Iehovah* from all false gods and idols in the world. This *Isaiah* maketh plaine, bringing in the Lord reasoning thus: *I am God, and there is none other God besides mee.* How is that prooved? thus: *I forme the light, and create darkenesse, I make peace, and create evill: I the Lord doe all these things.* Esa. 45. 6,7. If a man aske thee how thou know'st the true God from all false gods: thou must answer, by the worke of creation: for he alone is the maker of heaven and earth, and all things in them. This property cannot agree to any creature, to any man, Saint or Angel: nay, not to all men and all Angels: they cannot give being to a creature which before was nothing.

2. Secondly, whereas God the Father is Creatour of all things, and hath given unto man reason, understanding, and abilitie more then to other creatures, we are taught to consider and meditate of the worke of Gods Creation. This the Wise man teacheth us, saying, *Consider the worke of God.* Eccles 7.15. And indeed it is a speciall duty of every man which professeth himselfe to be a member of Gods Church, as he acknowledgeth God to be the Creator, so to looke upon his workemanship, and view and consider all creatures. A skilfull workman can have no greater disgrace, then when he hath done some famous thing, to have his friend passe by his worke, and not so much as looke upon it. If it be demanded, for what end we must looke upon the work of Gods creation; I answer, that in it we may see and discerne Gods power, wisedome, love, mercy, and providence, and all his attributes, and in all things his glory. This is a most necessary dutie to be learned of every man: we thinke nothing too much or too good to bestow on vaine shewes and plaies, idle sports and pastimes, which are the vanities of men, and we do most willingly behold them: in the meane season utterly neglecting and contemning the glorious worke of Gods creation. Well, the Lord hath appointed his Sabbath to be sanctified, not onely by the publike ministery of the word, and by private prayer, but also by an especiall consideration and meditation of Gods creatures: and therfore the duty of every man is this, distinctly and seriously to view and consider the creatures of God; and thereby take occasion to glorifie his name, by ascribing unto him, the wisdome, glory, power, and omnipotency that is due unto him, and appeares in the same.

Thirdly, we must give God glory in all 3. his creatures, because hee is the Creator of them all. So in the Revelation the foure and twenty Elders fall downe before him, and say *Thou art worthy, O Lord, to receive glory and honour, and power:* Rev. 4.11. giving this reason, *for thou hast created all things, and for thy wils sake they are and have beene created.* Reade the Psalmes, 147. and 148. both which tend to this effect, that God must be praised: because he is the Creator of all things, to whom all glory is due. We know, that when men behold any curious worke of a cunning and skilfull craftsman, straightway they will leave the worke, and inquire after him that made it, that they may praise his skill. The same is our duty in this case, when we come abroad, and behold every where in all the creatures the admirable and unspeakeable wisedome, goodnesse, and power of God, then we must make haste from the creature, and goe forward to the Creator, to praise and glorifie him: and herein must we shew our selves to differ from bruite beasts, in that by the use and view of Gods creatures, we doe returne due glory, praise, and honour unto the Creator.

Our fourth duty is set downe by the Pro- 4. phet *Amos*, who mooving the people to meet God by repentance, addeth a reason taken from the Creation. *He that formeth the mountaines and createth the winds, which declareth unto man what is his thought, which maketh the morning darkenesse, &c. The Lord God of hosts is his name.* Amos 4.13. The meaning of the Prophet is this: God is a terrible judge, and we are as traitors and rebels against him: therefore the best way that wee can take, is this: he is comming to judgement, let us therefore meete him, fall down before him, and humble our selves under his mightie hand. And the holy Ghost by the Prophet would move the people to meet God by serious repentance, by a reason framed thus: If God who is their Iudge, be able to create the winds, and to forme the mountains, and to make the morning darkenesse: then he is also able to make an eternall judgement for their confusion. And therefore all such as be impenitent sinners, let them prepare themselves to turne unto him: and surely if men had grace to lay this to their hearts, they would not live so long in their sins without repentance as they doe: nay rather they would prepare themselves

themſelves to meete him in the way before he come to judgement, becauſe he is a Creator, and therefore able to bring infinite puniſhments upon them at his pleaſure, and to bring them to nothing, as he made them of nothing. And let them know it whoſoever they be that goe forward in their ſinnes, that God the Creator whenſoever hee will, can open hell to devoure them: and that he can ſhew himſelfe as mighty in his judgements to mans deſtruction, as he was mighty in the beginning in giving us being when we were nothing. Wherefore notable is the practiſe of *David*, who inures himſelfe to the feare of God by the conſideration of his creation, ſaying, *I am fearefully, and wonderfully made, &c.* Pſal.139.14.

A

Laſtly, thoſe that have beene impenitent ſinners through all their life paſt, muſt not onely learne to repent for their ſinnes; but alſo indeavour to performe obedience unto Gods Word. God is a Creator, and the thing created ſhould in all reſpects bee conformable to his will: for *David* ſaith, *Thine hands have faſhioned me, and framed me, give me underſtanding therefore that I may learne thy Commandements.* Pſal.119.37. And good reaſon: for there is no man of any trade, but he would faine have all that he maketh and deviſeth, to be uſed: but yet ſo as the uſe thereof muſt bee conformable to the will of the maker. For this cauſe *Moſes* that faithfull ſervant of God ſaith, that the people of Iſrael dealt wrongfully with the Lord: why? *for he hath created them, and proportioned them: he is their father and he bought them: yet they have diſhonoured him by corrupting themſelves towards him by their vice.* Deut.32.5,6.

B

C

All creatures in heaven and earth doe the will of the Creator, except man, and the divell and his angels: for the Sunne, the Moone, and the Starres, they keepe that courſe which God hath appointed them: but man though he bee bound to doe the will of God, becauſe God is his Creator, yet hee rebels againſt him. The potter, if in tempering his clay, hee cannot make and frame it according to his minde, at length hee will daſh it in peeces: ſo God, hee createth man, not that he ſhould doe his owne will, but Gods will: and therefore the Lord in his wrath will confound him eternally, whoſoever he be that followeth the luſts of his own wicked heart, and will not be brought to bee conformable to Gods will, but goes on in his rebellion without ſtay. For this cauſe it ſtands every man in hand to yeeld himſelfe plyable to Gods will, and to endeavour to obey it by keeping a good conſcience before God, and all men, and by walking faithfully in his calling, leſt the end be confuſion. If a man have a trade and other men come into his ſhop, and uſe ſuch tooles and inſtruments as bee there, to wrong ends, hee will in no wiſe brooke it, but take the abuſe in great diſpleaſure: now the world is as it were an opened ſhop, which God hath ſet forth unto his glory and majeſty, and the creatures of all kinds to bee inſtruments appointed for excellent uſes, and ſpecially man for the accompliſhment of his will. And therefore when hee rebels againſt the will of God, and by ſinne puts the creatures to wrong ends, hee cannot but moſt grievouſly offend God.

D

And thus much of the duties. Now, in the third place follow the conſolations unto Gods Church and people. Firſt, as Saint *Peter* ſaith: *God is a Creator, yea a faithfull Creator.* The properties of a faithfull Creator are two: I. Hee will preſerve his creature; no man is ſo tender over any worke as hee that made it, for hee cannot abide to ſee it any way abuſed. God therefore being a faithfull Creator, tenderly loves all his Creatures. So *Iob* reaſoneth with God, that hee will not caſt him off, *becauſe he is the worke of his hands.* Iob 10.3. II. God will beare with his creature, to ſee whether it will bee brought to any good end and uſe, before he will deſtroy it. And to uſe the former compariſon: the potter will turne and worke the Clay every way to make a veſſell unto his mind; but if it frame no way, then will he caſt it away, and daſh it againſt the wall. And ſo God who created man, ſtill preſerveth him, and uſeth all means to make him conformable to his will, before hee caſt him off. The Lord did long *ſtrive* with men in the old world, to turne them from their wickedneſſe: but when nothing would ſerve them, it is ſaid: *It repented the Lord that he had made man on the earth.* Gen.6.6. And in like manner, if we which are the creatures of God, ſhall rebell againſt this our Creator; it may bee, hee will beare with us for a time: but if we continue therein, and doe not turne to him by repentance, hee will bring upon us a finall deſtruction both in body and ſoule. Yet I ſay, before he doe this, his manner is to try all meanes to preſerve us, and turne us unto him: and afterward if nothing will ſerve, then will hee ſhew forth his power in mens confuſion: and therefore it ſtands us in hand to looke unto it betime.

Conſolations. I. 1 Pet.4.19.

Secondly, looke what power the Lord did manifeſt in the creation of all things, the ſame power he both can and will make manifeſt in the redemption of mankind. In the beginning God made all things by his Word; and ſo likewiſe hee is able ſtill to make by the power of his Word, of a wicked man that is dead in ſin, a true and lively member of Chriſt: which the Prophet *Iſaiah* ſignifieth when he ſaith, *The Lord that created the heavens, and ſpred them abroad, he that ſtretcheth forth the earth, and the bounds thereof, &c. I the Lord have called thee in righteouſneſſe.* Iſai.45.12, 13. This muſt not encourage evill men in their wickedneſſe, but it ſerveth to comfort the people of God, conſidering that the ſame God which once created them, is alſo as able to ſave them: and will ſhew himſelfe as mighty in their redemption, as hee was in their creation of nothing.

And thus much of the creation in generall. Now it followeth, that we come to the hand-

ling of the parts thereof. For it is not ſaid barely that God is a Creator; but particularly that he is *a Creator of Heaven and earth:* of both which we will ſpeake in order: and firſt of the creation of Heaven.

*Heaven*] in Gods Word ſignifieth all that is above the earth: for the ayre wherein wee breathe is called heaven. And according to this acceptation of the word, there are three Heavens, as *Paul* ſaith, *Hee was taken up into the* 2 Cor.12.2. *third heaven.* The firſt of theſe heavens is that ſpace, which is from the earth upward unto the firmament, where the ſtarres are. Thus the birds which flye in the ayre betweene the earth and the ſtarres, are called *the fowles of heaven:* and when God ſent the flood to drowne the old world, *Moſes* ſaith, *the windowes of heaven* Gen.7.11. *were opened:* meaning, that God powred downe raine from the cloudes aboundantly, for the making of a flood to drowne the world. The ſecond heaven is that which containeth the Sunne, the Moone, and the Starres: ſo *Moſes* Gen.1.14. ſaith, that God in the beginning created the Sunne, the Moone, and the Starres, and placed them in the *firmament of heaven.* Beſides theſe two heavens, there is a third which is inviſible: and yet it is the worke of Gods hands: and it is that glorious place where Chriſt even in his manhood ſitteth at the right hand of the Father, and whither the ſoules of the faithfull departed are carried and placed: and in which at the end of the world ſhall all the elect both in body and ſoule, have perfect joy and bliſſe in the glorious ſight and preſence of God for ever. But for the better conceiving the truth, we are to ſkanne and conſider diligently three queſtions. Firſt, whether this third heaven be a creature; for many have thought it was never created, but was eternall with God himſelfe: but it is a groſſe errour contrary to Gods Word. For the Scripture ſaith, *Abraham loo-* Heb.11.10. *ked for a city* (meaning the heavenly Ieruſalem, this third heaven) *having a foundation whoſe builder and maker is God.* Further, if it bee eternall, it muſt either be a creator, or a creature; but it is no creator, for then it ſhould be God: and therefore it muſt needs be a creature. But ſome will ſay, the Lord is eternal, and this third heaven hath alwayes beene the place of the Lords aboad, and therefore it is alſo eternall. *Anſ.* True it is indeed that God doth ſhew his glory and majeſty in the third heaven: but yet that cannot poſſibly containe his Godhead, as 1 King.8.27 *Salomon* ſaith: *Behold the heavens, and the hea-* *ven of heavens are not able to containe thee.* Wherefore though God doth manifeſt his eternall glory in this third heaven, yet doth it not follow, that therefore this place ſhould be eternall: for he needs no habitation to dwell in, hee is every where, filling all things with his preſence, excluded from no place. The ſecond queſtion is, where this third heaven is? *Anſ.* There are ſome Proteſtants ſay, it is every where: and they hold this opinion to maintaine the reall preſence of the Lords body in or about the Sacrament. But if it were every where, then hell ſhould be in heaven, which no man will ſay: but heaven indeed is above theſe viſible heavens which wee ſee with our eyes: ſo the Apoſtle ſaith, *Chriſt aſcended on* Eph.4.18. *high farre above all heavens, &c.* And againe, it is ſaid of *Steven*, that being full of the holy Act.7.55. Ghoſt, *He looked up ſtedfaſtly into the heavens,* 56. *and ſaw them open, and the Sonne of man ſtanding at the right hand of God.* Thirdly, it may be demanded, why God created this third heaven? *Anſ.* God made it for this cauſe, that there might bee a certaine place wherein hee might make manifeſt his glory and majeſty to his elect Angels and men; for the which cauſe it was created a thouſandfold more glorious then the two former heavens are, and in this reſpect is called *Paradiſe*, by reaſon of the joy and Luk.23.43. pleaſure ariſing from Gods glorious preſence. And our Saviour Chriſt calleth it the *houſe of* Ioh.14.2. *God his Father:* becauſe into it muſt be gathered all Gods children. It is called the *kingdome of heaven*, becauſe God is the King thereof, and ruleth there in perfect glory. True it is, God hath his kingdome here on earth: but he ruleth not ſo fully and gloriouſly here, as hee ſhall in heaven: for this is the kingdome of grace, but that is the kingdome of his glory, where he ſo reigneth, that hee will be all in all, firſt in Chriſt, and then in the elect both Angels and men.

Now follow the duties whereunto we are Duties. mooved principally in conſideration of the making of the third heaven. Firſt, if God created it eſpecially for the manifeſtation of his glory unto men, that at the end of the world, by the fruition of Gods moſt glorious preſence, there they might have perfect joy and felicity: we have occaſion here to conſider the wonderfull madneſſe and forgetfulneſſe that reigneth every where among men, which only have regard to the eſtate of this life, and caſt all their care on this world, and never ſo much as once dreame of the joyfull and bleſſed eſtate which is prepared for Gods children in the higheſt heaven. If a man having two houſes; one but a homely cottage, and the other a princely pallace, ſhould leave the better, and take all the care and paines for the dreſſing up of the firſt, would not every man ſay, he were a madde man? yes undoubtedly. And yet this is the ſpirituall madneſſe that takes place every where among men: for God hath prepared for us two houſes, one is this, our body which we beare about us, which is an houſe of Clay, as *Iob* ſaith, *We dwell in houſes of clay whoſe foun-* Iob 4.19. *dation is duſt, which ſhall be deſtroyed before the* 2 Pet.1.14. *moth:* and as *Peter* ſaith, *a Tabernacle or tent,* 1 Pet.2.11. which we muſt ſhortly take downe; and wherin wee abide but as *pilgrimes and ſtrangers.* Againe, the ſame God of his wonderfull goodneſſe hath provided for us a ſecond houſe in the third heaven, wherein wee muſt not abide for a time and ſo depart; but for evermore enjoy the bleſſed felicity of his glorious preſence.

ſence. For all this marke a ſpirituall phrenſie poſſeſsing the minds of men: for they imploy all their care and induſtry for the maintaining of this houſe of clay, whoſe foundation is but duſt: but for the bleſſed eſtate of the ſecond houſe, which is prepared for them in the kingdome of Heaven, they have little regard or care. They will both runne and ride from place to place day and night, both by Sea and Land: but for what? Is it for the preparing of a manſion place in the heavenly Ieruſalem? nothing leſſe, for they will ſcarce goe out of the doore to uſe any meanes whereby they may come unto it: but all their ſtudy is to patch up the ruines and breaches of their earthly cabbin. Now let all men judge in their owne conſciences, whether, as I have ſaid, this be not more then ſenceleſſe madneſſe? Againe, the body is but a Tabernacle wherein wee muſt reſt as it were for a night, as a ſtranger doth in an Inne, and ſo away: but the ſecond houſe is eternall in the Heavens, an everlaſting ſeate of all felicity and happineſſe. And therefore our duty is above all things to ſeeke the kingdome of God and his righteouſneſſe, as Chriſt himſelfe biddeth us. And if the Lord have there prepared ſuch a place for us, then we muſt in this world uſe all good meanes, whereby we may be made worthy the fruition of it; and alſo fit and ready at the day of death to enter into it; which at the day of judgement we ſhall fully poſſeſſe both in ſoule and body, and there reigne eternally in all happineſſe with God Almighty our Creator, the Father, the Sonne, and the holy Ghoſt. But ſome may ſay, how ſhall a man ſo prepare himſelfe, that hee may bee fit for that place? *Anſw.* This the holy Ghoſt teacheth us: for ſpeaking of this heavenly Ieruſalem, he ſaith, *There ſhall enter into it none uncleane thing, neither whatſoever worketh abomination or lyes.* The meanes then to make our ſelves fit, is to ſeeke to bee reconciled to God in Chriſt for our ſinnes paſt, and withall to indeavour to have an aſſurance of the free remiſſion and pardon of them all in the Blood of Chriſt. And as touching that part of life which is to come, wee muſt remember what Saint *Iohn* ſaith, *Every one that hath this hope purifieth himſelfe*, meaning, that hee which hath hope to reigne with Chriſt in Heaven, uſeth the meanes whereby he may purifie and keepe himſelfe from ſinne: as alſo he ſaith after, that *he which is borne of God keepeth himſelfe, and the wicked one toucheth him not.* Signifying that all ſuch perſons as are truly juſtified & ſanctified, carry ſuch a narrow and ſtraite watch over the whole courſe of their lives and converſations, that the divell can never give them deadly wounds, and wholly overcome them. Now the man that is reſolved in his conſcience of the pardon of his ſinne for the time paſt, and hath a ſtedfaſt purpoſe in his heart to keepe himſelfe upright, and continually to walke in righteouſneſſe and true holineſſe all the dayes of his life: this man, I ſay, is prepared and made fit to enter into the heavenly Ieruſalem: come death when it will, hee is ready. And howſoever he muſt not looke for heaven here upon earth, yet he is as it were in the ſuburbs of this heavenly Citie: and at the end of this life, the King thereof, the Lord Ieſus will open the gates, and receive him into his Kingdome for he is already entred into the Kingdome of Grace. To conclude this point, let every man in the feare of God, bee mooved hereby to ſet his heart to prepare himſelfe; that when God ſhall call him hence, he may be fit to enter into that glory.

Matth. 6. 33

Rev. 21. 27.

1 Ioh. 3. 3.

1 Ioh. 5. 18.

Secondly, ſeeing God hath prepared the third heaven for us, it teacheth every man in this world to be content with the eſtate wherein God hath placed him, whether it be high or low, rich or poore: why ſo? becauſe here he is but a pilgrime, and lives in a cottage of clay, & in a tent wherein he muſt abide but a while, as a pilgrime doth, oftentimes carrying his houſe about with him; and we ſhall in better ſort accept the afflictions which God ſends us in this life, if we remember that there is prepared for us a place of joy, which muſt be our reſting place and perfect felicitie for evermore. This was the practiſe of the children of God, eſpecially of *Abraham*: for when the Lord called him out of his owne countrey, he obeyed, *and by faith abode in the promiſed land, as in a ſtrange countrey, as one that dwelt in tents with* Iſaac *and* Iacob *heires with him in the ſame promiſe*: and the reaſon followeth. *for hee looked for a citie having a foundation, whoſe builder and maker is God.* They beleeved that theſe things which the Lord promiſed, were ſhadowes of better things: and hereon ſtayed themſelves, being well content with that eſtate whereto God had called them. So *Paul* was contented to beare the afflictions which God had layed upon him, and his reaſon was, *Becauſe* (ſaith he) *wee looke not on things which are ſeene, but on things which are not ſeene: for the things which are ſeene are temporall, but the things which are not ſeene are eternall.* And in the next chapter: *Wee know* (ſaith he) *that if our earthly houſe of this Tabernacle be deſtroyed, we have a dwelling given us of God, that is, an houſe not made with hands, but eternall in the heavens.* And for this cauſe his deſire was rather to remove out of this body, & to be with the Lord.

Heb. 11. 9, 10.

2 Cor. 4. 18.

and ver. 1, 2.

And thus much concerning heaven. Now followeth the ſecond part of Gods creation in theſe words.

*And earth* ] Earth ſignifieth the huge maſſe or body ſtanding of ſea and land, on which we live, and all things that be in or upon the earth whatſoever: as *Paul* ſaith, *For by him were created all things that are in heaven or in earth, &c.* In other Creeds which were made ſince this of the Apoſtles, being expoſitions of that; there is added, *maker of all things viſible and inviſible.* Here we have occaſion to ſpeake of all creatures; but that were infinite: therefore I will make choice of theſe two, good angels, & men

Col. 1. 16.

I. That Angels had a beginning it is no queſtion: for *Paul* ſaith, that by God all things were created in heaven and earth, things viſible and inviſible, whether thrones, principalities, or powers. And in reſpect of the creation, Angels are called the *ſonnes of God*. But the time and day of their creation cannot bee ſet downe further then this, that they were created in the compaſſe of the ſixe dayes. For *Moſes* ſaith, *Thus*, namely in the compaſſe of the firſt ſixe dayes, *the heavens and the earth were faſhioned, and all the hoaſt of them*: that is, all variety of creatures in heaven and earth, ſerving for the beauty and glory thereof; whereof no doubt the Angels are the principall.

Col.1.16.

Iob 38.7.

Gen.2.1.

II. Touching the nature of Angels, ſome have thought that they are nothing but qualities and motions in the minds of men, as the Sadduces and the Libertines of this time: but the truth is, that they are ſpirits, that is, ſpirituall and inviſible ſubſtances created by God, and really ſubſiſting: for the Scripture aſcribes unto them ſuch kind of actions which cannot be performed by the creatures, ſave onely ſuch as be ſubſtances: as *to ſtand before the throne of God*, to *behold the face of the father*, to *carry mens ſoules to heaven*, yet we muſt not imagine that they are bodily ſubſtances conſiſting of fleſh and bone. And though they tooke upon them viſible ſhapes and formes, and did eate and drinke in company of men, and thereupon are called [a] *Men* in Scripture: yet they did this by divine diſpenſation for a time, that they might the better performe the actions and buſineſſes among men, to which they were by God appointed. And the bodies of men which they aſſumed, were no Parts of their natures united to them, as our bodies are to us; but rather they were as garments are to us, which they might put off and on at their pleaſure. If any ſhall aske, whence they had theſe bodies, the anſwer is, that either they were created of nothing by the power of God, or framed of ſome other matter ſubſiſting before. If againe it be asked, what became of theſe bodies when they layed them downe, becauſe they uſed them but for a time; the anſwer may be, that if they were made of nothing, they were againe reſolved into nothing: if made of other creatures, that then they were reſolved into the ſame bodies of which they were firſt made, though indeed we can define nothing certainely in this point.

[a] Luk.24.4.

III. Angels are reaſonable creatures, of excellent knowledge and underſtanding, farre ſurpaſſing all men ſave Chriſt. Their knowledg is threefold: naturall, revealed, experimentall. *Natural*, which they received from God in the creation. *Revealed*, which God makes manifeſt to them in proceſſe of time, whereas before they knew it not. Thus God revealed to *Gabriel* the myſtery of the 70. weekes, Dan. 8. and 9. And in the Apocalypſe many things are revealed to the Angels that they might reveale them to us. *Experimentall* knowledge, is that which they get by obſerving the dealing of God in the whole world, but eſpecially in the Church. And thus *Paul* ſaith, *that to principalities and powers in heavenly places is knowne the manifold wiſedome of God by the Church*.

Eph.3.10.

IV. And as the knowledge, ſo alſo the power of the good Angels is exceeding great. They are able to doe more then all men can. Therefore *Paul* cals them *mighty Angels*. 2 Theſ. 1.7. Yea, their power is farre ſuperiour to the power of the wicked angels, who ſince the fall are under them and cannot prevaile againſt them.

Pſal.103.20.

Aug. de Trin. lib.3. cap.3.

V. The place of the abode of Angels, is the higheſt Heaven, unleſſe they be ſent thence by the Lord, to doe ſome thing appointed by him. This our Saviour Chriſt teacheth when he ſaith, *that the angels of little ones, doe alwaies behold the face of their Father in heaven*. And the wicked angels before their fall were placed in heaven, becauſe they were caſt thence.

Matth.18.10.

VI. That there be certaine diſtinctions and diverſities of Angels, it is very likely, becauſe they are called thrones, and principalities, and powers, *Cherubim* and *Seraphim*. But what be the diſtinct degrees and orders of Angels, and whether they are to be diſtinguiſhed by their natures, gifts, or offices, no man by Scripture can determine.

VII. The Miniſtery of Angels to which the Lord hath ſet them apart, is three-fold, and it reſpecteth either God himſelfe, or his Church, or his enemies. The Miniſtery which they performe to God, is firſt of all, to adore, praiſe, and glorifie him continually. Thus the Cherubins in *Eſaies* viſion cry one to another, *Holy, holy, holy is the Lord God of hoaſts: the world is full of his glory*. And when they were to publiſh the birth of the Meſſias, they begin on this manner, *Glory to God in the higheſt heavens, peace on earth*. And *Iohn* in his viſion heard the Angels about the throne, crying with a loud voyce, *Worthy is the Lambe, &c. to receive power, riches, and ſtrength, wiſedome, and honour, and glory, and praiſe*. And indeed the higheſt end of the miniſtery of angels, is the manifeſtation of the glory of God. The ſecond, is to ſtand in Gods preſence, evermore ready to doe his commandements, as *David* ſaith, *Praiſe the Lord, ye his angels that excell in ſtrength, that doe his commandements in obeying the voice of his word*. And here is a good leſſon for us. We pray daily, that we may doe the will of God, as the Angels in heaven doe it: let us therefore be followers of the holy Angels in praiſing God, and doing his commandements as they doe.

Iſa.6.3.

Luk.2.14.

Apoc.5.11, 12.

Pſal.103.26.

The miniſtery of Angels concerning the Church, ſtands in this, that they are miniſtring ſpirits for the good of them which ſhall be the heirs of ſalvatiõ. This good is threefold; in this life, in the end of this life, and in the laſt judgement: againe, the good which they procure to the people of God in this life, is either in reſpect of body or ſoule. In reſpect of the

Heb.1.14.

body

body, in that they doe moſt carefully performe all manner of duties which doe neceſſarily tend to preſerve the temporall life of Gods Children, even from the beginning of their dayes to the end. *David* ſaid, that *they pitch their tents about him that feares the Lord.* When *Agar* was caſt forth of *Abrahams* family, and wandered in the wildemeſſe, an Angell comes unto her, and gives her counſell to returne to her miſtreſſe and humble herſelfe. When *Elias* fled from *Ieſabel*, hee was both comforted, directed, and fedde by an Angell. And an angell bids the ſame *Elias* bee of good courage and without feare to goe to King *Achazias* and reproove him. Angels bring *Lot* and his family out of Sodome and Gomorrah, before they burne the Cities with fire and brimſtone. When *Iacob* feared his brother *Eſau*, he ſaw Angels comming unto him: and hee plainely acknowledgeth that they were ſent to be his protectors and his guides in his journey. *Abraham* being perſwaded of the aſſiſtance of Gods Angels in all his wayes, ſaid to his ſervant, The Lord God of heaven, who tooke me from my fathers houſe, &c. *Will ſend his Angel before thee.* The wiſe men that came to ſee Chriſt, are admoniſhed by Angels to returne another way: and *Ioſeph* by the direction of an Angel, fled into Egypt, that he might preſerve Chriſt from the hands of the cruell tyrant. The tents of the Iſraelites were garded by Angels. The three Children are delivered from the fiery furnace: and *Daniel* out of the Lyons denne by Angels. When Chriſt was in heavyneſſe, they miniſtred unto him and comforted him: and they brought *Peter* out of priſon, and ſet him at liberty.

Pſal. 34 7. Gen. 16 7. 1 Kin. 19. 5. 7. 2 King. 1. 3. Gen. 19. 15, 16, 17. Gen. 32. 1, 2. Gen. 24. 7. Matth. 2. 12, 13. Exod. 14. 16. and 23. 20. Dan 3. 27. and 6 22. Matth. 4. 11. Act. 12. 7.

Againe; the Angels procure good unto the ſoules of the godly, in that they are maintainers and furtherers of the true worſhippe of God, and of all good meanes, whereby we attaine to ſalvation. The law was delivered in Mount *Sina* by Angels; and a great part of the revelation of *Iohn*. They expound to *Daniel* the 70. weekes. They inſtruct the Apoſtles touching the returne of Chriſt to the laſt judgement. An Angell forbids *Iohn* to worſhip him, but worſhip God the Creator of heaven and earth. They fetch the Apoſtles out of priſon, and bid them teach in the Temple. An Angell brings *Philip* to the Eunuch, that hee may expound the Scriptures to him. Laſtly, they reveale the myſteries and the Will of God: as to *Abraham* that hee ſhould not kill his ſonne *Iſaac*; to *Mary* and *Elizabeth*, the nativity of *Iohn* Baptiſt, and of Chriſt our Saviour; and all this they doe according unto the will of God. Gal. 1. 8. Beſide all this, Angels rejoyce at the converſion of ſinners by the miniſtery of the Goſpell. And for the Churches ſake, they protect not onely particular men, but even whole nations and kingdomes.

Act. 7. 38. Dan. 9. 22. Act. 1. 11. Apoc. 21. 10. Act. 5. 20. Act. 8. 26. Gen. 22. 12. Luk. 1. 13. 28. 35. Luke 15. 7. 10. Luk. 16. 22.

The miniſtery of Angels in the end of this life; is to carry the ſoules of the godly into *Abrahams* boſome, as they did the ſoule of *Lazarus*. And in the day of judgement to gather all the elect that they may come before Chriſt, and enter into eternall fruition of glory both in body and ſoule. Matth. 25. 32.

The third and laſt part of the miniſtery of Angels, concernes Gods enemies; and it is to execute judgements on all wicked perſons and impenitent ſinners. Thus all the firſt borne of Egypt are ſlaine by an Angell. When *Ioſhua* was about to ſacke *Iericho*, an Angel appeared unto him as a captaine, with a drawn ſword to fight for Iſrael. When the hoſt of *Zenacherib* came againſt Iſrael, the Angell of the Lord in one night ſlue an hundred eighty and five thouſand. Becauſe *Herod* gave not glory unto God, the Angell of the Lord ſmote him, ſo as he was eaten up of wormes and dyed. Exod. 12. 23. 29. Ioſ. 5. 13. 2 Kings 19. 35. Act. 12. 23.

And thus wee ſee what points wee are to marke touching the good Angels. Now followeth the uſe which we are to make in regard of their creation. Firſt, whereas they are Gods Miniſters to inflict puniſhments upon the wicked, here is a ſpeciall point to be learned of us; that every man in the feare of God take heed how hee liveth and continueth in his ſins, for the caſe is dangerous, conſidering that God hath armies of Angels, which ſtand ready every where to execute Gods heavy judgements upon them that live thus. When the people of Iſrael had ſinned againſt the Lord, *Moſes* ſaith; *they were naked*, that is open to all the judgements of God: even deſtitute of the guard of his good Angels. Wretched *Balaam* that wizzard went to *Balac* to curſe the children of Iſrael: and as he went it is ſaid, the Angel of the Lord ſtood in his way with a drawn ſword: and if the aſſe had beene no wiſer then his maſter, the Angel had ſlaine him. Whereby it appeares, that when we ruſh on into the practiſe of any ſinne, we doe as much as in us lyeth, to cauſe God to ſend downe his judgements upon us for our ſinnes, and that by the miniſtry of his Angels.

Duties. 1. Exod. 32. 25. Numb. 12. 31.

Secondly, we are taught another leſſon by Chriſt himſelfe: *See* (ſaith he) *that you deſpiſe not one of theſe little ones:* now marke his reaſon *for I ſay unto you, that in heavē their angels do alwaies behold the face of my father.* By little ones he meaneth yong infants which are within the covenant; or others which are like to young infants in ſimplicitie and innocencie of life and humilitie. And Chriſt will not have them to bee deſpiſed. A duty very needfull to bee ſtood upon in theſe times. For now adayes, if a man carry but a ſhew of humilitie, of good conſcience, and of the feare of God, hee is accounted but a ſilly fellow, hee is hated, mocked, and deſpiſed on every hand. But this ſhould not bee ſo. For him whom God honoureth with the protection of his good Angels, why ſhould any mortall man deſpiſe? And it ſtands mockers and ſcorners in hand to take heede whom they mocke. For though men for their parts put up many abuſes and injuries, yet their angels may take juſt revenge, by 2. Matth. 18. 10.

ſmiting

ſmiting them with plagues and puniſhments for their offences.

Thirdly, ſeeing Angels are about us, and ſerve for the good of men, we muſt do whatſoever we do in reverent and ſeemely manner, as *Paul* gives counſell to the Philippians, *Brethren* (ſaith he) *whatſoever things are true, whatſoever things are honeſt, juſt, pure, and pertaine to love, of good report: if there be any vertue, if there be any praiſe, think on theſe things:* many men do all their affaires orderly for avoiding ſhame, but wee muſt doe the ſame upon a further ground, namely, becauſe Gods holy Angels waite on us. And conſidering that men have care to behave themſelves well when they are before men, what a ſhame is it for a man to behave himſelfe unſeemely either in open or in ſecret, he then being before the glorious Angels? *Paul* ſaith, *that the woman ought to have power on her head, becauſe of the Angels*; that is, not onely the Miniſters of the Church, but Gods heavenly Angels, which daily wait upon his children, and guard them in all their waies.

Phil. 4. 8.

1 Cor. 11. 10.

Fourthly, this muſt teach us modeſty, and humilitie: for the Angels of God, are very notable & excellent creatures, and therefore they are called in the Pſalmes *Elohim*, Gods: yet how excellent ſoever they be, they abaſe themſelves, to become guardians and keepers unto ſinfull men. Now if the angels doe ſo abaſe themſelves; then much more ought every man to abaſe and humble himſelfe in modeſtie and humilitie before God: and whatſoever our calling is, we muſt not be puffed up, but be content. This is a neceſſary dutie for all, but eſpecially, for thoſe which are in the Schooles of the Prophets; whatſoever their gifts or birth be, they muſt not thinke themſelves too good for the calling of the miniſtery. And if God have called us thereunto, wee muſt be content to become ſervants unto all in the matter of ſalvation, though the men whom we teach bee never ſo baſe or ſimple; for no man doth ſo farre excell the baſeſt perſon in the world, as the glorious Angels of God doe exceed the moſt excellent man that is; therefore ſeeing they vouchſafe to become ſervants unto us, wee muſt not thinke our ſelves too good to ſerve our poore brethren.

And thus much of the duties. Now follow the conſolations that ariſe from this, that God hath given his glorious angels to ſerve for the protection and ſafegard of his Church & people. If mens ſpirituall eyes were opened, they ſhould ſee the divell and his angels, and all the wicked of this world to fight againſt them: and if there were no means of comfort in this caſe, then our eſtate were moſt miſerable. But marke, as Gods ſervant hath all theſe wicked ones to be his enemies: ſo he hath garriſons of angels that pitch their tents about him and defend him from them all. So *David* ſaith, *Hee ſhall give thy angels charge over thee, & they ſhal keepe thee in all his wayes, that thou daſh not thy foot againſt a ſtone:* where the angels of God are

Pſal. 91. 11.

A compared to Nources, which carry little children in their armes, feed them, and are alwaies ready at hand, to ſave them from fals & many other dangers. When the king of Syria ſent his Horſes and Chariots to take *Eliſha* the Lords Prophet, becauſe he revealed his counſell to the King of Iſrael: his ſervant ſaw them round about Dothan where he was, and he cried, *Alas, maſter what ſhall we doe?* then *Eliſha* anſwered, *Feare not, for they that be with us, are more thē they that be with them:* & he beſought the Lord to open his ſervants eyes, and he looked, and behold, the mountaines were full of horſes and chariots of fire round about *Eliſha*. So likewiſe not many yeeres agoe, our land

2 King. 6. 17.

B was preſerved from the invaſion of the Spaniard, whoſe huge Navie lay upon our Seacoaſts: but how were we delivered from thē? ſurely by no ſtrength, nor power, nor cunning of man; but it was the Lord, no doubt, by his angels that did keepe our coaſts, and did ſcatter our enemies, and drowne them. Let enemies rage, and let them doe that they will, if a man keepe himſelfe in the wayes which God preſcribeth, hee hath Gods Angels to guide and preſerve him: which thing muſt moove men to love and embrace the true religion, and to conforme themſelves in all good conſcience to the rule of Gods Word. For when a man doth not ſo, all the Angels of God are his enemies; and at all times ready to

C execute Gods vengeance upon him: but when men carry themſelves as dutifull children to God, they have this prerogative, that Gods holy Angels doe watch about them, and defend them day and night from the power of their enemies, even in common calamities and miſeries. Before God ſends his judgements on Hieruſalem, an angell is ſent to marke them in the foreheads that mourne for the abominations of the people. And this priviledge none can have, but hee whoſe heart is ſprinkled with the blood of Chriſt, and that man ſhall have it unto the end.

Ezech. 9. Exod. 12. 23. with 1 Cor. 5. 7.

And thus much of the creation of *Angels*. Now it followes to ſpeake of the *creation of Man:* wherein we muſt conſider two things:

D I. the points of doctrine. II. the uſes. For the points of doctrine. Firſt, Man was created and framed by the hand of God, and made after the Image of God. For *Moſes* brings in the Lord ſpeaking thus, *Let us make man in our image, &c. in the image of God created he them,* which alſo muſt bee underſtood of Angels. The Image of God, is nothing elſe but a conformity of man unto God, whereby man is holy as God is holy: for *Paul*, ſaith, *Put on the new man, which after God*, that is, in Gods image *is created in righteouſneſſe and holineſſe.* Now I reaſon thus: wherein the renuing of the image of God in man doth ſtand, therein was it at the firſt; but the renuing of Gods image in man doth ſtand in righteouſneſſe and holineſſe: therefore Gods image wherein man was created at the beginning, was a conformity

Gen. 1. 26.

Eph. 4. 24.

to

to God in righteouſnes & holines. Now whether Gods image doth further conſiſt in the ſubſtance of mans body and ſoule, or in the faculties of both, the Scripture ſpeaks not. This image of God hath 2. principall parts: I. Wiſedome. II. Holines. Concerning wiſedome *Paul* Col.3.10. ſaith, *Put yee on the new man which is created in knowledge after the image of him which created him.* This wiſedome conſiſts in three points. I. In that he knew God his Creator perfectly: for *Adam* in his innocencie knew God ſo far forth as it was convenient for a creature to know his Creator. II. He knew Gods will ſo far forth as it was convenient for him, to ſhew his obedience thereunto. III. He knew the wiſdome and will of his Creator touching the particular creatures: for after *Adam* was created, the Lord brought every creature unto him preſenting them unto him, as being Lord and King over them, that he might give names unto them. Whereby it appeares that *Adam* in his innocency did know the nature of all creatures, and the wiſdome of God in creating them, els he could not have given them fit names: and when God brought *Eve* unto *Adam*, he knew Gen.1.23. her at the firſt, and ſaid, *This is now bone of my bone, and fleſh of my fleſh, ſhee ſhall be called woman, &c.* The ſecond part of Gods image in man, is holines and righteouſnes; which is nothing els but a conformity of the will and affectiõs, & of the whole diſpoſition of man both in body & ſoul, to the wil of God his Creator. Yet we muſt remember that *Adam* in his innocency had a changeable will, ſo as he could either wil good or evil: he was created with ſuch liberty of wil, as that he could indifferently wil either. And we muſt not think that the will of the creature was made unchangeably good, for that is peculiar to the will of God, and hereby is the Creator diſtinguiſhed from the creature.

And here two things offer themſelves to be conſidered. The firſt, why the man is called the 1 Cor.11.7. *image of God*, and not the woman. *Anſw.* He is ſo called, not becauſe holineſſe and righteouſneſſe is peculiar to him which is common to both: but becauſe God hath placed more outward excellency and dignitie in the perſon of a man then of a woman. The ſecond, how Chriſt ſhould be called the *image of God*. *Anſ.* Col.1.15. He is ſo called for two ſpeciall cauſes. Firſt, becauſe he is of the ſame ſubſtance with the Father; and therefore is his moſt abſolute image, and as the author of the Hebrewes ſaith, *The* Heb.1.3. *brightneſſe of his glory, and the ingraven forme of his perſon.* Secondly, becauſe God being inviſible doth manifeſt himſelfe in Chriſt, in whom as in a glaſſe wee may behold the wiſedome, goodneſſe, juſtice, and mercy of God.

The ſecond point to bee conſidered in the creation of man, is the dignitie of his perſon: Pſal.8.5. for *David* ſaith, *Thou haſt made him little inferior to the angels, & crowned him with glory, and worſhip.* This dignity ſtands in foure points. I. A bleſſed communion with the true God: for *Paul* ſpeaking of the Gentiles which were not called, ſaith, they were *ſtrangers from the life of God.* Eph.4.18. Where by the contrary we may gather, that our firſt parents in their innocency lived the life of God, which is nothing elſe but to leade a life here on earth, as that the creature ſhall have a bleſſed and immediate fellowſhip with God; which ſtands in this, that before the fall of man, God revealed himſelfe in a ſpeciall manner unto him, ſo as his very body & ſoule was a temple and dwelling place of the Creator. This fellowſhip between God and man in his innocency, was made manifeſt in the familiar conference which God vouchſafed to man: but ſince the fall, this communion is loſt: for man cannot abide the preſence of God. And therfore when *Peter* had fiſhed all night, and caught nothing, our Saviour bade him caſt downe his net to make a draught, who did ſo; but when he ſaw the great multitude of fiſhes that were taken, at this ſight beholding but as it were ſome ſparks of the glorious Majeſtie of God in Chriſt, hee fell downe at his feete, ſaying, *Lord depart from me, for I am a ſinner.* Luke 5.8. The ſecond point wherein mans dignitie conſiſteth, is, that man was made Lord & King over all creatures, as *David* ſaith, *Thou haſt* Pſal.8.6. *made him to have dominion in the works of thy hands:* and therefore God having created him in his image, biddeth him, *Rule over the fiſhes of the ſea, over the fowles of the heavẽ, & over every* Gen.1.28. *beaſt that moveth upon the earth:* and afterward he brought them all to him, as to a ſoveraigne Lord and King to be named by him: and anſwerably every creature in his kind gave reverence and ſubjection unto man, before his fall, as to their Lord and King. Where by the way we muſt remember, that whẽ we ſee any creature that is hurtfull and noiſome unto man, and would rather devoure then obey him; it muſt put us in minde of our ſinne: for by creation we were made Lords and Kings over all creatures, and they durſt not but reverence and obey us: but the rebellion of man unto God, is the cauſe of the rebellion of the creatures unto us. The third part of mans dignitie by creation, is, that before his fall he had a wonderfull beauty and Majeſty above all creatures in his body: whereupon *David* ſaith, the Lord hath crowned him with *glory and worſhip.* Pſal.8.5. And in the renuing of the Covenant with *Noe*; God ſaith, *that the dread and feare of man ſhalbe* Gen.9.2. *upon all creatures:* which now though it be but ſmall, yet doth it plainly ſhew what was the glory & majeſty of mans perſon at the firſt. The fourth dignity of mans eſtate in innocency, is that his labour was without paine or wearines: if he had never falne, he ſhould have laboured in the garden; but ſo, as he ſhould never have bin wearied therewith. For when *Adam* was falne, God ſaid, *In the ſweat of thy face ſhalt thou* Gen.3.19. *eate thy bread.* Now if the paine in labour come after as a curſe upon man for his tranſgreſſion, then before his fall man felt no paine in his affaires. And in theſe foure things conſiſteth mans dignitie which he had in the creation.

Now in the third followeth mans calling before his fall; which is twofold. I. particular. II. Generall. Mans particular calling was to come into the garden of Eden, to keep it, and to dreſſe the trees & fruits therof. This ſhews unto us a good leſſon, that every man muſt have a particular calling wherein he ought to walke: and therefore ſuch as ſpend their time idlely in gaming and vaine delights, have much to anſwer to God at the day of judgment. This will not excuſe a man to ſay then, that he had land and living to maintaine himſelf, and therefore was to live as he liſt; for even *Adam* in his innocency had all things at his will, and wanted nothing, yet even then God imployed him in a calling: therefore none muſt be exempted, but every man both high and low muſt walke in his proper calling. *Adams* generall calling was to worſhip his Creator, to which he was bound by the right of creation, conſidering the morall law was written in his heart by nature. Which is ſignified in the Decalogue, where the Lord requires worſhip and obedience of his people, becauſe he is *Iehovah*, that is, one which hath being in himſelfe, and gives beeing to all men by creation. For the better underſtanding of this point, wee are to conſider three things. I. The place where *Adam* did worſhip. II. The time. III. The Sacraments. For the firſt, God ever ſince the beginning had a place where he would be worſhipped, & it is called *Gods Houſe*, which then was the garden of Eden. For it was unto *Adam* a place appointed by God for his worſhip: as Church-aſſemblies are unto us: where alſo the Lord at ſometime did in a ſpeciall manner ſhew himſelfe unto his creature. Touching the time of Gods worſhip, it was the ſeventh day from the beginning of the creation, the Sabbath day. And here we muſt note, that the keeping of the Sabbath is morall. Some indeed doe pleade that it is but a ceremonie; yet falſely: for it was ordained before the fall of man, at which time Ceremonies ſignifying ſanctification had no place. Nay marke further: *Adam* in his innocencie was not clogged with ſinne as wee are: yet then hee had a ſet Sabbath to worſhip God his Creator: and therefore much more need hath every one of us of a Sabbath day, wherein we may ſever our ſelves from the works of our callings, and the works of ſinne, to the worſhip of God in the exerciſe of religion, and godly meditation of our creation. This point muſt be learned of us, for when no occaſion is offered of buſines, then men will formally ſeeme to keepe the Sabbath: but if there come occaſion of breaking the Sabbath: as traffick, gaming, and vaine ſhewes, then Sabbath farwell; men will have their pleaſures, let them worſhip God that will. But let us remember in the feare of God, that whoſoever continue in the breach of this law being morall, God will no leſſe poure forth his puniſhments upon them, then for the breach of any other commandement: the conſideration whereof, muſt moove every man to a reverent ſanctifying of the Lords day.

Exod. 20. 2.

Gen. 28. 17.

Now for *Adams* ſacraments they were two: the tree of life, and the tree of knowledge of good and evill: theſe did ſerve to exerciſe *Adam* in obedience unto God. The *tree of life*, was to ſignifie aſſurance of life for ever, if he did keepe Gods commandements: the *tree of knowledge of good and evill*, was a ſacrament to ſhew unto him, that if he did tranſgreſſe Gods commandements, he ſhould die: and it was ſo called, becauſe it did ſignifie that if hee tranſgreſſed this law, hee ſhould have experience both of good and evill in himſelfe. Gen. 2. 7.

Now in the fourth place followeth the end of the creation of man, which is two-fold. Firſt, that there might be a creature to whom God might make manifeſt himſelfe, who in a ſpeciall manner ſhould ſet forth and acknowledge his wiſedome, goodneſſe, mercy, in the creation of heaven and earth, and of things that are in them, as alſo his providence, in governing the ſame. Secondly, God having decreed to glorifie his name in ſhewing his mercy, and juſtice upon his creature, hereupon in time createth men to ſhew his mercy in the ſalvation of ſome, and to ſhew his juſtice in the juſt and deſerved damnation of other ſome. And therefore he hath appointed the creation ſpecially of man, to be a meanes of manifeſtation and beginning of the execution of his eternall counſell.

Thus much concerning mans creation in generall. The ſpeciall parts of man are two: body, and ſoule. And the reaſon why the Lord would have him ſtand on theſe two parts is this: Some creatures made before him were onely bodily; as beaſts, fiſhes, fowles: ſome ſpirituall, as Angels: now man is both: ſpirituall in regard of his ſoule, corporall and ſenſible in regard of his body, that nothing might be wanting to the perfection of nature. If it be alleadged, that man conſiſts of three parts, body, ſoule, and ſpirit, becauſe *Paul* prayeth, 1 Theſ. 5. 23. that the *Theſſalonians may be ſanctified, in body, ſoule, and ſpirit*: the anſwer is, that the *ſpirit* ſignifies the *minde*, whereby men conceive and underſtand ſuch things as may be underſtood: and the *ſoule* is there taken for the will and affections: and therefore theſe twaine are not two parts, but only two diſtinct faculties of one and the ſame ſoule.

The body of man at the firſt was formed by God of clay, or of the duſt of the earth, not to be the grave of the ſoule, as *Plato* ſaid, but to be an excellent and moſt fit inſtrument to put in execution the powers and faculties of the ſoule. And howſoever in it ſelfe conſidered, it is mortall, becauſe it is compounded of contrary natures called Elements: yet by the appointment and bleſſing of God in the creation, it became immortall till the fall of man.

As for the ſoule, it is no accidentary quality, but a ſpirituall and inviſible eſſence or nature, ſubſiſting by it ſelfe. Which plainly appeares Zach. 12. 1.

in

in that the ſoules of men have being and continuance as well forth of the bodies of men as in the ſame; and are as well ſubject to torments as the body is. And whereas we can and doe put in practiſe ſundry actions of life, ſenſe, motion, underſtanding, we doe it only by the power and vertue of the ſoule.

Zach. 12. 1.

Hence ariſeth the difference betweene the ſoules of men, and beaſts. The ſoules of men are ſubſtances; but the ſoules of other creatures ſeeme not to be ſubſtances; becauſe they have no being out of the bodies in which they are: but rather they are certaine peculiar qualities ariſing of the matter of the body, and vaniſhing with it. And it may be for this cauſe, that *the ſoule of the beaſt is ſaid to be in the blood*, wheras the like is not ſaid of the ſoule of man.

Gen. 9. 4.

And though mens ſoules be ſpirits as angels are, yet a difference muſt be made. For angels cannot be united with bodies, ſo as both ſhall make one whole and entire perſon, whereas mens ſoules may: yea the ſoule coupled with the body is not onely the moover of the body, but the principall cauſe that makes man to be a man.

The beginning of the ſoule is not of the eſſence of God; unleſſe wee will make every mans ſoule to be God; neither doth it ſpring of the ſoule of the parents, for the ſoule can no more beget a ſoule, then an Angell can beget an Angell. And *Adam* is called a living ſoule, and not a quickening ſoule. And earthly fathers are called the *fathers of our bodies*, and not of our ſoules. It remaines therefore as being moſt agreeable to the Scriptures, that the ſoules of men are then created by God of nothing, when they are infuſed into the body.

1 Cor. 15. 45. Heb. 12. 9.

And though the ſoules of men have a beginning, yet they have no end, but are eternall. And when they are ſaid to die, it is not becauſe they ceaſe at any time to ſubſiſt or have being in nature, but becauſe they ceaſe to be righteous, or to have fellowſhip with God.

Whereas our bodies are Gods workemanſhip, wee muſt glorifie him in our bodies, and all the actions of body and ſoule, our eating and drinking, our living and dying, muſt bee referred to his glory: yea we muſt not hurt or abuſe our bodies, but preſent them as holy and living ſacrifices unto God. And whereas God made us of the duſt of the earth, we are not to glory and boaſt our ſelves, but rather to take occaſion to praiſe the great goodneſſe of God, that hath vouchſafed to honour us being but duſt and aſhes. And after that man is created, what is his life? alas it is nothing but a little breath: ſtop his mouth and his noſthrils, and he is but a dead man. By this wee are put in minde to conſider of our fraile and uncertaine eſtate, and to lay aſide all confidence in our ſelves: and for this cauſe the Prophet *Eſay* teacheth us to have no confidence in man, becauſe his breath is in his noſthrils. Againe, let us marke the frame and ſhape of mans body. All other creatures goe with their bodies and eyes to the ground-ward; but man was made to goe upright; and whereas all other creatures have but foure muſkles to turne their eyes round about, man hath a fifth to pull his eyes up to heaven-ward. Now what doth this teach us? ſurely, that howſoever we ſeeke for other things, yet firſt of all, and above all, we ſhould ſeeke for the kingdome of heaven, & the righteouſneſſe thereof: and that our whole deſire ſhould be ſet to enjoy the bleſſed eſtate of Gods children in heaven. Secondly, it teaches us in receiving Gods creatures, to returne thankfulnes unto God, by lifting up the heart to heaven for the ſame. Theſe are very needfull and profitable leſſons in theſe dayes; for moſt men indeed goe upright: but looke into their lives, and they might as well goe on all foure: for in their converſation they ſet their whole hearts upon the earth, as the beaſt doth, and their eyes upon the things of this world: hereby they doe abaſe themſelves, and deface their bodies, & being men, make themſelves as beaſts: we ſhall ſee great numbers of men that run and ride from place to place, to provide for the body, but to ſeeke the kingdome of heaven, where their ſoules ſhould dwell after this life in joy for ever, they will not ſtirre one foote.

*Columb. l. 5. cap. 9.*

Thirdly, mans body by creation, was made a temple framed by Gods own hands for himſelfe to dwell in; therefore our duty is to keepe our bodies pure and cleane, and not to ſuffer them to be inſtruments, whereby to practiſe the ſinne of the heart. If a man had a faire houſe wherein he muſt entertaine a Prince, and ſhould make thereof a ſwine-ſtye, or a ſtable, would not all men ſay, that hee did greatly abuſe both the houſe and the Prince? even ſo mans body being at the firſt made a pallace for the everliving God, if a man ſhall abuſe it by drunkenneſſe, ſwearing, lying, fornication, or any uncleanneſſe, hee doth make it in ſtead of a temple for the holy Ghoſt, to be a ſtye or ſtable for the divell. For the more filthy a mans body is, the more fit it is to be a dwelling place for ſinne and Satan.

1 Cor. 6. 19.

Fourthly, man by creation was made a goodly creature in the bleſſed image of God: but by *Adams* fall men loſt the ſame, and are now become the deformed children of wrath: our dutie therefore is, to labour to get againe our firſt image, and indeavour our ſelves to become new creatures. If a Noble man ſhould ſtaine his blood by treaſon, after his death the poſteritie will never be at reſt, till they have got away the ſpot: Man, by *Adams* fall, is become a limme of the divell, a rebell and a traitor againſt Gods majeſty: and this is the ſtate of every one of us, by nature we are at enmity with God, and therefore we ought to labour above all things in the world, to be reſtored in Chriſt to our firſt eſtate and perfection, that ſo we may become bone of his bone, fleſh of his fleſh, being juſtified and ſanctified by his obedience, death, and paſſion.

1 Cor. 6. 20. 1 Cor. 10. 31. Rom. 22. 1. Eſa. 2. 22.

Fifthly, man was created, that there might be a way prepared, whereby God might ſhew his grace and mercy in the ſalvation of ſome, and his juſtice in the deſerved damnation of others for their ſinnes: and in the creation of man Gods eternall counſell begins to come into execution. Hereupon it ſtands us in hand to make conſcience of every evill way, being repentant for all our ſins paſt, and having a conſtant purpoſe never to ſinne more as wee have done, that by our good converſation here in this life, we may have aſſurance that we be eternally choſen to ſalvation by the Lord himſelfe.

Laſtly, whereas we have learned, that the ſoule of man is immortall, wee are hereby taught to take more care for the ſoule then for the body. For it cannot bee extinguiſhed: When it is condemned, euen then it is alwayes in dying, and can never dye. But alas, in this point the caſe is flat contrary in the world: for men labour all their lives long to get for the body, but for the ſoule they care little or nothing at all, whether it ſinke or ſwim, goe to heaven or hell, they reſpect not. This doth appeare to be true, by the practiſe and behaviour of men on the Lords day: for if the number of thoſe which come to heare Gods Word, were compared with thoſe which runne about their worldly wealth and pleaſure, I feare me the better ſort would be found to be but a little handfull to a huge heape, or as a drop to the Ocean ſea, in reſpect of the other. But wilt thou go an hundred miles for the increaſe of thy wealth, and delight of thy body? then thinke it not much to goe ten thouſand miles (if need were) to take any paines for the good of thy ſoule, & to get food for the ſame, it being everlaſting.

And thus much for the duties. Now follow the conſolations. Although by reaſon of the fall of man wee can have but little comfort now: yet the Creation doth confirme the unſpeakeable providence of God over his creatures, but eſpecially over man, in that the Lord created him the ſixt day: and ſo before he was made, prepared him a Paradiſe for his dwelling place, and all creatures for his uſe and comfort. And if he were thus carefull for us when we were not, then no doubt he will be much more carefull for us at this preſent, in which we live and have being. Nay, marke further; ſince the fall man eates and drinkes in quantity a great deale which in common reaſon ſhould rather kill him, then turne to the ſtrength and nouriſhment of his body: yet herein doth the wonderfull power of the Creator moſt notably appeare, who hath made mans ſtomacke as a lymbecke or ſtyll to digeſt all meates that are holeſome for his nouriſhment and preſervation.

And thus much for the Creation. Now in theſe words, *maker of heaven and earth*] is more to be underſtood then the worke of creation, namely, Gods providence in governing all things created, as he appointeth in his eternall decree: and therefore Saint *Peter* ſaith, *God is* 1 Pet. 4. 19.

A *a faithfull Creatour*, that is, God did not onely make heaven and earth, and ſo leave them, as Maſons and Carpenters leave houſes when they are built: but by his providence he doth moſt wiſely governe the ſame. Now therefore let us come to ſpeake of Gods providence. And firſt of all the queſtion offers it ſelfe to be conſidered, whether there be any providence or no? for the minds of men are troubled with many doubtings hereof. And to make the queſtion out of all doubt, I will uſe foure arguments to confirme the providence of God. The firſt, is the teſtimony of the Scripture, which aſcribes the event of all particular actions, even ſuch as are in themſelves caſuall, as the *caſting of* B *lots*, and ſuch like, to the diſpoſition of God: which very thing alſo teacheth, that even men themſelves, indued with reaſon and underſtanding, have need to be *guided* in all things, and *governed* by God: and it ſerves to confute thoſe that deny Gods providence. *Why ſayeſt thou, O Iacob, and ſpeakeſt, O Iſrael, my way is hid from the Lord, and my judgement is paſt over by my God?* The ſecond argument may be taken from the order which appeareth in the whole courſe of nature. Firſt, to begin with families; there is to be ſeene an Eutaxy or ſeemly order, in which ſome rule, and ſome obey: and the like is to be found in Townes, Cities, Countries, and Kingdomes: yea even in the whole world, in which all things are ſo diſpoſed, that one ſerveth for C the good of another. Trees and hearbes, and graſſe of the field ſerve for beaſts and cattell: beaſts and cattell ſerve for men: the heavens above ſerve for them which are beneath: and all the creatures which are above and beneath ſerve for God. This argueth, that God is moſt wiſe and provident in ordering and diſpoſing all things whatſoever. The third argument is taken from the conſcience ſpecially of malefactors. Suppoſe a man that commits a murder ſo cloſely, that no man knowes thereof, and that the party himſelfe is free from all the danger of the law: yet ſhall he have his owne conſcience to accuſe, upbraid, and condemne him, yea even to fright him out of his wits, and to give him no more reſt then he can find upon D the racke or gybbet. Now this accuſation and terrour of conſcience, is nothing elſe but the fore-runner of another moſt terrible judgement of God, who is Lord of all creatures, and judge of all men. And this alſo prooves the providence of God. For if the conſcience can finde a man out, and lay his faults to his charge, how much more ſhall God himſelfe the Creatour of the conſcience ſee and conſider all his doings? The fourth and laſt argument is this: The propheſies of things to come ſhould bee uncertaine or falſe, if God governed not the world. But now conſidering things many yeers ago fore-told, come to paſſe in the ſame manner, as they were fore-told by the Prophets and Apoſtles: hereby we muſt certainely conclude, that there is a providence of God, whereby all and every thing is governed.

Gods providence prooved.

1.

Prov. 16. 33.

Prov. 20. 24. Iere. 10. 23. Iſai. 40. 27.

2.

3.

4.

Object. answered. 1.

Against the providence of God ſundry things be alleaged. The firſt and ſpeciall is that providence and diſorder, confuſion and order cannot ſtand together. Now in the world there is nothing but diſorder and confuſion, in ſeditions, treaſons, conſpiracies and ſubverſions of kingdomes: where alſo ſinne and wickedneſſe prevailes. *Anſw.* It is true indeede there hath beene confuſion in the world ever ſince the fall of man and Angels; and it ariſeth not from God, but from them alone; who as they did at the firſt tranſgreſſe the wil of God, ſo they doe what they can to turne all upſide downe. Now then confuſion and diſorder is only in reſpect of the divell and his inſtruments; but in regard of God, in the very midſt of all confuſion there is order to be found, becauſe he can, and doth diſpoſe it to the glory of his owne name, and to the good and ſalvation of his choſen, as alſo to the confuſion of his enemies.

2. Againe, it may be objected, that with ungodly and wicked men all things go well, and contrariwiſe with the godly all things go hardly. For through the world none are more moleſted and more under outward miſery then they: but if there were any providence in God, then it ſhould be otherwiſe; the godly ſhould flouriſh, and the wicked periſh. *Anſ.* The conſideration of the outward eſtate of men in the world, was to *David* an occaſiõ of a ſore temptation. For when he ſaw the wicked to proſper alway, and their riches to increaſe, he brake foorth and ſaid, *Certainly I have cleanſed my heart in vaine, and waſhed my hands in innocency.* Pſa.73.13. Now if wee would repell this temptation, as *David* afterward did, then wee muſt goe into the *Lords Sanctuary* verſe.17. with him: and learne to be reſolued in theſe points: I. Though the godly be laden with miſeries, yet even that, by the eſpeciall providence of God, turnes to their great good. For every man ſince the fall of *Adam* is ſtained with the lothſome contagion of ſinne. Now the child of God that is truely regenerate, and muſt be fellow-heire with Chriſt after this life in the kingdome of glory, muſt in this life be caſt into the Lords furnace, that in the fire of affliction he may more and more be skoured and purified from the corruption of his nature, and be eſtranged from the wickedneſſe of the world. II. The proſperous ſucceſſe of the wicked, their ſpoiles, their revenewes, and all their honour turnes to their greater woe in the end: as doth appeare in *Iobs* hiſtory, and in the examples of the Chaldeans, of *David* enemies, and of *Dives* and *Lazarus*.

3. Thirdly, it may be objected, that many things come to paſſe by chance, and therefore not by Gods providence: becauſe chance and providence cannot ſtand together. *Anſ.* We muſt diſtinguiſh between *chance* & *meer chance*. *Chance* is, when any thing comes to paſſe, the cauſe thereof being unknowne not ſimply, but in reſpect of man: and therefore in regard A of men which know not the reaſon of things, wee may ſay there is chance: and ſo the ſpirit of Gods ſpeaks, *Time and chance come to them al*, & againe, *By chance there came down a Prieſt the ſame way*. Eccle.9.11. Luke 10.31. Now this kinde of chance is not againſt the providence of God, but is ordered by it. For things which in regard of men are caſuall, are certainly knowne and determined by God. *Meere chance* is, when things are ſaid or thought to come to paſſe without any cauſe at all. But that muſt be abhorred of us as an overturning the providence of God.

Thus ſeeing it is plaine that there is a providence, let us in the next place ſee what it is. *Providence* is a moſt free and powerfull action B of God, whereby he hath care over all things that are. Providence deſcribed

Providence hath two parts, *knowledge* and *government*. Gods knowledge, is whereby all things from the greateſt to the leaſt are manifeſt before him at all times. As *David* ſaith, *His eyes will conſider, his eye-liddes will try the Children of men*. Pſa.11.4. And againe, *Hee abaſeth himſelfe to behold the things that are in the heauen and the earth*. Pſal.113.6. And the Prophet *Hanani* ſaid to *Aſa*, *The eyes of the Lord behold all the earth*. 2.Chron.16.9. And S. *Iames* ſaith, *From the beginning of the world God knoweth all his workes*. Act.15.18. This point hath a double uſe, as S. *Peter* ſaith, it muſt moove us *to eſchue evill and doe good*: Why, *Becauſe*, ſaith he, *the eyes of the Lord are upon the juſt, and his countenance againſt evill doers*. 1.Pet.3.11, 12. Secondly, it muſt C comfort all thoſe that labour to keepe a good conſcience. For the eyes of God behold all the earth *to ſhew himſelfe ſtrong with them that are of perfect heart towards him*. 2.Ch.16.9.

*Government*, is the ſecond part of Gods providence, whereby hee ordereth all things and directeth them to good ends. And it muſt be extended to the very leaſt thing that is in heaven or earth, as to the *ſparrowes*, and to oxen, Matth.6.26 Deut.25.4. and *the haires of our heads*. Mar.10.30. And here we muſt conſider two things, the manner of government, and the meanes.

The manner of government is diverſe, according as things are good or evill. A good thing is that which is approved of God. As D firſt of all the *ſubſtances* of all creatures, even of the divels themſelves: in whom whatſoever is remaining ſince their creation is in it ſelfe good. Secondly, the *quantities*, *qualities*, *motions*, *actions*, and *inclinations* of the creatures in themſelves conſidered with all their events are good. Againe, good is either naturall or morall. *Naturall*, which is created by God for the lawfull uſe of man. *Morall*, which is agreeable to the eternall and unchangeable wiſedome of God, revealed in the morall law.

Now God governeth all good things two wayes. Firſt, by *ſuſtaining* and preſerving them that they decay not. Secondly, by *mooving* them that they may attaine to the particular ends for which they were ſeverally ordained. For the quality and vertues which were placed in the Sunne, Moone, Starres, Trees,

Plants, Seedes, &c. would lie dead in them and be unprofitable, unleſſe they were not onely preſerved, but alſo ſtirred up and quickened by the power of God ſo oft as hee imployes them to any uſe.

*Evill*, is the deſtruction of nature: and it is taken for ſinne, or for the puniſhment of ſinne. Now ſin is governed of God by two actions: the firſt, is an *operative permiſsion*. I ſo cal it, becauſe God partly permitteth ſinne, and partly worketh in it. For ſinne as it is commonly taken hath two parts; the ſubject or matter, and the forme of ſinne: the ſubject of ſinne, is a certaine quality or action; the forme, is the anomie or tranſgreſsion of Gods law. The firſt is good in it ſelfe, and every *quality* or *action*, ſo far forth as it is a quality or action, is exiſting in nature, and hath God to be the author of it. Therefore ſinne, though it be ſufficiently evill to eternall damnation, yet can it not be ſaid to be abſolutely evill as God is abſolutely good, becauſe the ſubject of it is good, and therefore it hath in it reſpects and regards of goodneſſe. In reſpect of the ſecond, that is, the breach of the law it ſelfe, God neither willeth, nor appointeth, nor commandeth, nor cauſeth, nor helpeth ſinne, but forbiddeth, condemneth, and puniſheth it: yet ſo, as withall he willingly permitteth it to be done by others, as men and wicked Angels, they being the ſole authors and cauſes of it. And this permiſsion by God is upon a good end: becauſe thereby hee manifeſteth his juſtice and mercy. Thus it appeares that in originall ſinne, the naturall inclination of the mind, will, and affections in it ſelfe conſidered is from God but the ataxie or corruption of the inclination in no wiſe from him, but onely permitted: againe, that in actuall ſinne the motion of the body or mind is from God, but the evilneſſe and diſorder of the motion is not from him, but freely permitted to be done by others. As for example; In the act of murder, the action of moving the whole body, of ſtirring the ſeverall joynts, and the fetching of the blow whereby the man is ſlaine, is from God; for *in him we live, moove, and have our being*: but the diſpoſing and applying of all theſe actions to this end, that our neighbours life may be taken away, and we thereby take revenge upon him, is not from God, but from the wicked will of man and the divell.

Act. 17. 28.

Gods ſecond action in the government of ſinne, is after the juſt permiſsion of it, partly to *reſtraine* it more or leſſe, according to his good wil and pleaſure; and partly to *diſpoſe* and turne it againſt the nature thereof to the glory of his owne name, to the puniſhment of his enemies, and to the correcting and chaſtiſement of his elect.

As for the ſecond kinde of evill, called the puniſhment of ſinne, it is the execution of juſtice, and hath God to be the author of it. And in this reſpect *Eſay* ſaith, that *God createth evil*: and *Amos*, *That there is no evill in the city which God hath not done*. And God as a moſt juſt judge

Iſa. 45. 7. Amos 3. 6.

A may puniſh ſin by ſinne, himſelfe in the meane ſeaſon free from all ſinne. And thus the places muſt bee underſtood, in which it is ſaid, that God *giveth Kings in his wrath; hardeneth the heart, blindeth the eyes; mingleth the ſpirit of errours; giveth up men to a reprobate ſenſe; ſendeth ſtrong illuſions to beleeve lyes; ſendeth evill ſpirits giving them commandement to hurt, and leave to deceive, &c.*

Hoſ. 13. 11. Neh. 9. 37. Exo. 4. & 7. Iſa. 19. 14. Rom. 7. 18. 2 Theſ. 2. 11 1 Kin. 22. 22

Thus having ſeene in what manner God governeth all things, let us now come to the means of government. Sometimes God worketh without meanes; thus hee created all things in the beginning: and he made trees and plants to grow and flouriſh without the heat
B of the Sun or rain: ſometimes he governes according to the uſual courſe & order of nature, as when hee preſerves our lives by meate and drinke: yet ſo, as he can and doth moſt freely order all things by meanes either above nature or againſt nature, as it ſhall ſeeme good unto him. As when he cauſed the *ſunne to ſtand in the firmament*, and to *goe backe in Ahaz dial*: when hee cauſed the *fire not to burne the three children*: when he kept backe *dew and raine* three yeeres in Iſrael, when he made *waters to flow out of the rock*: when he cauſed *Elias cloake* to divide the waters of Iorden: when he cauſed *yron to ſwimme*: when he preſerved *Ionas* alive three daies and three nights in the whales bellie: when he *cured diſeaſes*, by the ſtrength
C of nature incurable, as the *leproſie of Naaman*; the *iſſue of blood and blindneſſe, &c.*

Ioſ. 10. 12. Iſa. 38. 8. Dan. 3. 27. 1 Kin. 18. 45 Exod. 17. 6. 2 Kin. 2. 8. 2 Kin. 6. 6. Ionas. 1. 17. 2 Kin. 5. 14. Mat. 9. 12. Ioh. 9. 6. 7.

Among all the meanes which God uſeth, the ſpeciall are the reaſonable creatures, which are no paſsive inſtruments, as the toole in the hand of the workman, but active: becauſe as they are mooved by God, ſo againe being indued with will and reaſon, they moove themſelves. And ſuch inſtruments are either good or evill. Evill, as wicked men and Angels. And theſe he uſeth to doe his good will and pleaſure, even then when they do leaſt of all obey him. And conſidering that the ſinning inſtrument which is mooved by God, doth alſo moove it ſelf freely without any conſtraint on
D Gods part: God himſelfe is free from all blame, when the inſtrument is blame-worthy. In directing the inſtrument, God ſinneth not: the action indeede is of him, but the defect of the action from the inſtrument: which being corrupt, can it ſelfe doe nothing but that is corrupt: God in the meane ſeaſon by it, bringeth that to paſſe which is very good. The whole cauſe of ſinne is in Satan and in us: as for God, he puts no wickednes into us, but the evill which hee findes in us hee mooves, that is, orders and governes, and bends it by his infinite wiſedome, when and in what manner it pleaſeth him, to the glorie of his name, the evil inſtrument not knowing ſo much, nay, intending a farre other end. As in the mill, the horſe blindfolded goes forward, and perceives nothing but that hee is in the ordinarie way, whereas the miller himſelfe whips him

and

and ſtirs him forward for an other end, namely for the grinding of corne. And this is that which wee muſt hold touching Gods providence over wicked men and Angels: and it ſtands with the tenour of the whole Bible. *Ioſephs* brethren ſold him to Egypt very wickedly, even in the teſtimony of their owne conſciences: yet *Ioſeph* having reſpect to the counſell and worke of God which he performed by his brethren, ſaith, that the *Lord ſent him thither.* And the Church of Ieruſalem ſaith, that *Herod* and *Pontius Pilate* did nothing in the death of Chriſt, but that which *the hand and the counſell of God had determined to be done:* becauſe though they wickedly intended nothing but to ſhew their malice and hatred in the death of Chriſt: yet God propounding a further matter by them then ever they dreamed of, ſhewed forth his endleſſe mercy to man in the worke of redemption. On this manner muſt all the places of Scripture be underſtood, in which it is ſaid, that God *gave the wives* of *David* to *Abſolon*; that God *moved David* to number the people; that he *commanded Shemei to raile* on *David*; that the *Medes* and *Perſians* are his *ſanctified ones*: that the *revolt of the ten tribes* was done by *God*. &c. By all theſe examples it appeares, that we muſt not ſever Gods permiſſion from his wil or decree; and that we muſt put difference between the evill worke of man, and the good worke of God which he doth by man: and the whole matter may yet be more cleerely perceived by this compariſon: A theefe at the day of aſſiſe is condemned, and the magiſtrate appoints him to be executed; the hangman owing a grudge to the malefactor, uſeth him hardly, and prolongeth his puniſhment longer then he ſhould: Now the magiſtrate and the hangman do both one and the ſame worke, yet the hangman for his part is a murtherer, the magiſtrate in the meane ſeaſon no murtherer; but a juſt judge putting juſtice in execution by the hangman: ſo God though he uſe evill inſtruments, yet is he free from the evill of the inſtruments.

Gen. 45. 7, 8.

Act. 4. 28.

2 Sam. 12. 11
2 Sam. 24. 1.
2 Sam. 16. 11.
Iſai. 10. 5. & 23 6.
2 Chro. 11. 4.

And further we muſt here marke the difference which muſt bee made in Gods uſing of all kinds of inſtruments. When he uſeth good creatures, as Angels, he worketh his will not onely by them, but alſo in them: becauſe hee inſpires them and guides them by his ſpirit, ſo as they ſhall will, and doe that which he willeth and intendeth. As for evill inſtruments, hee worketh by them onely, and not in them; becauſe hee holds backe his grace from them, and leaves them to themſelves, to put in practiſe the corruption of their owne hearts.

The kindes of Gods providence. Act. 17. 28. Heb. 1. 3. Iob 37. & 38.

Thus much of the parts of Gods providence: now follow the kindes thereof. Gods providence is either generall or ſpeciall. *Generall*, is that which extends it ſelfe to the whole world and all things indifferently, even to the divels themſelves. By this providence God continues and maincaines the order which hee ſet in nature in the creation, and he preſerves the life, ſubſtance, and the being of all and every creature in his kind. Pſal. 104.

The *ſpeciall* providence is that, which God ſheweth and exerciſeth towards his Church and choſen people, in gathering and guiding them, and in preſerving them by his mighty power againſt the gates of hell. And therefore Gods Church here upon earth is called the Kingdome of grace, in which he ſhewes not onely a generall power over his creatures, but withal the ſpecial operatiõ of his ſpirit in bowing and bending the hearts of men to his will. Iſai. 43. 1, 2. Zach. 2. 8.

Thus much concerning the doctrine or Gods providence. Now followes the duties. 1. Duties from Gods providence.

First, ſeeing there is a providence of God over every thing that is, wee are hereby taught to take good heed of the tranſgreſſion of the leaſt of Gods Commandements. If men were perſwaded that the Prince had an eye every where, doubtleſſe many ſubjects in *England* would walke more obediently to the lawes of the land then they doe: and durſt in no wiſe worke ſuch villanies as are daily practiſed. Well, howſoever it is with earthly Princes, yet this all-ſeeing preſence is leaſt wanting in God: he hath an eye every where: whereſoever thou art, there God beholdeth thee, as *David* ſaith, *God looked downe from Heaven upon the children of men, to ſee if there were any that would underſtand and ſeeke God.* Therfore except thou be brutiſh and paſt ſhame, take heed of ſinne. Pſal. 53.

If men had but a ſparke of grace, the conſideration of this would make them loath the practiſe of any evill worke; *Eliah* ſaith to *Ahab: As the Lord God of Iſrael liveth before whom I ſtand, there ſhall be neither dewe nor raine theſe three yeeres.* Where the Prophet confirmeth his ſpeech with an oath, ſaying. *As the Lord of hoſts liveth it ſhall be ſo.* And leſt *Ahab* ſhould thinke he made no conſcience what he ſaid, he addeth this clauſe, that he ſtood in the preſence of God. As if he ſhould ſay: howſoever thou thinkeſt of me, yet as it ſtands me in hand, ſo doe I make conſcience of my Word: for I ſtand in the preſence of God, and therefore know it, as the Lord liveth there ſhall bee no raine nor dew theſe three yeares. So *Cornelius* having an eye to Gods providence, doth move himſelfe and all his houſhold to a ſolemne hearing of the Word of God delivered by the mouth of *Peter*, ſaying, that *they were all preſent before God, to heare all things commanded of him.* As theſe men had regard to Gods providence, ſo we likewiſe muſt behave our ſelves reverently, making conſcience of our behaviour both in words and workes: becauſe whereſoever we be, we are in the preſence of God. 1 Kin. 17. 1. Act. 10. 33.

2.

Secondly, if there be a providence of God over every thing, then we muſt learne contentation of mind in every eſtate; yea, in adverſity under the croſſe when all goes againſt us we muſt be content, becauſe Gods providence hath ſo appointed. So *David* in the greateſt of his griefes was dumbe and ſpake nothing; his reaſon was, becauſe *thou Lord didſt it.* Pſal. 39.

And when *Shemei* curſed *David*, *Abiſhai* would have had the King to have given him leave to have ſlaine him: but *David* would not ſuffer it, but ſaid, *Hee curſeth even becauſe the Lord hath bidden him curſe David: who dare then ſay, Wherefore haſt thou done ſo?* In whoſe example wee may ſee a patterne of quietneſſe of mind. When a croſſe commeth, it is a hard thing to be patient; but wee muſt draw our ſelves thereunto by conſideration of Gods eſpeciall providence. 2 Sam. 16. 10.

Thirdly, when outward meanes of preſervation in this life doe abound, as health, honour, riches, peace, and pleaſure, then we muſt remember to be thankfull, becauſe theſe things alwayes come by the providence of God. Thus *Iob* was thankfull both in proſperity and adverſity: *The Lord*, ſaith he, *gave, and the Lord taketh away, bleſſed be the name of the Lord.* Indeed to be patient in every eſtate and thankfull to God, is a very hard matter: yet will it bee more eaſie, if we learne in all things that befall us in this life, never to ſever the conſideration of the things that come to paſſe from Gods providence. For as the body and ſoule of man (though we ſee onely the body) are alwayes together, as long as a man liveth: ſo is Gods providence joyned with the thing done: wherfore as wee looke on the thing done, ſo wee muſt alſo in it, labour to ſee and acknowledge the good pleaſure and appointment of God. As for example: a mans houſe is ſet on fire, and all his goods conſumed; this very ſight would make him at his wits end: but now as he beholds this event with one eye, ſo with the other eye hee muſt at that very inſtant looke upon Gods bleſſed providence. When a man beholds and feeles the loſſe of his friends, hee can not but grieve thereat, unleſſe hee bee more ſenſeleſſe then ſtocke or ſtone: yet that he may not be overwhelmed with griefe, he muſt ever with one eye looke at the pleaſure of God herein. This will bee an eſpeciall meanes to ſtay the rage of any headſtrong affection in all our afflictions. In the world the manner of men is, if health, wealth, and eaſe abound, to thinke all is well: but if croſſes come, as loſſe of friends, and loſſe of goods, then men cry out, as being ſtraught of their wits: the reaſon is, becauſe they looke onely at the outward meanes, and tye Gods providence to them; not being able to ſee any goodneſſe or providence of God out of ordinary meanes. Againe, when a man is ſtored with riches, honour, wealth and proſperity, he muſt not barely looke on them, but behold withall Gods goodneſſe, and bleſſing in them: for if that be wanting, all the riches in the world are nothing. Likewiſe in receiving thy meate and drinke, thou muſt looke further into the bleſſing of God upon it: which if it be away, thy meate and thy drinke can no more nouriſh thee then the ſtone in the wall. And the ſame muſt we doe in every buſineſſe of our callings; which if men could learne to practiſe, they would not ſo much truſt to the meanes, as honour, wealth, favour, &c. but rather to God himſelfe. The Lord by the Prophet *Habakkuk* reproves the *Chaldeans* for offering *ſacrifice unto their nets*; which ſinne they committed becauſe they looked onely upon outward things: and like moles had no power to ſee further into them, and to behold the worke of God in all their proceedings. And this is the very cauſe why we are unthankfull for Gods benefits; for though we behold the bare creatures, yet are we ſo purblind, that we cannot diſcerne any bleſſing and providence of God in them. Therefore let us learne to looke upon both joyntly together, and ſo ſhall we be thankfull unto God in proſperity, and patient in adverſity with *Iob* and *David*. This leſſon *Paul* learned; *I can be abaſed* (ſaith he) *and I can abound; every where in all things I am inſtructed, both to bee full and to be hungry: and to abound, and to be in want.* Hab. 1. 16. Iob 1. 22. Phil. 4. 12, 13.

Fourthly, ſeeing Gods providence diſpoſeth all things, we are taught to gather obſervations of the ſame, in things both paſt and preſent, that we may learne thereby to be armed againſt the time to come. Thus *David* when he was to encounter with *Goliah*, gathered hope and confidence to himſelfe for the time to come, by the obſervation of Gods providence in the time paſt: for, ſaith he, *when I kept my Fathers ſheepe, I ſlue a Lyon and a Beare that devoured the flocke: now the Lord that delivered me out of the paw of the Lyon, and out of the paw of the Beare, he will deliver mee out of the hand of this Philiſtim.* 4. 1 Sam. 17. 37.

Fifthly, becauſe Gods providence diſpoſeth all things, when we make lawfull promiſes to doe any thing, wee muſt put in, or at the leaſt conceive this condition [*if the Lord will*] for S. *Iames* ſaith, that we ought to ſay, *If the Lord will, and if we live, we will doe this or that.* This alſo was *Davids* practiſe: for to all the congregation of Iſrael he ſaid, *If it ſeeme good to you, and if it proceed from the Lord our God, we will ſend to and fro, &c.* 5. Iam. 4. 15. 1 Chron. 13. 2.

Sixthly, ſeeing Gods providence is manifeſt in ordinary meanes, it behooveth every man in his calling to uſe them carefully: and when ordinary meanes be at hand, we muſt not looke for any helpe without them, though the Lord be able to doe what he will without meanes. *Ioab* when many *Aramites* came againſt him, he harmed his ſouldiers though they were but few in number, bidding them *be ſtrong & valiant for the people, and for the Cities of their God, and then let the Lord doe that which is good in his eyes.* And our *Saviour Chriſt* avoucheth it to be flat tempting of God for him to leape downe from the *pinacle of the Temple to the ground*, whereas there was an ordinary way at hand to deſcend by ſtaires. Hence it appeares, that ſuch perſons, as will uſe no meanes whereby they may come to repent and beleeve, doe indeed no more repent and beleeve, then they can bee able to live which neither eate nor drinke. 6. 2 Sam. 10. 12. Mat. 4. 6.

And thus much of the duties. Now follow the Conſolations. Firſt, this very point of Gods ſpeciall providence, is a great comfort to Gods Church: for the Lord moderateth the rage of the divel & wicked men, that they ſhall not hurt the people of God. *David* ſaith, *the Lord is at my right hand, therefore I ſhall not ſlide.* And, When *Ioſephs* brethren were afraid becauſe they had ſold him into Egypt, hee comforteth them ſaying, *that it was God that ſent him before them for their preſervation.* So King *David* when his ſouldiers were purpoſed to ſtone him to death, he was in great ſorrow; but it is ſaid, *He comforted himſelfe in the Lord his God.* Where we may ſee, that a man which hath grace to beleeve in God, and relie on his providence in all his afflictions and extremities ſhall have wonderfull peace and conſolation.

Conſolations.

Pſal. 16. 8.

Gen. 45. 7.

1. Sam. 3. 86.

Before wee can proceede to the articles which follow, it is requiſite that we ſhould intreat of one of the greateſt workes of Gods providence that can be, becauſe the opening of it giveth light to all that inſueth. And this worke, is a *Preparation* of ſuch meanes whereby God will manifeſt his juſtice and mercy. It hath two parts, the *juſt permiſſion of the fall of man*, & the *giving of the Covenant of grace.* For ſo *Paul* teacheth when he ſaith, *That God ſhut up all under unbeleefe, that he might have mercy upon all.* And againe, *The Scripture hath concluded all under ſinne, that the promiſe by the faith of Chriſt Ieſus ſhould be given to them that beleeve.*

Rom. 11. 32.

Gal. 3. 22.

Touching the firſt, that wee may rightly conceive of *mans fall*, we are to ſearch out the nature and parts of ſinne. *Sinne* is any thing whatſoever is againſt the wil & word of God: as S. *Iohn* ſaith, *ſin is the tranſgreſſion of the law*, And this definition *Paul* confirmeth when he ſaith, that *by the law comes the knowledge of ſin:* and, *where no law is, there is no trangreſſion:* and, *Sinne is not imputed, where there is no law.*

Sinne.

1. Iohn 3. 4.

Rom. 3 10. and 4. 15. and 5. 13.

In ſinne we muſt conſider three things; the *fault*, the *guilt*, the *puniſhment.* The *fault*, is the anomie or the inobedience it ſelfe, and it comprehends not onely huge and notorious offences, idolatrie, blaſphemie, theft, treaſon, adulterie, and all other crimes that the world cries ſhame on: but every diſordered thought, affection, inclination: yea, every defect of that which the law requireth.

The *guilt* of ſinne, is whereby a man is guiltie before God, that is, bound and made ſubject to puniſhment. And here two queſtions muſt be skanned: where man is bound? and by what? For the firſt, Man is bound in conſcience. And hereupon the conſcience of every ſinner ſits within his heart as a little judge to tell him that he is bound before God to puniſhment. For the ſecond, it is the order of divine juſtice ſet down by God which binds the conſcience of the ſinner before God: for he is Creator and Lord, and man is a creature, and therefore muſt either obey his will and commandement, or ſuffer puniſhment. Now then by vertue of Gods law, conſcience binds over the creature to beare a puniſhment for his offence done againſt God: yea it tels him, that he is in danger to be judged and condemned for it. And therefore the conſcience is as it were the Lords Sergeant to informe the ſinner of the bond and obligation whereby hee alwayes ſtands bound before God.

The third thing which followeth ſinne, is *puniſhment*, and that is death. So *Paul* ſaith, *The ſtipend of ſin is death:* where by death, we muſt underſtand a double death, both of body and ſoule. The death of the body, is a ſeparation of the body from the ſoule. The ſecond death, is a ſeparation of the whole man, but eſpecially of the ſoule from the glorious preſence of God. I ſay not ſimply from the preſence of God, for God is every where: but onely from the joyful preſence of Gods glory. Now theſe two deaths are the ſtipend or allowance of ſinne: and the leaſt ſin which a man committeth, doth deſerve theſe two puniſhments. For in every ſinne the infinite juſtice of God is violated: for which cauſe there muſt needs be inflicted an infinite puniſhment, that there may bee a proportion betweene the puniſhment and the offence. And therefore that diſtinction of ſinne which Papiſts make, namely, that ſome are in themſelues veniall, & ſome mortall, is falſe, and hereby confuted: otherwiſe in reſpect of the divers eſtate and condition of men, ſinnes are either veniall or mortall. Veniall they are to the elect, whoſe ſinnes are pardonable in Chriſt: but to the reprobate all ſinnes are mortall.

Rom. 6. 23.

Neverthelеſſe we hold not all ſinnes equall, but that they are greater or leſſe according to the diverſitie of objects and other circumſtances.

Thus much of ſinne in generall: now wee come to the parts of it. The firſt ſinne of all that ever was in man, is the ſinne of *Adam*, which was his diſobedience in eating the forbidden fruite: In handling whereof ſundrie points are to be opened, but let us begin with the cauſes thereof.

Rom. 5. 5

The outward efficient cauſe was the divell. And though he be not named by *Moſes* in the hiſtory of the fall, yet that is not to trouble us, for wee muſt not conceive otherwiſe of the ſerpent, then of the inſtrument and mouth of the divell. For it is not likely, that it being a bruit creature ſhould be able to reaſon and determine of good and evill, of truth & falſhood. Now in the temptation the divell ſhewes his malice and his fraud. His malice, in that whereas hee can not overturne God himſelfe, yet hee labours to diſturbe the order which hee hath ſet downe in the creation, and eſpecially the image of God in the moſt excellent creatures on earth, that they may bee in the ſame miſerable condition with himſelfe. His fraud, Firſt, in that he beginnes his temptation with the woman being the weaker perſon, and not with the man, which courſe he ſtill continues:

as may appeare by this, that [a] more women are intangled with witchcraft, and ſorcery then men. Secondly, he ſhewes his fraud, in that he proceeds very ſlily and intangles *Eve* by certaine ſteppes and degrees. For firſt, by mooving a queſtion, he drawes her to liſten unto him, and to reaſon with him of Gods Commandement. Secondly hee brings her to looke upon the tree, and wiſhly to view the beauty of the fruit. Thirdly, hee makes her to doubt of the abſolute truth of Gods Word and promiſe, and to beleeve his contrary lyes. Fourthly, having blinded her minde with his falſe perſwaſion, ſhe deſires and luſts after the forbidden fruite, and thereupon takes it, eates it, and gives it to her husband.

[a] Exod. 22. 18. A witch named in the feminine gender Mechaſhepha.

The inward cauſe, was the will of our firſt parents, even in the teſtimony of their owne conſciences, as *Salomon* ſaith, *This have I found, that God made man righteous, but they have found many inventions.* But it may be objected, that if *Adam* were created good, hee could not be the cauſe of his owne fall, becauſe a good tree cannot bring forth evill fruit. *Anſ.* Freedome of his will is fourefold. I. Freedome to evill alone, this is onely in wicked men and Angels, and is indeed a bondage: the ſecond, is freedome to good alone, and that is in God and the good Angels by Gods grace: the third, is freedome to good in part, joyned with ſome want of liberty, by reaſon of ſinne: and this is in the regenerate in this life: the fourth, is freedome either to good or evill indifferently. And this was in *Adam* before his fall, who though he had no inclination to ſinne, but onely to that which was acceptable to God: yet was hee not bound by any neceſſity, but had his liberty freely to chuſe or refuſe either good or evill. And this is evident by the very tenour of Gods Commandement, in which hee forbids *Adam* to eate the forbidden fruit: and thereby ſhewing that hee being created righteous, and not prone to ſinne, had power to keepe or not to keepe the Commandement: though ſince the fall, both hee and we after him cannot but ſinne. Wherefore *Adam* being allured by Satan, of his owne free accord changed himſelfe and fell from God. Now then as the good tree changed from good to evill, brings forth evill fruit: ſo *Adam* by his owne inward and free motion changing from good to evill, brings forth evill.

Eccle. 7. 31.

As for God, hee is not to bee reputed as an author or cauſe any way of this ſinne, for hee created *Adam* and *Eve*, righteous, endued them with righteous wils: and he told them what he would exact at their hand, and what they could performe: yea hee added threatnings, that with the feare of danger hee might terrifie them from ſinne. Some may ſay, whereas God foreſaw that *Adam* would abuſe the liberty of his will, why would he not prevent it? *Anſw.* There is a double grace [b] the one to bee able to will and doe that which is good, the other to bee able to preſevere in willing and doing the ſame. Now God gave the firſt to *Adam*, and not the ſecond: and he is not to be blamed of us, though he confirmed him not with new grace, for he is debter to no man to give him ſo much as the leaſt grace; whereas he had alreadie given a plentifull meaſure thereof to him. And God did hold backe to conferre any further grace upon juſt cauſe. I. It was his pleaſure, that this fact ſhould bee an occaſion or way to exerciſe his mercy in the ſaving of the elect, and his juſtice in the deſerved condemnation of impenitent ſinners. And unleſſe *Adam* had fallen for himſelfe and others, there ſhould have beene found no miſerie in men, on whom God might take pitie in his Sonne, nor wickedneſſe which he might condemne; and therefore neither manifeſtation of juſtice, nor mercie. II. It was the will of God in part to forſake *Adam*, to make manifeſt the weakenes that is in the moſt excellent creature, without the ſpeciall and continuall aſſiſtance of God. III. There is a double libertie of will, one is to will good or euill; this belongs to the creature in this world, and therefore *Adam* received it. The other, is to will good alone. Thsi hee wanted, becauſe it is reſerved to the life to come: and though we knew no cauſe of this dealing of God, yet is it one ſteppe to the feare of God for us to hold that good and righteous which hee appointeth or willeth: and not to ſquare the works and judgements of God by our crooked reaſon. And yet to come to reaſon it ſelfe, who can here complaine of God? can the divell? but God did not cauſe him to tempt or deceive our firſt parents. *Can Adam* and *Eve*? but they fell freely without any motion or inſtigation from God, and their owne conſcience accuſed them for it. *Can* the poſterity of *Adam*: but the Elect receive more in Chriſt then they loſt in *Adam*: and the reprobate, overwhelmed with the burden of their owne ſins, and thereupon receiuing nothing but due and deſerved damnation, cannot find fault. But ſome may further reply and ſay, he that foreſeeth an evill and doth not prevent it, is a cauſe of it: but God did foreſee the fall of man, and did not prevent it. *Anſw.* The rule is generally true in man, that the foreſeer of an evill not preventing it, is in ſome ſort a doer of it: for it is the ſentence of the law of God, to which man is bound from the firſt Creation. But God is above all his lawes, and not bound to them: hee is an abſolute Lord and Law-giver, and therefore his actions are not within the compaſſe of morall lawes, as mens are. Whereupon it followes, that though he did foreſee mans defection, yet is hee free from all blame in not preventing it. For with him there bee good cauſes of permitting evill.

[b] *Dedit Adamo poſſe perſeverare ſi vellet, non & poſſe & velle.*

And though God bee no cauſe of mans fall yet muſt wee not imagine that it came to paſſe by chance or fortune, whereas the leaſt things that are, come to paſſe with Gods providence. Neither was it by any bare permiſſiō without his

How God willed Adams fall.

his decree and will: for that is to make an idle providence: neither did it happen against the will of God; hee utterly nilling it, for then it could not have beene, unlesse we deny God to be omnipotent. It remaines therefore that this fall did so proceed of the voluntary motion of *Adam*, as that God did in part ordaine and will the permitting of it, not as it was a sinne against his commandement, but as it was further in the counsell of God a way to execute his justice and mercy. *Aug. Euch. ad Laur. chap. 99.*

Object. 1. Against this which I say, divers things are objected. First, that if *Adam* did that which God in any respect willed, then he did not sinne at all. *Answ.* Hee that willeth, and doth that which God willeth, for all that sinneth; unlesse hee will it in the same manner which God, and for the same end. Now in the permitting of this fact, God intended the manifesting of his glory: but our first parents intending no such thing, sought not only to be like, but also to bee equall with God.

2. Secondly, it is alleadged that *Adam* could not but fall necessarily, if God decreed it. *Answ.* *Adams* fall, that came not to passe without Gods decree, and therefore in that respect was necessary; was nevertheless in respect of *Adams* free-will contingent and not necessary: Gods decree not taking away the freedome of will, but only ordering it.

3. Lastly, it is alleadged, that Gods will is the cause of *Adams* will, and *Adams* will the cause of his fall, and that therefore Gods will shall bee the cause of the fall. *Answ.* It must needs be granted, that Gods will is a mooving cause of the wils of evill men; yet marke how; not as they are *evill wils* simply, but as they are *wils*: and therefore when God inclines the evill will of his creature to his good purpose, he is nothing at all intangled with the defect or evill of his will.

Time of *Adams* fall. Touching the *time* of the fall, the received opinion in former ages hath bin, that our first parents fell the same day in which they were created, and therefore *Augustine* writes that they stood but sixe houres. And though wee can not determine of the certaine time, yet in all likelihood it was very short. For *Moses* presently after that he had set downe the creation of man, without the interposition of any thing else, comes immediately to the fall. And considering the nature of the divell is without ceasing to shew his malice, no doubt he tooke the first occasion that possibly might bee had to bring man to the same damnation with himselfe. *Iohn 8.44.* And our Saviour Christ saith, that the divell was a man-slayer from the beginning, namely, from the beginning not of the creation of the world, or of time, but of man. *Gen. 3.2.* And *Eve* saith, *Wee shall eate of the fruit of the trees of the Garden*, it may be, insinuating that as yet she had not eaten when the divell tempted her.

Touching the *greatnesse* of mans fall, some have made a small matter of it, because it was the eating of an apple or some such fruit. But we must not measure the greatnesse or smalnesse of a sinne by the obiect or matter where-

A about it is occupied, but by the Commandement of God, and by the disobedience or offence of his infinite Majesty. And that this fact of *Adam* and *Eve* was no small fault, but a notorious crime and apostasie, in which they withdrew themselves from under the power of God, may reject and deny him, will evidently appeare, if we take a view of all the particular sinnes that be contained in it. The first, is *unbelief*, in that they doubted and distrusted of the truth of Gods Word which he spake to them. The second, is *contempt of God*, in that they beleeved the lyes of the divell rather then him. For when God saith, *In the day that yee shall eate thereof, ye shall dye the death*, it is as nothing with *Eve*: but when the devill comes and saith, *Ye shall not dye at all*, that she takes hold on. The third, is *pride* and ambition. For they did eate the forbidden fruit, that they might be *as gods*, namely, as the Father, the Sonne, the holy Ghost. The fourth, is *unthankefulnesse*. God had made them excellent creatures in his owne image: that is nothing with them to be like unto him, unlesse they may be equall with him. The fift, is *curiosity*, whereby they affected greater wisedome then God had given them in creation, and a greater measure of knowledge then God hath revealed to them. The sixth is *reproachfull blasphemy*, in that they subscribe to the saying of the divell, in which he charged God with lying and envy. The seventh, is *murder*: for by this meanes they bereave themselves and their posterity of the fellowship and graces of Gods spirit, and bring upon their owne heads the eternall wrath of God. The eight, is *discontentation*, in that they sought for an higher condition then that was, in which God had placed them. In a word, in this one single fact is comprised the breach of the whole law of God. And we should often thinke upon this, that we may learne to wonder at the just judgements of God in punishing this fall, and his unspeakeable goodnesse in receiving men to mercy after the same.

Particular sinnes in *Adams* fall. 1. 2. *Gen. 3.4.* 3. *Gen. 3.5.* 4. 5. 6. 7. 8.

And here wee must not omit to remember the largenesse of *Adams* fall. Sinnes are either personall or generall. Personall are such as are peculiar to one or some few persons, and make them alone guilty. Generall, that bee common to all men: and such is *Adams* fall. It is a sinne not onely of the person of one man but of the whole nature of man. And *Adam* must be considered not as a private man, but as a roote or head bearing in it all mankind; or as a publike person representing all his posterity, and therefore when he sinned, all his posterity sinned with him; as in a Parliament whatsoever is done by the Burgesse of the shiere, is done by every person in the shiere. As *Paul* saith, *By one man sinne entred into the world, and so death went over al for as much as all have sinned*. *Rom. 5.12.* And here lyes the difference betweene *Adams* fall and the sinnes of men, as *Cains* murder, which makes not the posterity of *Cain* guilty, because he was never appointed

pointed by God to bee the roote of his poſterity, as *Adam* was: and therefore his ſinne is perſonall, whereas *Adams* is not. Yet this which I ſay, muſt not be underſtood of all the ſinnes of *Adam*, but onely of the firſt.

Originall ſinne.

From the fall of *Adam* ſpringeth *originall ſinne*, ſo commonly called not onely as a fruit thereof, but alſo as a juſt puniſhment of it. And after the foreſaid fall, it is in *Adam* and his poſterity, as the mother and roote of all other ſinne: yet with this diſtinction, that actuall ſinne was firſt in *Adam*, and then came originall; but in us, firſt is originall ſinne, and then after followes actuall.

Originall ſinne is tearmed diverſly in Scriptures, as the *fleſh:* the *old man*, becauſe it is in us before grace: *concupiſcence*, ſinne that is ready to compaſſe us about, the *ſinning* ſinne: and it is tearmed *originall*, becauſe it hath bin in mans nature ever ſince the fall, and becauſe it is in every man at the very inſtant of his conception and birth, as *David* plainely ſaith, *Behold I was borne in iniquity, and in ſin hath my mother conceived mee:* not meaning properly his parents ſinne (for he was borne in lawfull marriage) but his owne hereditary ſinne, whereof he was guilty in his mothers wombe.

Heb.12.1. Rom.7.13.

Pſal.51.5.

But let us a little ſearch the nature of it. Conſidering it hath place in man, it muſt bee either the ſubſtance of body or ſoule, or the faculties of the ſubſtance, or the corruption of the faculties. Now it cannot be the ſubſtance of man corrupted: for then our Saviour Chriſt in taking our nature upon him, ſhould alſo take upon him our ſinnes, and by that meanes ſhould as well have needs of a redeemer as other men: and againe the ſoules of men ſhould not be immortall. Neither is it any one of all the faculties of men. For every one of them, as namely, the underſtanding, wil, affections, and all other powers of body or ſoule were in man from the firſt creation; whereas ſinne was not before the Fall. Wherefore it remaines, that *originall ſinne* is nothing elſe, but a diſorder or evill diſpoſition in all the faculties and inclinations of man, whereby they are all carried inordinately againſt the Law of God.

The ſubject or place of this ſinne, is not any part of man, but the whole body and ſoule, For firſt of all, the naturall appetite to meate and drinke, and the power of nouriſhing is greatly corrupted, as appeares by diſeaſes, aches, ſurfets, but ſpecially by the abuſe of meate and drinke. Secondly, the outward ſenſes, are as corrupt, and that made *David* to pray, that God *would turne his eyes from beholding of vanity:* and Saint *Iohn* to ſay, *Whatſoever is in the world, is the luſt of the fleſh, the luſt of the eye, and the pride of life.* Thirdly, touching the underſtanding, the ſpirit of God ſaith, that the *frame of the heart of man is onely evill continually:* ſo us we are *not able of our ſelves to thinke a good thought.* And therefore withall, the will of man and his affections are anſwerably corrupt; and hereupon the doctrine of Chriſt is, that we muſt renounce our owne wils. Laſtly, all mens ſtrength to good things is nothing out of Chriſt. The propagation of this ſinne, is the deriving of it from *Adam* to all his poſterity, whereby it runneth as a leproſie over all mankind. But in what manner this propagation is made, it is hard to define. The common opinion of Divines is, that it may bee done two wayes. The firſt is this: God when he created *Adam* in the beginning, ſet downe this appointment and order touching the eſtate of man, that whatſoever *Adam* received of God, hee ſhould receive it not onely for himſelfe but for his poſterity, and whatſoever grace of God he loſt, he ſhould loſe not onely to himſelfe, but to all his poſterity: And hereupon *Adam* when he ſinned, hee deprived firſt of all himſelfe, and then ſecondly all his poſterity of the Image of God; becauſe all mankind was in his loynes when he ſinned. Now then upon the former appointment, when the ſoules of men are created and placed in the body, God forſakes them, not in reſpect of the ſubſtance of the ſoule or the faculties, but onely in reſpect of his owne image, wherof the ſoules are deprived; after which followes the defect or want of righteouſneſſe, which is originall ſin. And God in depriving man of that which *Adam* loſt, is not therefore to be thought to bee the author or maintainer of ſinne, but a judge. For this deprivation of the image of God, ſo farre forth as it is inflicted by him upon mankind, it muſt bee conceived as a deſerved puniſhment for the ſinne of *Adam* and all men in him, which puniſhment they pulled upon themſelves. The ſecond way is, that the corruption of nature is derived from the parents in generation by the body; for as a ſweet oyle powred into a fuſty veſſell, loſeth his pureneſſe, and is infected by the veſſell: ſo the ſoule created good, and put into the corrupt body, receives contagion thence. And this conjunction of the pure ſoule with the corrupt body, is not againſt the goodnes of God; becauſe it is a juſt puniſhment of the ſinne of all men in *Adam*. It may be this which hath beene ſaid will not ſatisfie the minds of all: yet if any will be curious to ſearch further into this point, let them know that there is an other matter which more concernes them to looke unto. When a mans houſe is on fire, there is no time then to inquire how, and which way, and whence the fire came, but our duty is with all ſpeed and expedition to uſe all good meanes to ſtay it. And ſo conſidering that our whole natures are really infected and poiſoned with the loathſome contagion of originall ſinne, which is a weight ſufficient to preſſe downe the ſoule to the gulfe of hell, it ſtands us in hand a thouſand fold more to uſe the meanes whereby it may be taken away, then to diſpute how it came.

Propagation of originall ſinne.

Rom.5.12.

Some may alleadge againſt the propagation of ſinne, that holy parents beget holy children, which are voyde of originall ſin: becauſe it ſtands not with reaſon, that parents ſhould

Pſal.119.37

1 Ioh.2.16.

Gen.6.5. & 8.21.

2 Cor.3.5.

con-

convey that to their childrē which they themſelves want, namely, the *guilt* & the *puniſhment* and the *fault* of ſinne in part. *Anſw.* 1. Men are not in this life perfectly holy. For ſanctification is but in part, and therfore they can not poſſibly beget children pure from all ſinne. Secondly, parents beget children as they are *men*, and not as they are *holy men*; and by generation they derive unto their children nature with the corruption thereof, and not grace, which is above nature. Take any corne, yea the fineſt wheat that ever was, winow it as clean as poſſibly may bee: afterward ſowe it, weede it alſo when it is ſowne, reape it in due time, and carrie it to the barne; when it is threſht, you ſhall finde as much chaffe in it as ever was before: and why? becauſe God hath ſet this order in the creation, that it ſhall ſpring and grow, ſo oft as it is ſowed, with the ſtalke, eare, blade, and all: ſo likewiſe though the parents be never ſo holy, the children as they come of them are conceived and borne wholly corrupt, becauſe God tooke this order in the creation, that whatſoever evill *Adam* procured, he ſhould bring it not only on himſelfe, but upon all his poſteritie: by vertue of which decree, the propagation of ſin is continued without any interruption, though parents themſelves bee borne anew by the ſpirit of God.

Greatneſſe of it.

And here wee muſt not omit to ſpeake of the quantitie or greatnes of originall ſinne, for the opening whereof wee muſt conſider three points. The firſt, that originall ſinne is not diverſe, but one and the ſame in kinde in every man, as the generall and common nature of man is one and the ſame in all men. The ſecond, that this ſinne is not in ſome men more, in ſome men leſſe, but in every man equally, as all men doe equally from *Adam* participate the nature of man, and are equally the children of wrath. Some, it may be, will ſay, that this can not be true, becauſe ſome men are of better natures then others are: ſome of diſpoſition cruell and ſeuere, ſome againe gentle and milde: ſome very licentious and diſordered, ſome very civill. *Anſw.* The differences that bee in men wanting the feare of God, ariſe not of this that they have more or leſſe originall corruption, but of the reſtraint and limitation of mans corruption. For in ſome, God bridleth ſin more then in others, and in them is found civilitie: and againe in ſome leſſe, and in ſuch the rebellion of nature breakes forth unto all miſdemeanour. And indeede, if God ſhould not keepe the untoward diſpoſition of men within compaſſe, otherwhiles more, otherwhiles leſſe, as ſhall ſeeme good unto his majeſty: impiety, cruelty, injuſtice, and all manner of ſins would breake out into ſuch a meaſure that there ſhould bee no quiet living for men in the world, and no place for Gods Church. And thus it is manifeſt, that although all men be not equall in the practiſe of wickednes, yet that is no hinderance but they may be equall in the corruption of nature it ſelfe. The third point is, that originall ſin is ſo huge and large every way, that it may truly bee tearmed the roote or ſeede, not of ſome few ſins, but of all ſinnes whatſoever, even of the very ſin againſt the holy Ghoſt. We muſt not imagine it to be an inclination or proneneſſe to one or two faults, but a proneneſſe to all and every ſinne that is practiſed in the world; and that in all perſons young and old, high and low, male and female. It is a moſt horrible villany for a man to kill his father or mother, or his childe: yet ſome there be that do ſo: at the hearing whereof we uſe to wonder, and to teſtifie our diſlike by ſaying, that the doers thereof were wicked and divelliſh perſons, and it is truly ſaid. Nevertheleſſe we muſt underſtand, that although we abſtaine from ſuch heinous practiſes, yet the very roote of ſuch ſinnes, that is, a diſpoſition vnto them, is found in us alſo. *Iulian* the Apoſtata both living and dying blaſphemed Chriſt. *Herod*, and *Pontius Pilate*, and the wicked Iewes crucified him, and *Iudas* betrayed him. Men uſe to ſay that if Chriſt were now alive, they would not doe ſo for all the world. But let us better conſider of the matter. The ſame naturall corruption of heart that was in them, is alſo in us, we being the children of *Adam* as well as they: and by force of this corruption, if Chriſt were now living on earth, thou wouldeſt if like occaſion were offered, either doe as *Iudas* did in betraying him, or as *Pilate* did, deliver him to bee crucified, or as the ſouldiers, thruſt him through with their ſpeares, or as *Iulian*, pierce him with all manner of blaſphemies, if God withhold his graces from thee, and leave thee to thy ſelfe. In a word, let men conceive in mind the moſt notorious treſpaſſe that can be, though they doe it not, nor intend to do it, and never doe it: yet the matter, beginning, and ſeed thereof is in themſelves. This made *Ieremy* ſay, *The heart of man is deceitfull and wicked above all things, who can know it?* It is like a huge ſea, the banks whereof cannot be ſeene, nor the bottome ſearched. In cōmon experience we ſee it come to paſſe, that men, Proteſtants, to day, to morrow Papiſts, of Chriſtians, hereticks; now friends, but preſētly after foes; this day honeſt & civil mē, the next day cruel murderers. Now what is the cauſe of this difference? ſurely the hidden corruption of the heart, that will thruſt a man forward to any ſin when occaſion is offered. This point muſt be remembred & often thought on.

Ier. 17. 9.

Actuall ſinne.

From *Originall ſinne* ſpringeth *actuall*, which is nothing elſe but the fruite of the corrupt heart, either in thought, word or deede.

Vſe of Mans fall. 1.

Thus much touching mans fall into ſinne by Gods juſt permiſſion. Now followes the good uſe which we muſt make thereof. Firſt, by this we learne to acknowledge and bewaile our owne frailty. For *Adam* in his innocencie being created perfectly righteous, when hee was once tempted by the divell fell away from God: what ſhall wee doe then in like caſe which are by nature ſolde under ſinne, and in

our ſelves a thouſand times weaker then *Adam* was? Many men there bee that mingle themſelves withal companies; tell them of the danger thereof, they will preſently reply, that they have ſuch a ſtrong faith that no badde company can hurt them. But alas: ſilly people. Satan bewitcheth them, and makes them to beleeve falſhood to bee truth: they know not their miſerable eſtate. *If Adam*, ſaith *Bernard*, *had a downfall in Paradiſe, what ſhal wee doe that are caſt forth to the dunghill?* Let us therfore often come to a ſerious conſideration of our own weakeneſſe, and follow withal the practiſe of *David*, who being privie to himſelfe touching his owne corruption, praveth to God in this manner, *Knit my heart to thee, O Lord, that I may feare thy name.* Pſal. 86.11. Pſal. 86.11. Secondly, we 2. learne hereby abſolutely to ſubmit our ſelves to the authority of God, and ſimply to reſolve our ſelves, that whatſoever hee commandeth is right and juſt, though the reaſon of it be not knowne to us. For *Eve* condeſcended to liſten to the ſpeech of the Serpent, and without any calling ſhe reaſoned with it of a moſt waighty matter, and that in the abſence of *Adam* her head and husband, namely, of the truth and glory of God: and hereby was brought to 3. doubt of Gods word, & ſo overturned. Thirdly, if all men by *Adams* fall bee ſhut up under damnation, there is no cauſe why any of us ſhould ſtand upon his birth, riches, wiſedome, learning, or any other ſuch gifts of God: there is nothing in us that is more able to cover our vileneſſe and nakedneſſe, then fig-tree leaves were able to cover the offence of *Adam* from Gods eyes. We are under the wrath of God by nature, and cannot attaine to everlaſting life of our ſelves. Wherefore it doth ſtand every one of us in hand to abaſe our ſelves under the mighty hand of God, in that wee are become by our ſinnes the very baſeſt of all the creatures upon earth, yea utterly to deſpaire in reſpect of our ſelves, and with bleeding hearts to bewaile our owne caſe. There is no danger in this: it is the very way to grace: none can be a lively member of Chriſt till his conſcience condemne him, and make him quite out of heart in reſpect of himſelfe. And the want of this is the cauſe why ſo few perceive any ſweetneſſe or comfort in the Goſpel: and why it is ſo little loved and embraced now a dayes. Laſtly, if all mankinde be ſhut up under unbeliefe, the duty of every man is, to labour in uſing all good meanes whereby hee may bee delivered from this bondage, and to pray to God with *David*, *Create in mee a cleane heart, O God, and renew a right ſpirit within me.* Pſal. 51.10. And cry out with *Paul*, *O wretched man that I am, who ſhall deliver mé from this body of death?* Rom. 7.24. And we muſt never bee at reſt, till we have ſome aſſurance in conſcience, that in Chriſt wee have freedome from this bondage, and can with the Coloſsians give thanks that we are delivered from the power of darknes, and tranſlated into the kingdome of Chriſt. Col. 1.13. This ſhould be the affection

A of every man, becauſe the ſpirituall thraldome under ſin is of all miſeries moſt loathſome and burdenſome. And in this reſpect the day of death ſhould be unto us moſt welcome, becauſe it doth unlooſe us from this miſerable eſtate, in which we doe almoſt nothing but diſpleaſe God. For this is the greateſt griefe that can be to ſuch as are indeed the children of God, by their ſinnes to offend their mercifull father. As for thoſe which feele not the weight of their naturall guiltineſſe and corruption, but lye ſlumbering in the ſecurity of their own hearts, they are therefore the more miſerable, in that being plunged in the gulfe of all miſery, yet they feele no miſery.

B Thus much of the permiſsion of the fall of man. Now we come to the Covenant of grace: Which is nothing elſe, but *a compact made betweene God and man touching reconciliation and life everlaſting by Chriſt.* This covenant was firſt of all revealed and delivered to our firſt parents in the garden of Eden, immediatly after their fall by God himſelfe, in theſe words, *The ſeed of the woman ſhal bruiſe the ſerpẽts head,* & afterward it was cõtinued & renewed with a part of *Adams* poſteritie, as with *Abraham*, *Iſaac*, *Iacob*, *David*, &c. but it was moſt fully revealed & accõpliſhed at the cõming of Chriſt. Gen. 3.15.

Covenant of Grace.

In the Covenant I will conſider two things; the parties reconciled, between whom the covenant is made, and the foundation thereof.

C The parties are God and man. God is the principall, and he promiſeth righteouſnes and life eternall in Chriſt: Man againe binds himſelfe by Gods grace to beleeve and to reſt upon the promiſe. Here it may be demanded, why man is more in the covenant then Angels. *Anſw.* The will of God in this point is not revealed unleſſe it be becauſe angels fell of themſelves. not mooved by any other: but man did fall by them. Again, it may be asked, whether all mankind were ever in the covenant or no? *Anſw.* Wee cannot ſay that all and every man hath bin and now is in the covenant, but onely that little part of mankinde, which in all ages hath bin the Church of God, and hath by faith embraced the covenant: as *Paul* plainely avoucheth, *The Scripture* (ſaith he) *hath concluded all under ſin: that the promiſe of the faith of Ieſus Chriſt ſhould be given* [not unto all men] *but to them that beleeve. Without faith no man can pleaſe God*; and therefore God makes no covenant of reconciliation without faith. Againe, ſince the beginning of the world there hath bin alwaies a diſtinction betweene man and man. This appeares in the very tenour of the words of the covenant made with our firſt parents, where God ſaith he wil put *difference betweene the ſeed of the woman and the ſeed of the Serpent:* meaning by the ſeede of the woman, Chriſt with al the Elect whom the Father hath given unto him, who ſhall bruiſe the Serpents head, and *tread Satan under their feet.* Roman. 16. verſe 20. And by the ſeed of the Serpent hee meaneth wicked men that live and die in their

Parties covenanting.

D Gal. 3.22. Heb. 11.6. Gen. 3.15.

ſinnes,

sinner, S. *Iohn* saith, 1 *Iohn.*3.8. *He that committeth sinne is of the devell.* And according to this distinction in times following was *Abel* received into the covenant, and *Cain* rejected; some were *the sons of God* in the dayes of *Noe*, Gen.6.2. some *the sons of men*: In *Abrahams* family, Gen.17.21. *Ismael* is cast out, and the covenant established in *Isaac*: *Iacob* is *loved*, *Esau* is *hated*. And this Rom.9.13. distinction in the families of *Abraham*, *Isaac*, and *Iacob*, *Paul* approveth, when he maketh some to be *the children of the flesh*, and some other *the children of the promise*, Rom.9.8. And againe, the Iewes a people of God in the covenant, the Gentiles no people. For *Paul* Rom.9.3,4. makes it a priviledge of the Iewes to have the *adoption, and covenant, and the service of God, and the promises* belonging unto them, whereas hee saith of the *Ephesians*, Eph.1.12. that they were *aliens from the common wealth of Israel*, and were *strangers from the covenants of promise, and had no hope, and were without Christ, and without God in the world.* And the same may be said of the whole body of the Gentiles excepting here and there a man, who were converted and became Proselytes. And this is manifest in that they wanted the word & the Sacraments, and teachers. And this saying of the Prophet *Hosea*, *I will call them my people, which were not my people: and her beloved, which was not beloved*, Rom.9.25. is alleadged by *Paul* to proove the calling of the Gentiles. *Object.* I. Some doe alleadge to the contrary, that when the covenant was made with our first parents, it was also in them made with all mankind, not one man excepted: and that the distinction and difference betweene man and man, ariseth of their unbeliefe and contempt of the covenant afterward. *Ans.* Indeed in the estate of innocency, *Adam* by creation received grace for himselfe and his posterity; and in his fall hee transgressed not onely for himselfe, but for all his posterity, but in receiving the covenant of grace it cannot be prooved that he received it for himselfe and for all mankind: nay the distinction betweene the seed of the woman and the seed of the Serpent, mentioned in the very first giving of the covenant, shewes the contrary; for if after the fall, all and every part of mankind were received into the covenant, then all men without restraint should bee the seed of the woman, bruising the Serpents head, and the Serpent should have no seed at all. And againe, all men cannot be charged with unbeliefe and contempt in respect of the Evangelicall covenant, but only such persons as have knowne it, or at the least heard of it. And therfore sundry heads of the nations may be charged with unbeliefe, as *Cain*, *Cham*, *Iaphet*, *Ammon*, *Moab*, *Ismael*, *Esau*, *Madian*, for they being neere to the fathers, heard the promises concerning Christ, offered sacrifices, and observed externall rites of the Church, but afterward fell away from the sincere worship of the true God to idolatry and all manner of wickednesse, and became enemies of God and his people. But we plainely deny, that there was or could bee the like unbeliefe and contempt of Gods grace in their posterity, which for the most part never so much as heard of any covenant; their ancestors indeavouring alwayes to bury and extinguish the memory of that which they hated. *Object.* II. It is objected againe, that the Covenant was made with *Abraham* and with all mankind after him, *Because* (saith the Lord) *thou hast obeyed my voyce, in thy seed shall all the nations of the earth be blessed*, Gen.22.18. *Ans.* *Paul* gives a double answer, first, that the place must bee understood of many nations: secondly, that it must be understood not of all nations in all ages, but of all nations of the last age of the world. For saith he, *Gal.* 3.8. *The Scripture foreseeing that God would justifie the Gentiles through faith, preached before the Gospell unto Abraham, saying, In thee shall all the nations bee blessed.* Well, to conclude this point, in the making of the covenant there must be a mutual consent of the parties on both sides, and beside the promise on Gods part, there must be also a restipulation on mans part; otherwise the Covenant is not made. Now then, it must needs follow that all unbeleevers contemning grace offered in Christ, are out of the Covenant, as also such as never heard of it; for where there is no knowledge, there is no consent; and before the comming of Christ, the greatest part of the world never knew the Messias, nor heard of the Covenant, as *Paul* saith to the learned Athenians, Act. 17.30. *The time of this ignorance God regarded not, but now he admonisheth al men every where to repent.*

The foundation and ground-worke of the Covenant is Christ Iesus the Mediatour, in whom all the promises of God are *yea* and *amen*, and therefore he is called the *angell of the covenant*, and the *covenant of the people* to be made with all nations in the last age. Now then that we may proceed at large to open the substance of the Covenant, wee are in the next place to come to that part of the Creede, which concernes the second person in Trinity set downe in these words: *And Iesus Christ his onely Sonne, &c.* from which words to the very end of the Creed, such points onely are laid downe, as do notably unfold the benefits and the matter of the covenant. Now the second person is described to us by three things: first his titles: secondly, his incarnation: thirdly, his two-fold estate. His titles are in number foure. I. *Iesus*. II. *Christ*. III. *his onely Sonne*. IV. *our Lord*. His incarnation, and his twofold estate are set downe afterward.

The foundation of the Covenant. Mal.3.1. Esa.19.8.

To come to his Titles, the first is *Iesus*, to which if we adde the clause, *I beleeve*, on this manner, *I beleeve in Iesus, &c.* the article which we now have in hand will appeare to be most excellent; because it hath most notable promises annexed to it. When *Peter* confessed Christ to be the Sonne of the living God, hee answered, *upon this rock wil I build my Church, and the gates of hell shall not prevaile against it.* Mat.16.18.

1 Ioh. 4.15. And againe, *He that confesseth that Christ is the Sonne of God, God dwelleth in him, and he in God.*
Act. 10.43. And againe, *To him give all the Prophets witnesse, that through his name all that beleeve in him shall receive remission of sinnes.* Paul
Act. 16.31. saith, *Beleeve in the Lord Iesus, and thou shalt be saved, and all thy houshold.* Thus then the confession in which wee acknowledge that wee beleeve in Iesus Christ, hath a promise of fellowship with God, and of life everlasting. But it may be objected, that every spirit (as Saint *Iohn*
1 Ioh. 4. 2. saith) which confesseth, *that, Iesus Christ is come in the flesh, is of God.* Now the divell, and all his angels and unbeleevers doe thus much: therefore why may not they also have the benefit of this confession? *Ans.* By *spirit* in that B place is neither meant angels nor men, nor any creature, but the doctrine which teacheth that Iesus Christ is come in the flesh; and it is of God, because it is holy and divine, and hath God to be the Author of it. As for the divell and his angels, they can indeed confesse that Christ the Sonne of God was made man, and a wicked man may teach the same; but unto the confession whereunto is annexed a promise of eternall life, is required true faith, whereby we doe not onely know and acknowledge this or that to be true in Christ, but also rest upon him: which neither Satan, nor wicked men can doe. And therefore by this confession, the Church of God is distinguished from all other companies of men in the world which beleeve not; as Paynims, Heretickes, Atheists, Turkes, Iewes, and all other infidels.

This name *Iesus*, was given to the Sonne of God by the Father, and brought from heaven by an Angell unto *Ioseph* and *Mary*; and on the day when he was to be circumcised as the manner was, this name was given unto him by his parents, as they were commanded from the Lord by the Angel *Gabriel*. And therefore the name was not given by chance, or by the alone will of the Parents, but by the most wise appointment of God himselfe.

Matth. 1.22 Luk. 1.31. The name in Hebrew is *Iehoscua*, and it is changed by the Grecians into *Iesus*, which signifieth a *Saviour*. And it may be called the proper name of Christ, signifying his office and both his natures, because he is both a perfect and absolute Saviour, as also the alone Saviour of man, because the work of salvation is wholly and only wrought by him, and no part thereof is reserved to any creature in heaven or in earth. As *Peter* saith, Act. 4.12 *For among men there is no other name given under heaven whereby we may be saved but by the name of Iesus.* And the author to the Hebrewes saith, Heb. 7. 25. *That hee is able perfectly to save them that come unto God by him seeing he ever liveth to make intercession for them.* If any shall object, that the promises of salvation are made to them which keep the Commandements: the answer is, that the Law of God doth exact most absolute and perfect obedience, which can be found in no man but in Christ, who never sinned; and therefore it is not given unto us now, that we might by our selves fulfill it, and worke out our own salvation, but that being condemned by it, wee might wholly depend on Christ for eternall life. If any further alleadge, that such as walke according to the Commandements of God, though their obedience be imperfect, yet they have the promises of this life and of the life to 1 Tim. 4.8. come. The answer is, that they have so indeed, yet not for their works, but according to their workes, which are the fruits of their faith, whereby they are joyned to Christ, for whose merits onely they stand righteous, and are acceptable before God. And whereas it is said by *Peter, that baptisme saveth us*, his meaning is 1 Pet. 3.1. not to signifie that there is any vertue in the water to wash away our sinnes and to sanctifie us, but that it serves visibly to represent and confirme unto us the inward washing of our soules by the blood of Christ. It may further Act. 7.45. be said, that others have beene Saviours beside Christ, as *Ioshua* the sonne of *Nun*, who Heb. 4.8. for that cause is called by the same name with Christ. *Ans. Ioshua* after the death of *Moses* was appointed by God to be a guide to the children of Israel, which might defend them from their enemies, and bring them to the land of Canaan: but this deliverance was only temporall, and that onely of one people. Now the Sonne of God is called *Iesus*, not because hee delivereth the people of the Iewes onely, or C because he saveth the bodies of men onely, but because he saveth both body and soule, not only of the Iewes, but also of the Gentils, from hell, death, and damnation. And whereas Pro- Obad. v. 21. phets and Ministers of the Word, are called 1 Tim. 4.16 Saviours; it is because they are the instruments of God to publish the doctrine of salvation which is powerfull in mens hearts, not by any vertue of theirs, but onely by the operation of the Spirit of Christ. Lastly, it may be objected, that the Father and the holy Ghost are Saviours, and therefore not onely the Sonne. *Ans.* True it is, that in the worke of salvation all the three persons must be joyned together, and in no wise to be severed: the Father saveth, the Sonne saveth, the holy Ghost saveth: yet must D we distinguish them in the manner of saving: the Father saveth by the Sonne, the Sonne saveth by paying the ransome and price of our salvation; the holy Ghost saveth by a particular applying of the ransome unto men. Now therefore whereas the Sonne payes the price of our redemption, and not the Father or the holy Ghost, therefore in this speciall respect he is called in Scriptures, and intituled by the name of *Iesus*, and none but he.

By this which hath beene said, the Papists are faulty two waies. First, that they give too much to the name of *Iesus*: for they write in plaine termes, that *the bare name it selfe being used hath great power & doth drive away divels, though the parties that use it be void of good affection*: whereas indeed it hath no more vertue then other titles of God or Christ. Secondly, Thyrr. de daemon. thes. 567. 569.

they

they are faulty that they give too little to the thing signified. For Christ must either be our alone and whole Saviour, or no Saviour. Now they make him but halfe a Saviour, and they joyne others with him as partners in the work of salvation, when they teach, that with Christs merits must be joyned our workes of grace in the matter of justification: and with Christs satisfaction for the wrath of God, our satisfaction for the temporall punishment; and when they adde to Christs intercession, the intercession and patronage of Saints, especially of the Virgin *Mary*, whom they call the *Queene of heaven*, the *Mother of mercy*, withall requesting her, that *by the authoritie of a mother, shee would command her Sonne*. If this doctrine of theirs may stand, Christ cannot be the only Saviour of mankind, but every man in part shall be Iesus to himselfe.

*Officium B. Mariæ reform. à Pio 5. Pont. 6.*

But let us goe on yet further to search the speciall reason of the name, which is notably set downe by the Angel, Mat. 1.21. *Thou shalt* (saith he) *call his name Iesus, for he shall save his people from their sins.* In which words we may consider three points: I. Whom the Sonne of God shall save. II. By what? III. From what? For the first, hee shall save his people, that is, the elect of the Iewes and Gentiles; and therefore he is called the *Saviour of his body*. We must not here imagine, that Christ is a Saviour of all and every man, for if that were true, then Christ should make satisfaction to Gods justice for all and every mans sinnes: and Gods justice being fully satisfied, he could not in justice condemne any man: nay, all men should be blessed, because satisfaction for sinne, and the pardon of sinne depend one upon another inseparably. Againe, if Christ bee an effectuall Saviour of all and every particular man, why is any man condemned? It will be said, because they will not beleeve; belike then mans will must over-rule Gods will; whereas the common rule of Divines is, that the first cause ordereth the second.

Eph. 5.23.

*Actus primæ causæ ordinatactum secundæ causæ.*

The meanes of salvation by Christ are two; his merit, and his efficacy. His *merit*, in that by his obedience to the law and by his passion, hee made a satisfaction for our sins, freed us from death, and reconciled us unto God. Some may object, that the obedience and passion of Christ being long agoe ended, cannot be able to save us now: because that which hee did 1600. yeares agoe, may seeme to be vanished and come to nothing at this day. *Answer.* If Christs obedience be considered as an action, & his passion as a bare suffering, they are both ended long agoe: yet the value and price of them before God is everlasting: as in *Adams* fall the action of eating the forbidden fruit is ended, but the *guilt* of his transgression goes all over mankinde, and continues still even to this houre, & shall do to the end of the world, in those which shall be borne hereafter. The *efficacie* of Christ, is in that he gives his spirit to mortifie the corruption of our natures, that we may die unto sinne, and live unto righteousnesse, and have true comfort in terrours of conscience, and in the pangs of death.

The evils from which we are saved, are our owne sinnes, in that Christ freeth us from the guilt and, the punishment and fault of them all, when we beleeve.

Thus much for the meaning of this title Iesus. Now follow the uses which arise of it. First of all, whereas we are taught to make confession that the Son of God is Iesus, that is a Saviour: hence it must needs follow that we are lost in our selves. And indeed before we can truely acknowledge that Christ is our Saviour, this confession must needs goe before, that we are in truth, and therewithall doe feele our selves to be miserable sinners under the wrath of God, utterly lost in regard of our selves: *for Christ came to save that which was lost*, Mat. 18.11. And when he talked with the woman of Canaan, he checked her and said, he was not sent, but *to the lost sheepe of the house of Israel*, Mat. 15.24. Christ Iesus came to poure oyle into our wounds: Christ came to set them at liberty which are in prison: and to place them in freedome that are in bondage. Now a man cannot poure oyle into a wound before there be a wound or before it be opened, be we feele the smart of it. And how can we be set at liberty by Christ, except we feele our selves to be in bondage, under hell, death, and damnation? When the Disciples of Christ were upon the sea in a great tempest, they cryed, *Master, save us, we perish.* So no man can heartily say, I beleeve Iesus Christ to be my Saviour, before he feele, that in himselfe he is utterly lost and cast away, without his help. But after that wee perceive our selves to be in danger, and to be over-whelmed in the sea of the wrath of God, then we cry out with the disciples, Lord Iesus save us, we perish. Many Protestants in these daies hold Christ to bee their Saviour, but it is onely formally from the teeth outward and no further: for they were never touched with the sense of their spirituall misery, that they might say with *Daniel, Shame and confusion belongeth unto us*: and with the Publican, *I am a sinner, Lord be merciful to me.* And therfore the conclusion is this, that if we will have Christ to be our Saviour, we must first beleeve that in our selves we are utterly lost; and so must that place be understood where Christ saith, hee is not sent, but to the lost sheepe of the house of Israel; that is, to those which in their owne sense and feeling are lost in themselves.

Mat. 8. 25.

Dan. 9.7. Luke 18.13

Mat. 15.24.

Secondly, if Christ be a Saviour, then we must acknowledge him to be so. But how shal we doe this? *I answer*, Thus: A man is taken to be a skilfull Physitian by this, that many patients come unto him and seeke for helpe at his hands. And so should it be with Christ. But alas, the case is otherwise. Every man can talke of Christ, but few acknowledge him to be a Saviour, by seeking to him for their salvation, because they judge themselves righteous

and feele not themſelves to ſtand in need of the helpe of Chriſt. Nay, which is more, If a man be known that can cure ſtrange diſeaſes, men will ſeeke to him by ſea and land, and ſell both goods and lands to get helpe at his hands. Even ſo, if men were perſwaded that Chriſt were a perfect Saviour, and that they were ſick and utterly unable to be ſaved without him, they would never reſt nor be quiet, but ſeeke unto him for his helpe, and cry with *Da-*
Mat.9.20. *vid*, Pſal. 35.3. *O Lord, ſay unto my ſoule, that thou art my ſalvation.* The woman that was diſeaſed with an iſſue of blood, came behind our Saviour Chriſt, and when ſhe had but touched him, ſhe was healed. In the ſame manner, if we ſhall ſeeke to come to Chriſt, and do but touch his precious body and blood by the hand of B faith, the iſſue and the bleeding wounds of our ſoules ſhall be dryed up. When a man that had
Ioh.5.7. been ſicke eight and thirty yeares was come to the poole of Bethesda, hee was faine to lie there uncured; becauſe when the Angel troubled the water, evermore ſome ſtept before him: but if we will ſeeke to Chriſt for the ſalvation of our ſoules, no man ſhall prevent us, or ſtep before us. And if we finde our ſelves to be ſo laden with the burden of our ſinnes, that we cannot draw neere unto him, let us then do
Mar.2.4. as the palſie man did: he got foure men to carry him on their ſhoulders to the place where Chriſt was: and when they could not by reaſon of the preſſe of the people enter into the houſe they opened the roofe, and let him down in his C bed by cords to Chriſt, that he might be healed. And ſo let us uſe the help of ſuch as be godly, that by their inſtructions & conſolatiõs, they may as it were put their ſhoulders, and by their prayers, as with cords, bring us to Chriſt that we may receive eternall ſalvation, being otherwiſe dead in ſin & ſubject to damnation.

Laſtly, whereas *Ioſeph* and *Mary* gave this name not at their owne pleaſure, but at the appointment of God himſelfe; this miniſters a good inſtruction to all parents touching the naming of their children when they are baptized, that they are with care and deliberation to give convenient names unto them, which may put them in mind of duties either to God or men. This is worthy our obſervation, for D many care not how they name their children, yea, it is at this day, and ever hath been, that ſome give ſuch names to them, as that at the very rehearſing thereof, laughter enſueth. But this ought not to be ſo; for the name is given unto children at the time of their baptiſme in the preſence of God, of his Church, and angels, even then when they are to be entred into the Church of God, and that in the Name of the Father, the Son, and the holy Ghoſt: therefore though we doe not place religion in titles or names, yet nevertheleſſe, a wiſe and godly choice in this matter is to bee had that the names impoſed may be in ſtead of inſtructions and admonitions to the parties named: and for this cauſe in the old Teſtament, names A are given by the propheticall inſtinct, or according to the event of things which came to paſſe about the time of the birth of children, or they were borrowed frõ the holy anceſtors, to put the poſterity in mind to follow their ſteps

And thus much of the duties: Now follow the conſolations that Gods Church and peo- Luke 1.59. ple reape from this, that the Son of God is our Saviour. When as all mankind was included under ſinne and condemnation, then the Lord had mercy upon us, and gave unto man the covenant of grace, in which he promiſed that his owne Sonne ſhould be our redeemer. This is a great and unſpeakable comfort, as may appeare in that the Angels ſo greatly rejoyced herein when Chriſt was borne, Luk.2.10,11. *Behold,* ſay they, *I bring you tidings of great joy that ſhall be to all people,* that is, *that unto you is borne in the city of David, a Saviour, which is Chriſt the Lord.* Now if they rejoyce thus exceedingly at Chriſts birth, who was not their Saviour, becauſe they ſtood not in need to bee redeemed; then much more ought the Church of God to rejoyce herein, whom it doth principally concerne: and no marvell; for if we had wanted this bleſſed Saviour, it had been better to have bin a bruit beaſt or any other creature then a man: for the death of a beaſt is the end of his woe, but the death of a man without a Saviour is the beginning of endleſſe miſerie. Satan and his angels are fallen and have no Saviour: but when man was fallen, God of his mercy dealt not ſo with him, but gave his own Son to reſtore him to a better eſtate, whereas he might as juſtly have damned all men for the fall of our firſt parents, as he did the wicked angels for theirs; for God is not bound to any creature. Behold then a matter of unſpeakeable joy: let us therefore receive and embrace Chriſt our Saviour, flie to him for the pardon of all our ſins, and praiſe his name therefore.

Now we come to the ſecond Title of the Sonne of God, whereby he is tearmed *Chriſt:* which title is as it were the ſurname of the ſecond perſon, as ſome doe thinke: yet according to the opinion of ſome others, it is no name at all, but onely a meere appellation, as when in the like caſe a particular man is called a *Duke,* or a *King.* It is all one with *Meſſiah* in Hebrew wherewith the redeemer was named in the old Teſtament and both ſignifie *anointed.*

Among the Iewes before the comming of Chriſt, three eſtates or orders of men were anointed with oyle: Firſt of all, *Kings,* as *Saul, David,* and the reſt of the Kings of Iuda. Secondly, the *prieſts* that ſerved in the Tabernacle and Temple before the Lord, when they were ordained, and as it were, inſtalled into the prieſthood, were anointed with oyle, as firſt of all, *Aaron* and his ſonnes, but afterward the high Prieſts alone. Thirdly, *Prophets* were thus anointed, as *Eliſha.* *Tertul. contra Praxeam. Dan.9.25.*

Now this legall anointing was a type and figure of the anointing of Chriſt: which was not with bodily oyle, but by the ſpirit, and it

was

was more excellent then all other annointings were. For *David* saith, he was annointed with the oyle of gladnesse above all his fellowes, signifying, that neither *King*, Priest nor Prophet was ever annointed in the same manner as he was. Psal.45.7.

Christs annointing is according to both his natures; for in what nature he is a Mediator, in the same he is annointed: but according to both his natures joyntly he is a mediator: the Godhead is no mediator without the manhood, nor the manhood without the godhead: and therefore his annointing extends it selfe both to his godhead and to his manhood.

Christs annointing hath two parts, both of them figured by the annointing of the Iewes. The first is his consecration whereby he was set apart to doe the office of a Mediatour betweene God and man: and therefore to bee a King, a Priest, a Prophet: a King, to gather and withall to governe his Church and people: a Priest to make satisfaction and intercession for the sinnes of the elect: a Prophet, to reveale and teach his people the will of God his Father. And though it be true that Christ is set apart to the worke of mediation, as he is a mediator, or as he is man, yet as he is God he doth designe and set himselfe apart to the same worke. For to designe the mediator is a common action of the three persons, the Father, the Sonne, and the holy Ghost; and yet considering the Father is first in order, and therefore hath the beginning of the action: for this cause he is said especially to designe, as when Saint *Iohn* saith, *Him hath God the Father sealed.* Iohn 6.17.

The second part of Christs annointing, is the powring out of the fulnesse of the spirit or grace into the manhood of Christ: and it was particularly figured by the holy oyle. For first, that oyle had no man but God alone to bee the author of it: so the most excellent and unspeakeable graces of the manhood of Christ have their beginning from the Godhead of Christ. Againe, though the same oyle was most precious, yet was it compounded of earthly substances, as mirrhe, calamus, and Cassia, and such like; to signifie, that the spirituall oyle of grace, whereof the manhood of Christ was as it were a vessell or storehouse, did not consist of the essentiall properties of the Godhead, as *Eutiches* and his followers in these dayes imagine, but in certaine created gifts and qualities placed in his humaine nature: otherwise we should not have any participation of them. Thirdly, the sweet savour of the holy oyle figured, that the riches of all graces with the effect thereof in the obedience of Christ, doth take away the noysome sent of our loathsome sins from the nostrils of God, and withall doth make our persons, and all our actions acceptable to him as a sweet perfume, as *Paul* saith, *we are unto God the sweet savour of Christ, &c.* And Christs death is for this cause termed a sacrifice of a sweet smelling savor. Isai.61.1. Exo.30.23, 24. 2 Cor 2.16.

And we must further understand, that these gifts of Christs manhood are not conferred in small scantling or measure; for *Iohn* saith, *God giveth him the spirit not by measure*; because the graces which are in Christ are farre more both in number and degree, then all men or Angels have or shall have: though the good Angels and the Saints of God in heaven are very excellent creatures stored with manifold graces and gifts of God. For this cause Christ is called the *head of man*: because he is every way the most principall and glorious man that ever was. Yet for all this are not the gifts of Christs manhood infinite any way; because it is a creature and finite in nature, and therefore not capable of that which is infinite. Iohn 3.34. 1 Cor.11.4.

By Christs annointing the people of God reape great benefit and comfort, because they are to be partakers thereof. For this cause the oyle wherwith he was annointed is called the *oyle of gladnesse*, because the sweet savour of it gladdeth the hearts of all his members, and brings the peace of God which passeth all understanding. The holy oyle powred upon *Aarons* head, came downe to his beard, and to the very skirts of his garments: and it signified, that the spirituall oyle of grace was first of all powred upon our head Christ Iesus, and from thence consequently derived to all his members, that by this meanes he might be not onely annointed himselfe: but also our annointer. Psal.45.7. Psal.133.2.

Now the benefits which we receive by his annointing are two; the first is, that all the elect when they are called to the profession of the Gospell of Christ, are in and by him set apart and made spirituall Kings, Priests, and Prophets, as Saint *Iohn* saith; *He hath made us Kings and Priests unto his Father.* *And* Saint *Peter* out of *Ioel, I will powre* (saith the Lord) *my spirit upon all flesh, and your sons and daughters shall prophesie.* Apoc.1.6. Act.2.17.

The second benefit is, that all the faithfull receive the same oyle, that is, the same spirit of God in some little and convenient measure, which he received above measure, as S. *Iohn* saith, *The annointing which yee received of him dwelleth in you, and teacheth you all things*: where by *annointing* is meant the *holy Ghost*. And hence it is, that men are called *Christians* of the name of Christ, that is, annointed with the same oyle wherewith Christ was annointed. And the holy oyle might not be given to a stranger, to signifie, that to have the spirit of Christ, and to be guided by it, is peculiar to them that are Christs. Now then let us all lay these things to our hearts, and extoll the unspeakeable goodnesse of God, that hath advanced us to the dignity of Kings, Priests, Prophets before him, and hath given his Spirit unto us, to enable us to be so indeed. 1 Ioh.2.27. Psal.105.15. Exod.30.33

Now follow the duties which are to bee learned hence. And first, whereas all Christians receive anointing from the holy One Christ Iesus, to become Prophets in a sort, we must doe our indeavours, that the Word of God may dwell plentifully in us, and for that 1 Ioh. 2.20. Dan.9.24.

cauſe we muſt *ſearch the Scriptures*, even as hunters ſeeke for the game, and as men ſeeke gold in the very mines of the earth. There is nothing more unbeſeeming a man, then groſſe ignorance a Chriſtian. Therefore the author of the Epiſtle to the Hebrewes reproves them, that whereas for the time they ought to have bin teachers, they had need againe to be *taught the firſt principles* of the Word of God. Heb.5.12.

Againe, that portion of knowledge which we have received of God, is further to be applyed to the benefit and good of others: that is the moſt precious baulme, that on our parts ſhould never be wanting to the heads of men. And here every man that is ſet over others muſt remember, within the compaſſe of his calling and charge, to inſtruct thoſe that bee under him, ſo farre forth as poſsibly hee can. Governours of families muſt teach their children, and ſervants, and their whole houſhold, the doctrine of true religion, that they may know the true God, and walke in all his wayes in doing righteouſneſſe and judgement. If houſholders would make conſcience of this their duty, and in ſome ſort and meaſure prepare their families againſt they come to the publike congregation, the Miniſters of the Goſpell with greater comfort and farre more eaſe ſhould performe their duty: and ſee farre more fruit of their miniſtery then now they doe. But whereas they neglect their duty, falſly perſwading themſelves, that it doth not belong to them at all to inſtruct others; it is the cauſe of ignorance both in townes and families, in maſters themſelves, in ſervants and children, and all. Laſtly, by this wee are admoniſhed to take all occaſions that poſſibly can bee offered, mutually to edifie each other in knowledge, ſaying among our ſelves (as it was foretold of theſe times) *Come let us goe up to the mountaine of the Lord, to the houſe of the God of Iacob, and he will teach us his wayes, and we will walke in his paths*: and withall, we ſhould confirme each other, as Chriſt ſaith to *Peter, When thou art converted, confirme thy brethren*; and be ready at all times to render an account of our faith and religion 'even before our enemies, when we are juſtly called ſo to doe. Pſal.141.5. Iſai.2.3. Luk.22.32.

Secondly, becauſe we are ſet apart in Chriſt, to become ſpirituall prieſts unto God, we muſt therefore offer ſpirituall ſacrifices acceptable unto him: and they be in number ſeven. The firſt, is an affiance whereby we reſt upon God, as *David* ſaith, *Offer the ſacrifice of righteouſneſſe and truſt in the Lord*. The ſecond, is wholly to ſubject our ſelves to the miniſtery of the Goſpel, that wee may bee changed and converted by it, as *Paul* ſaith, *That hee miniſtreth the Goſpel to the Gentiles, that the offering up of them might be acceptable, being ſanctified by the holy Ghoſt*. The third, is all manner of prayers and ſupplications made unto God. *Let my prayer*, ſaith *David, be directed in thy ſight, as incenſe, & the liſting up of my hands as an evening ſacrifice*. The fourth, is prayſing and thankſgiving unto God. *Let us by him offer the ſacrifice of praiſe alwayes to God, that is, the fruit of the lips which confeſſe his name*. And in the Revelation, the *golden vials full of odours*, are the *prayers* of the Saints. The fift, is the releefe of our poore brethren according to our ability, as *Paul* ſaith, *I was even filled, after that I had received of Epaphroditus that which came from you, an odour that ſmelleth ſweet, a ſacrifice pleaſant and acceptable to God*. The ſixt, is the deniall of our ſelves with a *contrite* and *broken heart*. The ſeventh, is to reſigne our ſelves, bodies and ſoules wholly to the ſervice of God: *Set your ſelves* (ſaith *Paul*) *to God, as they that are alive from the dead: and your members as weapons of righteouſneſſe unto God*. In which words he alludes to the manner of the old Teſtament; when a man offered any ſacrifice for himſelfe, hee brought the beaſt into the temple or tabernacle, and ſet it before the altar, in token that hee did reſigne it unto God: and ſo we for our parts muſt not give our bodies and ſoules to become the inſtruments of ſin and Satan, but we muſt have them alwayes in readineſſe, freely preſenting them unto God, that hee may have the whole diſpoſition of them according to his good pleaſure, to the honour and glory of his name. Againe, in the whole burnt-offering all was conſumed and turned to ſmoake, no man having benefit of it, to ſignifie, that wee muſt give our ſelves not in part, but wholly to the ſervice of God, even to death if need be. If this be ſo, miſerable is the practiſe of ſuch that give up their bodies and ſoules to live in licentious wantonneſſe, in the pleaſures of their beaſtly ſinnes, in idleneſſe. For they offer themſelves a ſacrifice, not to God, but to the divell. Heb.13.15. Rev.5.7. 5. Phil.4.28. 6. Pſal.51.17. 7. Rom.6.13.

Thirdly, conſidering wee are annointed to be ſpirituall kings even in this life, wee muſt walke worthy ſo great a calling. That this may be ſo; firſt of all ſuch as are governours ſet over others, muſt rule not according to their wils and pleaſures, but in the Lord: withall, doing homage to their head and King Chriſt Ieſus himſelfe. Secondly, we muſt every one of us rule and beare ſway even as Kings over our owne thoughts, wils, affections, over-maſtering them as much as wee poſsibly can by Gods Word and Spirit: withall, maintaining and proclaiming continuall warre againſt our corrupt natures, the divell and the world. And truely hee which can beare rule over his owne heart, is a right King indeed: and having received ſome meaſure of grace to reigne over himſelfe in this life, hee ſhall reigne for ever with Chriſt in the life to come. As for ſuch as are caried away with the ſwing of their corruptions, having blindnes and ignorance to reigne in their mindes, rebellion in their wils and affections, looſeneſſe in their whole lives, they may carry the outward forme and ſhew of Chriſtians as long as they will, but indeed they are no ſpirituall Kings, but very boudmen: the ſtrong man Satan keeps as yet the hold of their hearts, and as Lord and King holds up his Scep-

Spirituall ſacrifices. 1. Pſal.4.5. 2. Rom.15.16. 3. Pſal.141.2. 4.

ter

ter there. Laſtly, ſeeing Chriſt is anointed with moſt precious balme that ever was, & that for our ſakes, he muſt be ſweet & ſavory unto us, and all other things muſt be as unſavory droſſe & dung in regard of him. We muſt in this caſe endevour to ſay as the Spouſe of Chriſt doth: Cant. 1. *Becauſe of the ſavour of thy good oyntments, thy name is an ointment powred out: therefore the virgins love thee.* Iſa. 11. 3. O that we could *ſavour in the feare of God*, that we might feele *how all his garments ſmell of myrrhe, aloes, and Caſſia, comming forth of the Ivorie pallaces unto us.* Pſal. 46. 8.

And becauſe the holy oyntment of Chriſt is powred forth upon all his members to make them ſavory and ſweet in the preſence of God, let us make conſcience of all manner of ſinne, leſt by the poyſon and ſtinke thereof we infect not onely our ſelves, but all the creatures of God which we uſe, yea heaven and earth it ſelfe. It ſtands not with equity, that after we have beene embalmed and ſweetned by the precious merits of Chriſt, wee ſhould make our ſelves two-footed ſwine, to returne to the mire of our old ſinnes.

The coupling and combining of theſe two former titles together, containes the principall queſtion of the whole Bible, which is, whether Ieſus the Son of *Mary* be Chriſt or no: as S. *Iohn* ſaith, *Theſe things are written that yee might beleeve, that Ieſus is the Chriſt the Son of God, and that in beleeving yee might have life everlaſting.* Ioh. 20. 31. Act. 18. 5. This concluſion was denied by the Iewes, but avouched and confirmed both by Chriſt and by his Apoſtles: and their principall argument was framed thus. Hee which hath the true notes of Chriſt, is the Meſſias or Chriſt indeed: but Ieſus the Sonne of *Mary* hath the true notes of Chriſt: therefore Ieſus is Chriſt. The propoſition is opened at large in the propheſies of the old Teſtament: the aſſumption is confirmed in the writings of the new Teſtament: and the principall reaſons of the confirmation are touched in the Articles which concerne the ſecond perſon. The concluſion followes, and it is ſet downe, as I have ſaid, in the knitting together of the titles: Ieſus and Chriſt.

Thus much of the ſecond title, now followes the third, *his onely Sonne:* that is, the onely Sonne of the firſt Perſon the Father. In this title we muſt conſider two things: the firſt, that he is the Sonne of God: the ſecond, that hee is the onely Son of God. Touching the firſt, *Chriſt* is called the Sonne of God, becauſe hee was begotten of the Father. Now for the opening of this eternall generation, wee muſt conſider three points: the thing begotten, the manner of begetting, and the time. For the thing it ſelfe, it is Chriſt; who muſt be conſidered two wayes, as he is a Sonne, and as hee is God. As he is a ſonne, he is not of himſelfe; but the ſonne of the father, begotten of him: nevertheleſſe as he is God, hee is of himſelfe: neither begotten, or proceeding; for the eſſence or godhead of the Father is of it ſelfe without all beginning, but the godhead of the ſonne is one and the ſame with the godhead of the Father: becauſe by what godhead the Father is God, by the ſame and no other the Sonne is God: therefore the Sonne, as hee is God, he is God of himſelfe without beginning even as the Father. Whereupon it followes, that the Sonne is begotten of the Father as he is a Sonne, but not as he is God.

Non dorſum, tamen dorſum.

The manner of this generation is this. The Sonne is begotten of the ſubſtance of the Father not by any *fluxe*, as when water is derived from the head of the Spring to the chanel; nor by *deciſion*, as when a thing is cut in pieces: nor by *propagation*, as when a grift is tranſplanted into a new ſtocke: but by an unſpeakable *communication* of the whole eſſence or godhead from the Father to the Sonne: in receiving whereof the Sonne doth no more diminiſh the majeſtie or godhead of the Father, then the light of one candle doth the light of the other from which it is taken. Whereupon the Councell of Nice hath ſaid well, that *the ſonne is of the father as light of light, not proceeding but begotten.*

The time of this generation hath neither beginning, middle, or end: and therefore it is eternall before all worlds: and it is a thing to be wondered at, that the father begetting and the ſonne begotten are coeternall, and therefore equall in time. Wiſedome in the Proverbes (which with one conſent of all divines is ſaid to be Chriſt) affirmeth that ſhe was before the world was created, that is, from eternity: for before the world was made there was nothing but eternity. Prov. 8. 24. But it may be alleadged to the contrary, that the ſaying of the Father, *This day have I begotten thee*, is expounded by *Paul* of the time of Chriſts Reſurrection. Pſal. 2. 7. Act. 13. 30, 33. *Anſw.* We muſt diſtinguiſh betweene generation it ſelfe, and the manifeſtation of it: and of the ſecond muſt the place bee underſtood, which was indeede accompliſhed at the time of Chriſts reſurrection in which he was mightily declared to be the Sonne of God; Rom. 1. 4. and though this be ſo, yet the generation it ſelfe may be eternall. If any man alleadge further, that the perſon which begetteth muſt needes goe before the perſon begotten, the anſwer is, that there is a double *priority*: one of *order*, the other of *time*: now in the generation of creatures there is priority both of order and time: but in the generation of the ſecond perſon in Trinity there is priority of order alone: the father being firſt, the ſonne ſecond, without priority of time: becauſe they both in that reſpect are equall, and neither is before or after other: becauſe the beeing or ſubſiſting of the perſons is not meaſured by time.

Hence it followeth neceſſarily, that Ieſus Chriſt is true God: and the whole tenour of the Scriptures confirme it ſufficiently. I. He is made equal to God the Father, *who being in the forme of God, thought it no robbery to be equall with God*: againe, *All things that the father hath* Phil. 2. 6. Ioh. 16. 15. Num. 14. 26. 27.

are

*are mine.* The children of Iſraell are ſaid to
1 Cor. 10. 9 Pſal. 102. 25. with Ioh. 1. 3. have tempted *Iehovah*: and *Paul* ſaith, that he whom they tempted was Chriſt. *Iehovah* founded the earth: and the ſame is ſaid of Chriſt. II. Chriſt the Sonne of God is by
1 Ioh. 5. 20. name called God; *Ieſus Chriſt is very God and life eternall.* III. The properties of the Godhead are aſcribed unto him. He is eternall, becauſe he was then when there was no creature.
Ioh. 1. 1. and 8. 58. Mat. 18. 20. and 26. *In the beginning was the Word:* and *before Abraham was, I am.* He is omnipreſent, *where two or three are gathered together in my name, there am I in the middeſt amongſt them.* Laſtly, he is
Ioel 5. 17. omnipotent, *Whatſoever things the Father doth, the ſame doth the Sonne alſo.* IV. The workes of creation and preſervation are as wel aſcribed to the Son as the Father. By him the father made the world; and he beareth up all things by his mighty power; and miracles, which are workes either above or againſt the order of nature peculiar to God, were done by Chriſt. V. Divine worſhip is given to him: for he is adored, invocated, and beleeved in, as God the Father. To him is given a *name at which every knee doth bow, of things in heaven, and things in earth, and things under the earth.*

As for the reaſons which bee alleadged to the contrary, they are of no moment. I. *Object.* The Word of God cannot bee God: the Sonne is the Word of the Father: therefore he is not God. *An.* The Word is taken two waies: Firſt, for a *ſounding word*, ſtanding of letters and ſyllables uttered either by God or by the creatures: now on this manner Chriſt is not the word of God. Secondly, there is a *ſubſtantiall word*, which is of the ſubſtance of him whoſe word it is. And thus Chriſt is the word of God the Father. And he is ſo tearmed. I. In reſpect of the Father: for as reaſon and ſpeech hath its beginning from the minde, without any paſſion in the mind, ſo hath hee beginning from the Father. And as the ſpeech is in the mind, and the mind in the ſpeech, ſo the Father is in the Sonne, and the Sonne in the Father. II.
Phil. 2. 10. Ioh. 1. 1. Heb. 1. 3. 2 Cor. 13. 3. Iohn 17. In reſpect of all creatures. The Father doth all things by the Son: by whoſe powerfull word the world was made, is now preſerved, & ſhal be aboliſhed. III. In reſpect of the Church. For the Father by him ſpeakes unto us both in the outward miniſtery of the word, and by the inward operation of the ſpirit: and againe, we by him ſpeake to the Father.

II. It may be objected thus: God hath no beginning from any other; Chriſt hath beginning from the Father: therefore hee is not God. *Anſw.* Chriſt muſt be conſidered both in regard of his Godhead, and in regard of his perſon: in regard of his Godhead, he came not of any but is of himſelfe, as well as the Father is: yet in regard of his perſon hee is from the
Mat. 28. 19. *Principium ordinis & originis.* Father, who is a beginning to the reſt of the perſons, both in reſpect of order (for the Scripture ſaith not the holy Ghoſt, the Sonne, the Father: but the Father, the Sonne, the holy Ghoſt) as alſo in reſpect of the communication of the Godhead. And where it is ſaid that God is of himſelfe: if the name of God be taken for the Godhead it ſelfe abſolutely conſidered, it is true: but if it be taken for any particular perſon in the Godhead, it is falſe. III. *Object.* None is greater then God: but the Father is greater then Chriſt, for ſo he ſaith, *The Father is greater then I. Anſ.* Chriſt there Ioh. 14. 28 ſpeakes of himſelfe as he was a man abaſed in the forme of a ſervant: in which reſpect he is leſſe then the father, who was never incarnate and abaſed in our nature. And though Chriſt in reſpect of his nature aſſumed, be inferiour to the Father, yet doth it not hinder but that he may be equall to him, as he is the ſecond perſon in Trinity, or as he is God by one and the ſame Godhead with the Father. IV. *Object.* He that is made of God, this or that, is not God: but Chriſt is made of God, as *Paul* ſaith, *Chriſt is made unto us wiſdome, righteouſnes, &c.* 1 Cor. 1. 30. *Anſw.* Chriſt is ſaid to be made not becauſe there was any beginning of his Godhead, or any change or alteration in his perſon: but becauſe in the eternall counſell of the Father, he was ſet apart before all times to execute the office of a Mediatour, and was withall in time called, and as it were conſecrated and ordained thereunto in his baptiſme: hee is made therefore in reſpect of his office, but not in reſpect of his perſon, or nature. V. *Object.* God hath no head, Chriſt hath an head, as *Paul* ſaith; *God is Chriſts head. Anſw.* God, that is, the Father, is head of Chriſt, not as he is God ſimply, but as he is *God incarnate*, or made manifeſt in the fleſh, and in reſpect of the office to which he willingly abaſed himſelfe. VI. *Object.* He which gives up his kingdome is not God, Chriſt gives up his kingdome. *Then*, ſaith *Paul, ſhall be the end, when he hath delivered up his kingdome to God even the Father. Anſ.* Chriſt 1 Cor. 15. 24. is king two waies, as he is God, as he is Mediatour: as he is God, he reignes eternally with the Father, and the holy Ghoſt: but as he is Mediatour, in the end of the world, when all the company of the elect are gathered, his kingdome ſhall ceaſe, not ſimply, but in reſpect of the outward manner of adminiſtration: for the execution of civill and Eccleſiaſticall functions ſhall ceaſe. And whereas in the ſame place, it is ſaid that Chriſt ſhall be ſubject unto verſe 28. God eternally after the end, it muſt be underſtood partly in regard of the aſſumed manhood, partly in reſpect of his myſticall body the Church moſt neerely joyned unto him in heaven. VII. *Object.* The *firſt-borne* of *every creature*, and of *many brethren*, is a creature, and Rom. 8. 29. Col. 1. 15. not God: but Chriſt is the firſt-borne of every creature, and of many brethren. *Anſw.* Hee is called the firſt-borne by reſemblance or alluſion to the *firſt born* in the old Teſtament: for as Gen. 49. 3. Deut. 21. 16. they were principall heires, having double portions allowed them; and the chiefe or governours of the family: ſo Chriſt is made heire of the world; and the head of Gods family which is his Church, elected and adopted in him

him. And againe he is called the first borne of every creature, because he was begotten of the substance of his Father before any creature was made, and therefore it is not here said that he was first created, but first begotten.

By the reasons which have beene alleadged, as also by the sufficiency of the contrary arguments, it is more then manifest against all heretiks, that Christ is very God. Yet to stop the mouthes of all Atheists, and to satisfie all wavering and doubting mindes, I will adde one reason further. The Gospell of Saint *Iohn* was cheifely penned for this end, to prove the Deity of Christ: and among other arguments alleadged, this is one, that Christ gave a resolute and a constant testimony of himselfe, that he was the Sonne of God, and very God. Now if any man shall say, that sundry persons since the beginning of the world have taken upon them and that falsely, to be Gods: I answer, that never any creature tooke this Title and honour upon him to bee called *God*, but the fearefull judgements of God were upon him for it. In the estate of mans innocency, the divell told our first parents, that by eating the fruit of the tree of knowledge of good and evill: they should be as gods knowing good and evill: now, they beleeved him, and affected divine honour: but what came of it? surely *Adam* with all his posterity is shut up for this very cause under eternall damnation. *Herod* likewise arayed in royall apparell, and sitting on the judgement seate, made an oration to the men of Tyre & Sidon, who gave a showt, saying, *The voyce of God, and not of man.* Now because he tooke the glory of God to himselfe, and did not returne it to him to whom it was due, immediately the Angell of the Lord smote him. And so, if Christ had beene but a meere man, and not very God, as he avouched, undoubtedly the hand of God would have beene upon him likewise for his confusion: but when he suffered for us, and bare the punishment due for our sins, he most triumphed. And the judgements of God were upon *Herod*, *Pontius Pilate*, *Caiaphas*, and upon all those that were enemies to him, and to his Church afterward, and that partly in life, partly in death. Wherefore considering God cannot abide that his glory should be given to any creature, and seeing for that cause he takes revenge on all those that exalt themselves to be gods, it remaines that the testimony which Christ gave of himselfe that he was God, is unfallibly true, and without all question to be beleeved of us. And to conclude, I would have all the divels in hell, with the cursed orders of Lucians, Porphyrians, and Atheists whatsoever to answer this one point, how it could come to passe, that Christ by publishing the doctrine of the Gospell, that is as contrary to mans reason, will, and affection, as water to fire, should winne almost the whole world to become his disciples, and to give their lives for him, unlesse hee were God indeed, as he professed himselfe to bee?

Act. 12. 22, 23.

There be sundry speciall reasons wherefore it was necessary that Christ should bee God. I. There is none which can be a Saviour of body and soule but God. *I even I am the Lord, and besides mee there is no Saviour.* And, *I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no Saviour beside me.* II. There must be a proportion betweene the sinne of man and the punishment of sinne: now the sinne of man in respect of the offence of the majesty of God is infinite, in that he is infinitely displeased with man for the breach of his law: therfore the punishment of sin must be infinite: and hence it followeth, that he which suffereth the punishment being man, must withall be God, that the manhood by the power of the Godhead may be supported, that in suffering it may vanquish death, and make a sufficient satisfaction. III. Hee that must be a Saviour, must be able first to deliver men from the bondage of their spirituall enemies, namely, sinne and Satan: secondly, to restore the Image of God, lost by the fall of *Adam*, and to conferre righteousnesse and life everlasting; thirdly, to defend them from hell, death, damnation, the flesh, the divell, the world: fourthly, to give them full redemption from all their miseries both in body and soule, and to place them in eternall happinesse; all which none can doe, but he which is very God. IV. It was the pleasure of God to shew his incomprehensible goodnesse in this, that his grace should not onely be equall to our sin, but also by many degrees goe beyond it. And therefore the first *Adam* being but a meer man the second *Adam* must be both God and man: that as the second was more excellent then the first, so our comfort might be greater in our redemption by the second, then our misery and discomfort was by the fall of the first.

Isa. 43. 11. Ose. 13. 4.

Hitherto we have shewed, that Christ is the Sonne of God: now let us come to the second point, namely, that he is the *onely Sonne of God*. And he is so tearmed, because he is the Sonne of the Father, in a speciall manner, so as nothing can be the Son of God as he is. Angels indeed are tearmed the sonnes of God, but that is onely in respect of their creation; and all that beleeve in Christ are Sonnes of God by adoption, being received into the family of God, which is his Church, by the merite of Christ, whereas by nature they were the children of wrath. Christ also as he is man (I say not his manhood which is a nature and no person) is the Sonne of God by the grace of personall union, and not by nature or adoption. Lastly, Christ as he is the second person in Trinity, the eternall word of the Father coeternall and consubstantiall with him, is also the sonne of God. But how? neither by creation, nor adoption, nor by the vertue of personall union, but by nature; as he was begotten of the very substance of the Father before all worlds: and therefore he is called the *proper*

Iob 1. 6.

and

Iohn 1.14. Rom.8.32. and *onely begotten* Sonne of God. It may be objected on this manner: if the Father beget the Sonne, he doth it either willingly, or against his will; if willingly, then the ſon is begotten by the free-will of the Father, and no ſonne by nature. *Anſ.* The Father did communicate to the Son his whole Godhead *willingly* without conſtraint, yet not by his will, and therefore he is the Son of the Father by nature, *not by will.* It may be further ſaid, that if Chriſt bee the Sonne of God by nature, as he is the eſſentiall Word of the Father, and by perſonall union as he is man, then he is not one but two ſonnes. *Anſ.* As he is but one perſon, ſo is he but one ſonne: yet not in one, but in two reſpects: two reſpects make not two things, whereas one and the ſame thing not altered, but ſtill remaining one, may admit ſundry reſpects.

Thus much of the meaning of the third title: now follow the comforts which may be gathered hence. Whereas Chriſt Ieſus is the Son of God, it ſerves as a meanes to make miſerable and wretched ſinners, that are by nature the children of wrath and damnation, to Iohn 1.12. be the ſonnes of God by adoption: as S. *Iohn* teſtifieth. Now what a benefit this is to be the Child of God, no tongue can expreſſe. Chriſt Matth.5.7. ſaith, *Bleſſed are the peace-makers:* but why are they bleſſed? *for* (ſaith he) *they ſhall be called the ſonnes of God.* Whereby he teſtifieth, that the right of adoption is a moſt excellent priviledge; and not without cauſe. For he which is the Child of God, is ſpiritually allyed to Chriſt and to all the Saints and Servants of God, both in heaven and earth, having his owne Redeemer for his elder brother, and all his members as his brethren and ſiſters; yea, if we be Gods Rom.8.17. adopted children, wee are alſo heires, even heires of God, and heires annexed with Chriſt. Well, how great ſoever this prerogative is, yet few there be that rightly weigh it, and conſider of it. Children of Noble men and Princes heires are had in account and reputation of all men; they are the very ſpeech and wonder of the world. But it is a matter of no account to be the Sonne of God, and fellow-heire with Chriſt. The deareſt ſervants of God have bin eſteemed but as the off-ſcouring of the world. And no marvell, for they which are after the fleſh, ſavour the things of the fleſh. Few men have their underſtandings inlightened to diſcerne of ſuch ſpirituall things as theſe are, and therefore they are little or nothing regarded. A blind man never ſeeing the Sunne, is not brought to wonder at it: and earthly minded men neither ſeeing nor feeling what an excellent thing it is to be the Child of God, cannot be brought to ſeeke after it. But let all ſuch as feare God, enter into a ſerious conſideration of the unſpeakeable goodneſſe of God, conforting themſelves in this, that God the Father hath vouchſafed by his owne Sonne to make them, of the vaſſals of Satan, to bee his owne deare children.

Now follow the duties which are two: firſt we beleeve that Ieſus Chriſt who was to bee the Saviour of mankind, muſt needs be God: what is the reaſon hereof? ſurely becauſe no creature, no not all the creatures in heaven and earth were able to ſave one man; ſo vile, wretched, and miſerable is our eſtate by *Adams* fall. And therefore the Son of God himſelfe pittied our eſtate, and being King of heaven and earth, was faine to come from heaven, and lay downe his crowne and become a ſervant, and taking upon him our nature, was alſo faine to take upon him our caſe and condition, and ſuffer death for our ſins, which otherwiſe every one of us ſhould have ſuffered both in body and ſoule world without end. To make this more plaine, let us ſuppoſe ſome one that hath committed an offence againſt a Prince; and the treſpaſſe to be ſo grievous, that no man can appeaſe the Kings wrath, ſave onely the Kings onely ſon; and which is more, the Kings ſonne himſelfe cannot releaſe him, unleſſe hee ſuffer the puniſhment for him in his owne perſon, which is due unto the malefactor. Now what is to be thought of this mans eſtate? ſurely all men will ſay, that he is in a moſt miſerable taking, and that his treſpaſſe is notorious, and ſo it is with every one of us by nature, whatſoever we are. No man could ſave our ſoules, no not all the Angels of heaven, unles the King of heaven and earth, the onely Son of God, had come downe from heaven and ſuffered for us, bearing our puniſhment. Now the conſideration of this muſt humble us, and make us to caſt downe our ſelves under the hand of God, for our ſins, and pray continually, that the Lord would ſend ſome *Moſes* or other, which might ſmite the rockes of our hearts, that ſome teares of ſorrow and repentance might guſh out for this our woefull miſery.

Secondly, whereas God the Father of Chriſt gave his onely Son to be our Saviour, as wee muſt be thankful to God for all things, ſo eſpecially for this great and unſpeakeable benefit. Common bleſſings of God, as meate, drinke, health, wealth, and liberty, muſt at all times move us to be thankefull, but this that Chriſt Ieſus the onely Sonne of God, redeemed us being utterly loſt, this I ſay, muſt be the maine point of our thankefulneſſe; but alas, mens hearts are ſo frozen in the dregs of their ſinnes, that this duty comes little in practiſe now adayes. When our Saviour Chriſt cleanſed ten lepers, there was but one of them that returned to give him thankes: and this is as true in the leproſie of the ſoule, for though ſalvation by Chriſt bee offered unto us daily by Gods Miniſters, yet not one of ten, nay ſcarce one of a thouſand gives praiſe & thanks to God for it, becauſe men take no delight in things which concerne the Kingdome of heaven, they thinke not that they have need of ſalvation, neither doe they feele any want of a Saviour. But we for our parts muſt learne to ſay with *David*, Pſal.116.12. *What ſhall I render unto the Lord for all his benefits?* yea we are to practiſe that which *Salomon*

ſaith,

Prov.23.26. saith, *My Son give me thy heart:* for we should give unto God both body and soule in token of our thankfulnesse for this wonderfull blessing, that he hath given his onely Sonne to bee our Saviour; and we are to hold this for truth, that they which are not thankfull for it, let them say what they will, they have no soundnesse of grace or power of religion at the heart.

And thus much of the third title. The fourth and last title, is in these words, *Our Lord.* Christ Iesus the onely Sonne of God is our Lord, three wayes: first, by creation, in that he made us of nothing when wee were not. Secondly, he is our Lord in the right of redemption. In former times the custome hath beene, when one is taken prisoner in the field, he that payes his ransome shall become alwayes after his Lord: so Christ when we were bondslaves under hell, death, and condemnation, payed the ransome of our redemption, and freed us from the bondage of sin and Satan, and therefore in that respect he is our Lord. Thirdly, he is the head of the Church (as the husband is the wives head) to rule and governe the same by his Word and Spirit. And therefore in that respect also Christ is our Lord.

And thus much for the meaning. Now follow the duties: and first of all, if Christ be our Soveraigne Lord, we must performe absolute obedience unto him, that is, whatsoever hee commands us, that must we doe. And I say, absolute obedience, because Magistrates, Masters, Rulers, and Fathers may command, and must be obeyed, yet not simply, but so far forth as that which they command doth agree with the Word and Commandement of God: but Christs Will and Word is righteousnesse it selfe, and therefore it is a rule and direction of all our actions whatsoever: and for this cause he must be absolutely obeyed. Thus he requires the obedience of the morall law: but why? because he is *the Lord our God.* And in *Malachy* he saith, *If I be your Lord, where is my feare?* And againe, wee must resigne both body and soule, heart, mind, will, affections, and the course of our whole lives to bee ruled by the Will of Christ. He is Lord not onely of the body, but of the spirit and soule of man: he must therefore have homage of both. As we adore him by the knee of the body, so must the thoughts and the affections of our hearts have their knees also to worship him, and to shew their subjection to his Commandements. As for such as doe hold him for their Lord in Word, but in the meane season will not indeavour to shew their loyalty in all manner of obedience, they are indeed no better then starke rebels. Secondly, when by the hand of Christ strange judgements shall come to passe, as it is usuall in all places continually; wee must stay our selves without murmuring or finding fault because he is an absolute Lord over all his creatures; all things are in his hands, and he may doe with his owne whatsoever he will; and therefore wee must rather feare and tremble

Exod.20.2. Mal.1.6.

A whensoever wee see or heare of them: so *David* saith, *I was dumbe and opened not my mouth, because thou didst it.* And againe, *My flesh trembles for feare of thee, and I am afraid of thy judgements.* Thirdly, before we use any of Gods creatures or ordinances, we must sanctifie them by the direction of his Word and by prayer: the reason is this, because he is Lord over all, and therefore from his Word we must fetch direction to teach us, whether we may use them or not, and when and how they are to be used: and secondly, we must pray to him that he would give us liberty and grace to use them aright in a holy manner. Also wee are so to use the creatures and ordinances of God, as being alwayes ready to give an account of our

B doings at the day of judgment: for we use that which is the Lords, not our owne; we are but stewards over them, and we must come to a reckoning for the stewardship. Hast thou learning? then imploy it to the glory of God, and the good of the Church: boast not of it as though it were thine owne. Hast thou any other gift or blessing of God, be it wisedome, strength, riches, honor, favor, or whatsoever? then looke thou use it so, as thou maist be alwayes ready to make a good account thereof unto Christ: lastly, every one must in such manner lead his life in this world, that at the day of death, he may with cheerefulnesse surrender and give up his soule into the hands of his

C Lord, and say with *Steven, Lord Iesus receive my soule.* For consider this with thy selfe, that thy soule is none of thine owne, but his who hath bought it with a price, and therefore thou must so order and keep it as that thou maist in good manner restore it into the hands of God at the end of thy life. If a man should borrow a thing of his neighbour, and afterward hurt it, and make a spoile of it, he would be ashamed to bring it againe to the owner in that manner, and if he doe, the owner himselfe will not receive it. Vngodly men in this life doe so staine their soules with sinne, that they can never bee able willingly to give them up into the hands of God at the day of death: and if they would, yet God accepts them not, but casts them quite

D away. We must therefore labour so to live in the world, that with a joyfull heart at the day of death, we may commend our soules into the hands of our Lord Christ Iesus, who gave them unto us. This is a hard thing to be done, and he that will do it truly, must first be assured of the pardon of his owne sins, which a man can never have without true and unfained faith and repentance: wherefore while we have time, let us purge and cleanse our soules and bodies, that they may come home againe to God in good plight. And here all governours must be put in mind that they have an higher Lord that they may not oppresse or deale hardly with their inferiors. This is *Pauls* reason. Ephes. 6.9. *Ye masters,* saith he, *doe the same things unto your servants, putting away threatning: and know that even your master is also in heaven, neither*

Psal.39.9. Psal.119. 120.

1 Cor.10.20

Acts 7.56.

*is there respect of persons with him.* Inferiours againe must remember to submit themselves to the authority of their governours, especially of Magistrates. For they are set over us by our soveraigne Lord and King Christ Iesus: as *Paul* saith, Rom. 13.1. *Let every soule be subject to the higher powers: for there is no power but of God, and the powers that be, are ordained of God.* And again, Eph. 6.5. *Servants be obedient to your masters according to the flesh, with feare & trembling, in singlenesse of your hearts, as unto Christ.*

The comfort which Gods Church may reape hence, is very great: for if Christ be the Lord of lords, and our Lord especially whom he hath created and redeemed, we need not to feare what the divell or wicked men can doe unto us. If Christ be on our side, who can be against us? we need not feare them that can destroy the body and doe no more; but we must cast our feare on him that is Lord of body & soule, & can cast both to hel. *Mat.* 10.28.

Thus much of the fourth title. Now follows Christs Incarnation, in these words, *Conceived by the holy Ghost, borne of the Virgin Mary.* And they containe in them one of the most principall points of the doctrine of godlinesse, as *Paul* saith, 1 Tim. 3. 16. *Without controversie great is the mystery of godlinesse, which is, God is made manifest in the flesh, justified in the Spirit, &c.* And that wee may proceed in order in handling them, I will first speake of the Incarnation generally, and then after come to the parts thereof. In generall we are to propound three questions, the answering whereof will be very needfull to the better understanding of the doctrine following.

The first question is, Who was incarnate, or, made man? *Answ.* The second person in Trinity, the Sonne of God alone, as it is set downe in this first Article according to the Scripture. S. *Iohn* saith, Ioh. 1.14. *The* Word *was made flesh:* and the Angel saith, Luk. 1.35. *The holy One which shall be borne of thee, shall be called the Sonne of the most high.* And *Paul* saith, Rom. 1.3. *That Christ Iesus our Lord was made of the seed of Abraham according to the flesh.* And there be sundry reasons, why the second person should rather be incarnate then any other. I. By whom the Father created all things, and man especially; by Him, man being falne is to be redeemed, and as I may say re-created: now man was at the first created of the Father by the Sonne: and therefore to bee redeemed by him. II. It was most convenient, that that which is the essentiall Image of the Father, should take mans nature that he might restore the image of God, lost and defaced in man; but the second person is the essentiall image of the Father, and therefore he alone must take mans nature. III. It was requisite that that person which was by nature the Sonne of God, should be made the son of men, that we which are the sonnes of man, yea the sonnes of wrath, should againe by grace be made the sons of God: now the second person alone is the Sonne of God by nature, not the Father, nor the holy Ghost.

Heb. 1.3. Col. 1.15.

As for the Father, he could not be incarnate. For to take flesh is to be sent of an other, but the Father cannot be sent of any person, because he is from none. Againe, if the Father were incarnate, hee should be Father to him which is by nature God, and the Sonne of a creature, namely the Virgin *Mary*, which things cannot well stand.

And the holy Ghost could not be incarnate: for then there should bee more Sonnes then one in the Trinity, namely, the second person the Sonne of the Father, and the third person the holy Ghost, the Sonne of the Virgin *Mary*.

It may be objected to the contrary on this manner; The whole divine essence is incarnate, every person in Trinity is the whole divine essence, therefore every person is incarnate. *Ans.* The whole Godhead indeed is incarnate, yet not as it is *absolutely* considered, but so farre forth as it is restrained and limited to the person of the Sonne; and to speake properly, the Godhead it selfe is not incarnate, but the very person of the Sonne subsisting in the Godhead. And though all the persons bee one and the same essence, yet doe they really differ each from other in regard of the peculiar manner of subsisting: and therefore mans nature may be assumed of the second person, and be not assumed either of the Father or of the holy Ghost; as in the like case, the soule of man is wholly in the head and wholly in the feete, yea wholly in every part: and yet the soule cannot be said to use reason in the feete or in any other part, but onely in the head.

Againe, it may be alleadged, that the incarnation being an outward action of God to the creature is not proper to the Son. For the rule is, that all outward actions of God are common to all the persons in Trinity equally. *Ans.* [a] The incarnation stands of two actions, the first, is the framing and creating of that manhood which was to be assumed by the Sonne, or Word of the Father: and this action is common to all the three persons equally: the second, is the limiting or the receiving of it into the unity of any person, and in respect of this action, the worke of incarnation is peculiar to the Sonne. To this purpose *Augustine* speaks, *That creature* (saith he) *which the Virgin conceived and brought forth, though it appertaine to the person of the Son alone, yet was it made by the whole Trinity*: as when three men weave one and the same Garment, and the second onely weares it.

[a] *Inchoativè communis, terminativè non: sic Scholastici.*

*Augustin. in Ench. ad Lau. c. 38.*

The second question is, What manner of man the Sonne of God was made? *Answ.* He was made a proper or *particular* man, and a *perfect* or a very man. I say that he was a particular man, to shew that he tooke not unto him the generall forme or *idea* of mans nature conceived onely in mind, nor the common nature of man as it is existing in every man: but the whole nature of man, that is, both a body and a reasonable soule, existing in one [b] particular subject. I say further that he was and is a true

[b] *In uno individuo.*

and

and perfect man, being in every thing that concernes mans nature, like to *Adam*, *Abraham*, *David*, and all other men, saving onely in sinne. For first of all, he had the substance of a true body, and of a reasonable soule: Secondly, the properties of body and soule: in the body, length, breadth, thicknesse, circumscription, &c. in the soule, the faculties of understanding, both simple and compound: will, & affections, as love, hatred, desire, joy, feare, &c. the powers also of hearing, feeling, seeing, smelling, tasting, mooving, growing, eating, digesting, sleeping, &c. Thirdly, hee tooke unto him the infirmities of mans nature, which are certaine naturall effects or passions of body or minde, as to bee hungry, thirsty, wearie, sadde and sorrowfull, (c) ignorant of some things, angry, to increase in stature, and wisedom, and knowledge, &c. yet this which I say must be understood with two caveats. The first is, that infirmities be either certaine unblameable passions, or else such defects as are sinnes in themselves: now Christ taketh the first onely, and not the second. Secondly, infirmities be either generall, or personall; generall, which appertaine to the whole nature of man, and are to be found in every man that commeth of *Adam*: as to bee borne unlearned, and subject to naturall affections, as sorrow, anger, &c. Personall, are such as appertain to some particular men, and not to all, and arise of some private causes and particular judgements of God, as to be borne a foole, to be sicke of an ague, consumption, dropsie, plurisie, and such like diseases. Now, the first sort be in Christ, & not the second: for as he tooke not the person of any man, but onely mans nature, so was it sufficient for him to take unto him the infirmities of mans nature, though hee tooke not the private infirmities of any mans person. And the reason why Christ would put on, not onely the substance and faculties of a true man, but also his infirmities, was; that he might shew himselfe to be very man indeed, also that he might suffer for us both in body and soule, and that hee might give us an example of patience in bearing all manner of evill for Gods glory, and the good of our neighbour.

(c) *Ignorantia mera privationis, non pravæ dispositionis.*

Now, the things which may be alleadged to the contrary for the infringing of the truth of Christs manhood, are of no moment. As first, because Christ appeared in the forme of a man in the Old Testament, beeing no man: therfore he did so at his comming in the New Testament: but the reason is not like. For Christ in the Old Testament, *Gen.* 18. 9, 13. as the Angel of his Father in some speciall affairs, tooke unto him the body of a man for some space of time; but hee did not receive it into the unity of his person, but laid it down when the businesse which hee enterprised with men was ended. Now in the fulnesse of time hee came from heaven as the Angel of the Covenant, and for that cause he was to unite into his owne person the nature of man, which thing was never done before. And when as *Paul* saith, *Rom.* 8. 3. that Christ *came in the similitude of sinfull flesh*, his meaning is not to signifie, that he was a man only in resemblance and shew; but to testifie, that being a true man which was indeed void of sinne, he was content to abase himselfe to that condition, in which he became like to a miserable sinner in bearing the punishment for our sinne: For *Paul* doth not say that he tooke upon him the similitude of flesh simply as it is flesh, but of the flesh of sinne, or sinfull.

The third question is, Why the Sonne of God must become man? *Answ.* There bee sundry reasons of this point, and the most principall are these: First of all, it is a thing 1 that greatly stands with the justice of God, that in that nature in which God was offended, in the same should a satisfaction be made to God for sinne: now sinne was committed in mans nature: *Adam* sinned first, and in him all his posterity: therefore it was necessary that in mans nature there should be a satisfaction made to Gods justice, and for this cause the Sonne of God must needes abase himselfe and become man for our sakes. Secondly, 2 by the right of creation, every man is bound in conscience to fulfill even the very rigour and extremity of the morall law. But considering man is now fallen from his first estate and condition, therefore it was requisite, that the Sonne of God should become man, that in mans nature he might fulfill all righteousnesse which the law doth exact at our hands. Thirdly, 3 he that is our Redeemer, must die for our sinnes: for there is no remission of sinnes without shedding of blood: but Christ as he is God cannot die: for no passion can befall the Godhead. Therefore it was needfull, that he should become man, that in mans nature he might die, and fully satisfie Gods justice for mans offence. Lastly, he that must make reconciliation between God & man, must be such an 4 one as may make request or speake both to God and man. For a mediatour is as it were a middle person making intercession between two other persons; the one offended, the other offending. Therefore it is necessary that Christ should not onely be God, to speake unto the Father for us, and to present our prayers unto him; but also man, that God might speake to us, and we to God by Christ. For howsoever before the fall, man could speake to God even face to face, yet since the fall, such feare possesseth mans corrupt nature, that he cannot bide the presence of God, but flyeth from it.

Now whereas I say, that it was necessary that the Sonne of God, for the causes before alleadged, must become man: the necessitie must be understood in respect of Gods will, and not in respect of his absolute power. For if it had so pleased God, hee was able to have laide downe another kinde of way of mans

*Aug. de Agone Chriſti.*

redemption, then by the Incarnation of the Sonne of God: and hee appointed no other way becauſe he would not.

Duties. 1

Thus much of the Incarnation in generall. Now follow the duties which ariſe of it. And firſt, we are taught hereby to come to Chriſt by faith, and with all our hearts to cleave unto him. Great is the deadneſſe and ſluggiſhneſſe of mans nature: for ſcarce one of a thouſand care for him, or ſeeke to him for righteouſneſſe and life everlaſting. But we ſhould excite our ſelves every way to draw neare to him as much as poſſible we may: for when he was incarnate, hee came neere unto us by taking our nature upon him, that we againe, whatſoever we are, might come neere unto him by taking unto us his *Divine nature*. Again, when Chriſt was incarnate, he was made bone of our bone, and fleſh of our fleſh, and therefore proportionally we muſt labour to become bone of his bone, and fleſh of his fleſh: which we ſhall be, when we are myſtically united unto him by faith, and borne a new by his ſpirit. Moreover, Chriſt by his Incarnation came downe from heaven to us, that we being partakers of his grace, might aſcend up to heaven by him. And thus we ſee how the meditation of Chriſts incarnation ſhould be a ſpurre to pricke us forward ſtill more and more to come to Chriſt.

Secondly, Chriſts Incarnation muſt be a pattern unto us of a moſt wonderfull and ſtrange humility. For, as *Paul* ſaith, *Phil. 2. 6, 7. Being in the forme of God, and thinking it no robbery to be equall with God, he made himſelfe of no reputation: and tooke on him the forme of a ſervant: and humbled himſelfe, and became obedient to death, even to the death of the croſſe.* Yea, ſo far forth he abaſed himſelfe, that as *David* ſaith, Pſal. 22. 6. *was a worme and no man.* And this teacheth us to lay aſide all ſelfe-love and pride of heart, and to practiſe the duties of humility, as the Apoſtle exhorts the Philippians in the ſame place: and that ſhall we doe, when we begin to caſt off that high opinion which every man by nature conceives of himſelfe, and become vile and baſe in our own eyes. Secure and drowſie Proteſtants thinke themſelves bleſſed, and ſay in their hearts as the Angel of the Church of Rev. 3. 17. Laodicea ſaid, *I am rich & increaſed with goods, and have need of nothing*; whereas indeed they are moſt miſerable, and wretched, and poore, & naked, and blind. And the ſame fond opinion poſſeſſeth the mindes of our ignorant people, who chant it in the very ſame tune, ſaying, that God loves them, and that they love God with all their hearts, and their neighbours as themſelves; that they have perfect faith in Chriſt, and ever had, not once ſo much as doubting of their ſalvation; that all is well with them, and that they are paſt all danger whatſoever, in the matter of their ſalvation, and therefore need not take ſo much care for it. Thus yee may ſee how men are commonly carried away with vaine and fond conceits of their own excellency. And truely, ſo long as this over-weening of our own righteouſneſſe reignes in our hearts, let Preachers ſpeake and ſay what they will, we can never become followers of Chriſt in the practice of humility. Some will ſay, peradventure, that they never had any ſuch opinion of their own righteouſneſſe: but I anſwer againe, that there was never yet any man deſcended of *Adam*, ſave Chriſt, but he had this proud phantaſie ruling and reigning in him till ſuch time as God gave grace to change and alter his heart: and this inward pride, the leſſe we diſcerne it, the more it is; and the more we diſcerne it, the leſſe it is. Therefore though as yet thou ſee it not in thy ſelfe, yet labour both to ſee and to feele it, and to ſtrive againſt it, caſting downe thy ſelfe for thy own miſery, after Chriſts own example, who being God, abaſed himſelfe to the condition of a miſerable man. For thou ſhalt never be filled with the good things of God, till thou be emptied of ſelf-love and ſelf-liking. For this cauſe let us purge and empty our ſelves of all conceit of our own righteouſneſſe, that God may fill our hearts with his grace.

Furthermore, the Incarnation of Chriſt is the ground and foundation of all our comfort, as the names of Chriſt ſerving to expreſſe the ſame doe teſtifie. *Iacob* in his laſt Teſtament ſaith, that *the ſcepter ſhal not depart from Iudah, til Shilo*, that is, *Meſſias come*; now, the *name Shilo* ſignifieth the tunicle or skinne that lappeth the infant in the mothers wombe, called by the Phyſicians *the ſecundine*: and by a kind of figure it is put for the Sonne of God in the wombe of the Virgin, made man. And *Iob* to comfort himſelfe in his affliction ſaith, *I know that my redeemer liveth*. Now the word which hee uſeth to ſignifie his redeemer by, is very emphaticall, for it ſignifieth a kinſman neere allied unto him of his owne fleſh that will reſtore him to life. And the Lord by the Prophet *Eſay* calleth Chriſt *Immanuel*, that is, *God with vs*: which name importeth very much, namely, that whereas by nature we have loſt our fellowſhip with God, becauſe our ſinnes are *a wall of partition* ſevering us from him: yet nevertheleſſe the ſame is reſtored to all that beleeve, by the Mediatour Chriſt Ieſus: becauſe his divine nature is coupled to mans nature, and ſo the Word is made fleſh. And this ſtrait coniunctiõ of two natures into one perſon, joynes God to men, and men to God: yea by Chriſt wee are brought to God, and have free acceſſe unto him; and again in him we apprehend God, and are made one with him.

Gen. 49. 10. *P. Gallat. de occultis cath. veritat. l. 04. Goel* Iob 19. 25. Iſa. 7. 14. Iſa. 59. 2. Col. 1. 2. 11.

And further, whereas Chriſt beſide our nature tooke our infirmities alſo, it is a wonderful comfort to Gods Church, for it ſhewes that he is not onely a Saviour, but alſo a very compaſsionate and pittifull Saviour. As the holy Ghoſt ſaith, *In all things it became Chriſt to be like unto his brethren, that he might be mercifull and a faithfull high Prieſt in things concerning God.* Let a man be ſicke of a grievous diſeaſe, and let a friend come that hath beene Heb. 2. 17.

troubled

troubled with the very ſame diſeaſe, he will preſently ſhew more compaſſion then twenty others; and ſo Chriſt having felt in his owne ſoule and body the anguiſh and the manifold perplexities that wee feele in our temptations and afflictions, hath his bowels as it were yearning towards us, evermore being preſt and ready to releeve us in all our miſeries. In the dayes of his fleſh, hee wept over Ieruſalem when he ſaw it afarre off, becauſe ſhe continued in her old ſinnes, and did not know the time of her viſitation: and no doubt, though now he be exalted in glory in heaven, yet his compaſſion to his poore members upon earth is no whit diminiſhed.

Now we come to ſpeake of the Incarnation more particularly: and the Creed yet further expreſſeth it by two parts; the firſt, is the conception of Chriſt in theſe words, *Conceived by the holy Ghoſt*: the ſecond, is his birth, in the words following, *Borne of the Virgin Mary*.

The conception of Chriſt is ſet down with his efficient cauſe, the holy Ghoſt, as the Angel ſaid to *Ioſeph*, Feare not to take *Mary* for thy wife, *for that which is conceived in her, is of the holy Ghoſt*. Here it may be demanded, why the conception of Chriſt ſhould be aſcribed to the holy Ghoſt alone, which is common to all the perſons in Trinity, as all other ſuch actions are? *Anſ.* It is not done to exclude the Father or the Sonne himſelfe from this worke; but to ſignifie that it comes of the free gift and grace of God (which commonly is tearmed by the Holy Ghoſt) that the manhood of Chriſt being but a creature, ſhould be advanced to this dignity, that it ſhould become a part of the Sonne of God. And againe, the holy Ghoſt is the author of his conception in a ſpeciall manner: for the Father and the Son did cauſe it by the holy Ghoſt from them both immediately.

Mat.1.20.

1. *Auguſt.ench. c.37.39.*

2.

In the conception of Chriſt wee muſt obſerve and conſider three things: The framing of the manhood, the ſanctifying of it, and the perſonall Vnion of the manhood with the Godhead. And howſoever I diſtinguiſh theſe three for orders ſake, yee muſt we know and remember, that they are all wrought at one and the ſame inſtant of time. For when the holy Ghoſt frames and ſanctifies the manhood in the wombe of the Virgin; at the very ſame moment it is received into the unity of the ſecond perſon.

In the framing of Chriſts manhood two things muſt be conſidered, the *matter*, and the *manner*. The matter of his body was the very fleſh and blood of the Virgin *Mary*, otherwiſe hee could not have beene the ſonne of *David*, of *Abraham*, and *Adam* according to the fleſh. As for his ſoule, it was not derived from the ſoule of the Virgin *Mary* as a part thereof, but it was made as the ſoules of all other men be; that is, of nothing by the very power of God, and placed in the body: both of them from the firſt moment of their being, having their ſubſtance in the perſon of the Son. And here we muſt take heed of two opinions: the firſt, is of the Anabaptiſts which hold that the fleſh of Chriſt came downe from heaven, and paſſed through the Virgin *Mary* as through a pipe, without taking any ſubſtance from her: the places which they alleadge for the purpoſe, are manifeſtly abuſed. For whereas Chriſt ſaith of himſelfe, Ioh.3.13. that hee *deſcended from heaven*, his ſpeech muſt bee underſtood in reſpect of his godhead, which may be ſaid in ſome ſort to deſcend, in that it was made manifeſt in the manhood heere upon earth. And whereas *Paul* calleth him *heavenly, and the Lord from heaven*, it is not in reſpect of the ſubſtance of his body, but in reſpect of his glorious qualities which he received after his reſurrection. The other opinion is of the Papiſts, that hold the bread in the Sacrament to bee turned ſubſtantially into the body of Chriſt: which thing if it be true, then the body of Chriſt is made of bread kneaded and tempered by the hand of the baker, and not of the ſubſtance of the Virgin *Mary*.

1 Cor.15. 47, 48.

As for the manner of the making and framing of the humane nature of Chriſt, it was miraculous; not by generation according to the ordinary courſe of nature; but by an extraordinary operation of the holy Ghoſt above nature: and for this cauſe, it is not within the compaſſe of mans reaſon, either to conceive or to expreſſe the manner and order of this conception. The Angel aſcribes two actions to the holy Ghoſt in this great worke, the one to *come upon the Virgin Mary*, the other to *overſhadow her*: by the firſt is ſignified the extraordinary worke of the holy Ghoſt, in faſhioning the humane nature of Chriſt, for ſo much the phraſe [a] elſewhere importeth. The ſecond ſignifieth, that the holy Ghoſt did as it were [b] caſt a cloud over her, to teach us, that we ſhould not ſearch overmuch into the myſtery of the Incarnation.

Luk.1.35.

[a] Iud.14.6.

[b] Act.1.8. Luk.24.4.

It may be objected againſt this which hath bin ſaid, that if Chriſt be in this manner conceived by the holy Ghoſt, then the holy Ghoſt ſhall be Father to Chriſt, and Chriſt his Sonne. *Anſ.* The reaſon is not good: for he that is a father, is not a bare efficient cauſe, but one which in the effecting of any thing conferres the matter unto it from himſelfe, whereof it ſhall be made. Now the holy Ghoſt did not miniſter any matter unto Chriſt from his own ſubſtance, but did onely as it were, take the maſſe and lump of mans nature from the body of the Virgin *Mary*, and without ordinary generation made it the body of Chriſt, as *Baſil* ſaith, *Chriſt was conceived not of the ſubſtance, but of the power, not by any generation, but by the appointment and benediction of the holy Ghoſt*.

*Sermon. de S.nativit.*

The ſecond point in the conception, is the ſanctifying of that maſſe or lumpe which was to be the manhood of Chriſt. And that was done upon ſpeciall cauſe: firſt, that it might be joyned to the perſon of the Son, which could not have beene, if it had bin defiled with ſin.

Secondly, Chriſt was a Saviour as he is both God and man: now then beeing man, if hee had beene ſinnefull himſelfe, he could not have ſaved others, but ſhould have ſtood in need of a Saviour himſelfe.

This ſanctification hath two parts: the firſt, is the ſtay and ſtoppage of the propagation of orignall ſinne, and of the guilt of *Adams* ſinne; which was on this manner: God in the beginning ſet downe this order touching man, that what evill or defect ſoever hee brought upon himſelfe, hee ſhould derive the ſame to every one of his poſterity begotten of him: and hereupon when any father begets his child, he is in the roome of *Adam*, and conveyes unto it beſide the nature of man, the very guilt and corruption of nature. Now for the preventing of this evill in Chriſt, God in great wiſedome appointed, that he ſhould be conceived by the holy Ghoſt without any manner of generation by man. And by this meanes hee takes ſubſtance from the Virgin without the guilt and corruption of the ſubſtance. But it may further be objected thus: All that bee in *Adam* have ſinned in him; but Chriſt was in *Adam* as he is man: therefore he ſinned in him. *Anſ.* The propoſition is falſe, unleſſe it be expounded on this manner: All that were in *Adam* have ſinned in him, ſo be it they come of him by generation. *Paul* ſaith not, out of one man, but, *by one man ſin entred into the world*, to ſhew, that man propagates his corruption to no more then he begets. Againe, Chriſt is in *Adam* not ſimply as other men are, but in ſome part: namely, in reſpect of ſubſtance which he tooke from him, and not in reſpect of the propagation of the ſubſtance by ordinary generation: other men are both *from Adam* and by *Adam*. But Chriſt is from him alone and not by him as a begetter or procreant cauſe. The ſecond part of ſanctification is the infuſion of all pureneſſe and holineſſe into the manhood of Chriſt, ſo farre forth as was meete for the nature of a redeemer.

Rom. 5. 12.

The duties to bee learned hence are theſe: Firſt, whereas Chriſt was ſanctified in the wombe of the Virgin *Mary*, we likewiſe muſt labour to be ſanctified in our ſelves, following the Commandement of God, 1 Pet. 1. 16. *Be ye holy as I am holy*. S. *Iohn* ſaith, that *he which hath hope to be* with Chriſt in glory in heaven, *purifieth himſelfe even as he is pure*: no doubt ſetting before himſelfe the example of Chriſt as a patterne to follow in all his wayes. And becauſe our hearts are as it were ſeas of corruptions, we muſt daily cleanſe our ſelves of them by little and little, following the practiſe of the poore begger that is alwayes peecing and mending, and day by day puls away ſome rags and puts better cloath in the roome. And if wee ſhall continually endeavour our ſelves to caſt off the remnants of corruption that hang ſo faſt on, and make a ſupply thereof by ſome new portions of Gods heavenly grace; we ſhall be veſſels of honor ſanctified and meet for the Lord,

1 Ioh. 3. 3.

and prepared unto every good worke. Chriſt could not have beene a fit Saviour for us, unleſſe he had firſt of all beene ſanctified, neither can we bee fit members unto him, unleſſe we be purged of our ſinnes, and in ſome meaſure truely ſanctified.

The comfort which Gods people may reape of the ſanctification of Chriſts manhood is great. For why was he ſanctified? ſurely if we marke it well, we ſhall find it was for the good and benefit of his elect. For *Adam* and Chriſt be two rootes, as hath beene ſhewed. *Adam* by creation firſt received Gods image, and after loſt the ſame for himſelfe and his poſterity. Now Chriſt to remoove the ſinne of man is made the ſecond *Adam*, and the roote and very head of all the elect. His manhood was filled with holineſſe above meaſure: that from thence as from a ſtore-houſe it might be derived to all his members. And therefore by his moſt holy conception, our ſinnefull birth and conception is ſanctified, and his holineſſe ſerves as a cover to hide our manifold corruptions from the eyes of God. Yea it ſerves as a buckler to award the temptations of the divell: for when hee ſhall ſay to our hearts on this manner; no uncleane thing can enter into the Kingdome of heaven; but thou by reaſon of the remnants of originall ſinne art uncleane, therefore thou canſt not enter into the Kingdome of heaven; we returne our anſwer, ſaying, that Chriſts righteouſneſſe is our righteouſneſſe, ſerving to make us ſtand without blame or ſpot before God. And as *Iacob* put on *Eſaus* garments that hee might get his fathers bleſſing: ſo if by faith we doe put on the white garment of righteouſneſſe of our elder brother Chriſt Ieſus, and preſent our ſelves in it unto our heavenly Father, we ſhall obtaine his bleſſing, which is eternall happineſſe.

Now remaines the third and laſt part of the conception, which the Vnion of the Godhead and the manhood: concerning which, many points are particularly to be handled. The firſt is, what kind of Vnion this is? *Anſ.* In the Trinity there be two ſorts of unions: union in nature, and union in perſon. Vnion in nature, is when two or more things are joyned and united into one nature; as the Father, the Sonne, the holy Ghoſt, being and remaining three diſtinct perſons, are one and the ſame in nature or Godhead. Vnion in perſon, is when two things are in that manner united, that they make but one perſon or ſubſtance: as a body created by God, and a reaſonable ſoule joyned both together make one particular man, as *Peter, Paul, Iohn, &c.* And this ſecond, is the union wherof we intreat in this place: by which the ſecond perſon in Trinity the Sonne of God did unite unto himſelfe the humane nature, that is, the body and ſoule of man: ſo as the Godhead of the Sonne and the manhood concurring together, made but one perſon.

The ſecond point is, In what thing this union doth conſiſt? *Anſ.* It conſiſts in this, that

the

the ſecond perſon the Sonne of God doth aſ-
ſume unto it a manhood in ſuch order, that it
being void of all perſonall beeing in it ſelfe,
doth wholly and onely ſubſiſt in the ſame per-
ſon. As the plant called *Miſſell* or *Miſſelto* ha-
*Viſcus Matthiol.* uing no roote of his owne, both growes and
lives in the ſtocke or body of the Oke or ſome
other tree: ſo the humane nature having no
proper ſubſiſtance, is, as it were, ingraffed into
the perſon of the Sonne, and is wholly ſuppor-
ted and ſuſtained by it ſo, as it ſhould not bee
at all, if it were not ſuſtained in that manner.
And for the better underſtanding of this point
we muſt conſider, that there be foure degrees
of the preſence of God in his creatures. The
firſt is his generall preſence, and it may be cal-
led *the preſence of his providence*, whereby hee
preſerveth the ſubſtances of all creatures, and
giveth unto them to live, move, and have be-
Act. 17. 28. ing; and this extendeth it ſelfe to all creatures
good and bad. The ſecond degree, is the *pre-
ſence of grace*, wherby he doth not onely pre-
ſerve the ſubſtances of all his creatures, but
alſo giveth grace unto it: and this agreeth to
the Church and people of God upon earth.
The third degree, is the *preſence of glory*, pecu-
liar to the Saints and Angels in heaven: and
this ſtands in three things: for God not onely
preſerves their ſubſtances, and gives them
plentie of his grace, but alſo admits them in-
to his glorious preſence, ſo as they may be-
hold his majeſtie face to face. The fourth and
laſt, is that, whereby the Godhead of the Son
is preſent, and dwels with and in the manhood
giving unto it in ſome part his own ſubſiſtance
Whereby it comes to paſſe, that this manhood
aſſumed is proper to the Son, & cannot be the
manhood of the Father, or of the H. Ghoſt, or
of any creature whatſoever. And this is a thing
ſo admirable and ſo unſpeakeable, that among
all the workes of God there cannot be found
another example hereof in all the world.

Hence it follows neceſſarily, that the man-
hood of Chriſt conſiſting of body and reaſo-
nable ſoule, is a *nature* onely and not a *perſon*:
becauſe it doth not ſubſiſt alone, as other men,
*Peter, Paul, John* doe: but wholly depends on
the perſon of the word, into the vnity where-
of it is received.

The third point, is in what order the divine
and humane nature of Chriſt are united toge-
ther. *Anſw.* The common conſent of Divines
is, that, albeit all the parts of the manhood and
*Damaſ. l. 3. cap. 6. Cypr. in Symbol.* the godhead of Chriſt bee united at one in-
ſtant; yet in reſpect of order he unites unto
himſelfe firſt and immediately the ſoule, & by
the ſoule the body. And it ſeemes unmeet,
that God being a moſt ſimple eſſence, ſhould
immediately be joyned to a compound body:
and therefore it may well be ſaid that hee is
united unto it by the more ſimple part of
man, which is the ſoule. Againe, the manhood
of Chriſt is firſt and immediately joyned to
the perſon of the Sonne himſelfe, and by the
perſon to the Godhead of the Sonne.

The fourth point is, whether there remaine
any difference or diverſitie of the two natures
after that the union is made. *Anſ.* The two na-
tures concurring make not the perſon of the
Sonne to be compounded properly, but onely
by analogie, for as body and ſoule make one
man, ſo God and man make one Chriſt: nei-
ther are they turned one into another, the
Godhead into the manhood, or the manhood
into the Godhead, as water was turned into
wine at Cana in Galile: neither are they con-
fuſed and mingled together as meates in the
ſtomacke: but they now are, and ſo remaine
without compoſition, converſion, or confuſi-
on, really diſtinct, and that in three reſpects.
First, in regard of eſſence. For the Godhead of
Chriſt is the Godhead, and cannot be the man-
hood: and againe, the manhood of Chriſt is
the manhood, and not the Godhead. Second-
ly, they are diſtinguiſhed in proprieties: the
Godhead is moſt wiſe, juſt, mercifull, omnipo-
tent: yea, wiſedome, juſtice, mercy, and power
it ſelfe: and ſo is not the manhood, neither can
it be. Againe, Chriſt as he is God hath his will
eternall and uncreated, which is all one with
the will of the Father and the Holy Ghoſt.
And as he is man he hath another will created
in time, and placed in his reaſonable ſoule, and
this Chriſt ſignifieth when he ſaith, *Not my* Luk. 22. 42.
*will, but thy will be done.* Thirdly, they are di-
ſtinct in their actions or operations; which
though they goe together inſeparably in the
worke of redemption; yet they muſt in no
wiſe be confounded, but diſtinguiſhed as the
natures themſelves are, Chriſt ſaith of him- Ioh. 10. 18.
ſelfe; *I have power to lay downe my life, and I
have power to take it up againe:* and hereby hee
ſhewes the diſtinctions of operatiõ in his two
natures. For to lay downe his life is an action
of the manhood, becauſe the Godhead cannot
die: and to take it up againe is the worke of
the Godhead alone, which reunites the ſoul to
the body after death.

The fifth and laſt point is, What ariſeth of
this union? *Anſ.* By reaſon of this hypoſtati-
call union, though the Godhead receive no-
thing from the manhood, yet the manhood it
ſelfe which is aſſumed, is therby perfected and
enriched with unſpeakeable dignity. For firſt
of all, it is exalted above all creatures whatſoe-
ver, even Angels themſelves, in that it hath
ſubſiſtance in the ſecond perſon in Trinity.
Secondly, together with the Godhead of the
Sonne, it is adored & worſhipped with divine
honour, as in like caſe the honour done to the
King himſelfe, redounds to the crowne on his
head. Thirdly, by reaſon of this union, the
Godhead of Chriſt workes all things in the
matter of our redemption, in and by the man-
hood. And hereupon the fleſh of Chriſt though
it profit nothing of it ſelfe, yet by the vertue
wch it receiveth from that perſon to which it Ioh. 6. 35.
is joyned it is *quickning fleſh*, & the *bread of life*.
Againe, from this union of two natures into
one perſon, ariſeth a kinde of ſpeech or phraſe

peculiar to the Scripture, called the *communication of proprieties*, when the propertie of one nature is attributed to the whole perſon, or to the other nature; as when *Paul* ſaith, that *God ſhed his blood*, that the *Lord of glorie was crucifi-*
Act.20.28. 1 Cor.2.8. *ed*, And when Chriſt ſaith, that he talking with
Ioh.3.13. *Nicodemus, was then in heaven.*

*Vſe.* The uſe of the perſonall union is threefold.
1 First, it ſerves to ſhew the hainouſneſſe of our ſinnes, and the greatneſſe of our miſery. For it had not been poſſible to make a ſatisfaction to Gods juſtice in mans nature for the leaſt offence; unles the ſame nature had firſt of all bin nearely joyned to the Godhead of the Sonne: that thereby it might be ſo farre forth ſupported and ſuſtained, that it might overcome the
B 2 wrath of God. Secondly, it ſets forth unto us the endleſſe love of God to man. For whereas by reaſon of *Adams* fall we were become the vileſt of all creatures, except the divell and his angels: by this myſticall conjunction, our nature is exalted to ſuch an eſtate and condition, as is farre above all creatures, even the Angels
3 themſelves. Thirdly, it is as it were the key of all our comfort: for all ſound comfort ſtands in happineſſe, all happineſſe is in fellowſhip with God, all fellowſhip with God is by Chriſt who for this cauſe being very God, became very man, that he might reconcile man to God, and God to man.

Thus much of the conception of Chriſt: now followes his birth: whereby in the ordinary time of travaile, according to the
C courſe of nature, he was brought forth into
Luk.2.6. the world by the Virgin *Mary*. And it was the will of God, that Chriſt ſhould not onely bee conceived; but alſo borne, and that after the manner of men, that he might be known to be very man indeed. In the birth we may conſider foure things; the time, the place, the manner, the manifeſtation of it.

Iſa.2.2. Dan.9.24. The time, was in the *laſt dayes*, toward the end of the 70 weekes of *Daniel*, which are to be accounted from the end of the captivity of Babylon, and make in all 490. yeares: or more plainely 3900. yeares and more from the beginning of the world, and as *Paul* ſaith, *in the*
Gal.4.4. *fulnes of time*. And the Evangeliſts have noted
D of purpoſe the time to have been when
Luk.2.1. *Auguſtus Ceſar* taxed the Iewes and all nations under his dominion; to ſignifie that Chriſt was borne at the very time foretold by *Iacob*, when the crowne and ſcepter was taken from *Iuda*: and withall to ſhew that his kingdome was not of this world. And it was the good pleaſure of God that Chriſt ſhould not bee borne either later or ſooner, but ſo many ages frō the beginning of the world: And this conſideration of the very time it ſelf, ſerves greatly for the confirmation of our faith. For thus may we reaſon with our ſelves: If God who in the beginning made a promiſe to our firſt parents concerning the ſeed of the woman, deferred it almoſt 4000 yeares, and yet at length accompliſhed the ſame to the very full: then
A no doubt God having promiſed the reſurrection of the dead and life everlaſting, will in his good time bring them to paſſe, though as yet we ſee them not. And thus by the accompliſhment of all things paſt, ſhould wee confirme our hopes concerning things to come.

The place was not at Ieruſalem, nor *Nazareth*, nor any other city, but onely a village of *Iuda* called *Bethlehem*, that the propheſie of *Micha* might be fulfilled, *Thou Bethlehem Ephrata art little to be among the thouſands of Iu-* Mich.5.2.
*da, yet out of thee ſhal he come forth unto me, that ſhall be ruler in Iſrael*. And here we may obſerve a memorable example of Gods providence wch overruleth the proceedings of cruel tyrants, to the accompliſhing of his own will, they themſelves for their parts intending nothing leſſe. *Auguſtus* not ſo much as dreaming of the birth of the Meſſias, gave commandement that every man ſhould goe to his owne citie to be taxed: and hereupon *Ioſeph* and *Mary* take their journey from *Nazareth* to *Bethlehem*: which journey God himſelfe appointed and diſpoſed to this end, that the Meſſias might be borne in the place which he preordained and foretold by his Prophets.

The manner of Chriſts birth was very baſe and poore: for the place where he was borne was a ſtable, and the cradle where he lay was a cratch. And he willingly tooke upon him this poverty for ſundry cauſes. I. That the Scripture might be fulfilled, which ſaith, that hee
C ſhould be the *ſhame and contempt of the people*: Pſal.22.6. Iſa.53.2.
and that he ſhall grow up *as a roote out of a dry ground, and have neither forme nor beauty*. II. That he might afterward from this baſe condition be exalted even in his manhood to that rich and glorious eſtate in which hee ſhould manifeſt himſelfe to be Lord of heaven and earth. III. He was borne in exceeding poverty, that he might ſhame the wiſe men of this world, who exceedingly eſteeme of their riches, power & glory, perſwading themſelves that without ſuch means nothing can be done. And yet for all this they cannot ſo much as reconcile one man to God by all their might and wealth; whereas Chriſt himſelfe hath done the ſame both in poverty and weakneſſe; and can enlarge & preſerve his kingdome without earthly helpes. When he hung upon the croſſe, the ſouldiers ſtript him of his garments; and beeing naked hee brought that to paſſe, which all the Monarches of the earth in all their royalties could never have performed. And whether Chriſt lie in the manger betweene the Oxe and the Aſſe, or in the pallace of the king, it matters not in regard of our ſalvation. IV. He came in this manner, that there might be a difference betweene his firſt comming in the fleſh, and his laſt comming to judgement. In the firſt he came onely for this end, not to make any outward alterations in the world, but to change the conſcience, and to put in execution the worke of our ſpirituall redemption: and therefore he hath reſerved

the

the overturning of all earthly eſtates, with the manifeſtation of his owne glory, to the latter.
V. Laſtly, he was borne in a poore eſtate, that hee might procure true riches for us in heaven; and withall ſanctifie unto us our poverty upon earth: As *Paul* ſaith, *Ye know the grace of our Lord Ieſus Chriſt, that he being rich, for your ſakes became poore, that yee through his poverty might be made rich.* He was content to lye in the manger, that we might reſt in heaven. 2 Cor. 8. 9.

This ſerves to teach us to bee content to beare any meane condition that the Lord ſhall ſend upon us: for this is the very eſtate of the Sonne of God himſelfe. And if for our cauſe he did not refuſe the baſeſt condition that ever was, why ſhould we murmure at the ſame? for what are the beſt of us but miſerable ſinners, and therefore utterly unworthy either to goe or lye upon the bare earth? and though we fare and lye better then our Lord himſelfe, yet ſuch is our daintineſſe, we are not pleaſed therwith: whereas he for his part diſdained not the manger of the Oxe. And if the Lord of heaven and earth comming into the world, finde ſo little entertainement or favour, wee for our parts being his members, ſhould willingly prepare our ſelves to take as hard meaſure at the hands of men.

The laſt point is the manifeſtation of Chriſts birth, that it may bee knowne to the world. Where conſider two circumſtances: the firſt, to whom? namely, to poore ſhepheards tending their flockes by night. and not to great or mighty men, lovers of this world, not to the Prieſts at Ieruſalem, contemners of Gods grace; and that for two cauſes: one, becauſe the ſhepheards were the fitteſt perſons to publiſh the ſame at Bethlehem; the other, it was Gods pleaſure to manifeſt that in the birth of Chriſt, which *Paul* ſaith, *Not many wiſe men after the fleſh, not many mighty, not many noble are called: but God hath choſen the fooliſh things of the world to confound the wiſe.* The ſecond is, by whom? by the Angels of the Lord appearing in great glory unto the ſhepheards. For the Prieſts of Ieruſalem, and the rulers of the Synagogues, to whom this office did belong, held their peace: being blinded in their manifold errours and wicked wayes. Luk. 2. 8, 9. 1 Cor. 1. 27.

The duties to bee learned from the birth of Chriſt, are theſe: Firſt, we are admoniſhed hereby to magnifie and praiſe the name of God, ſaying with *Mary, My ſoule doth magnifie the Lord, and my ſpirit rejoyceth in God my Saviour.* And with *Zachary, Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people.* And with the Angels of heaven, *Glory to God in the higheſt heavens.* For in this birth is made manifeſt the wiſedome, the truth, the juſtice, mercy, and goodneſſe of God towards us, more then ever it was before; yea as Chriſt God and Man, is more excellent then the firſt *Adam* created according to Gods own image; and as the ſpirituall life is better then the naturall life; and as the eternall and moſt holy marriage of Chriſt the husband and his ſpouſe the Church, ariſing as it were out of the blood that trickled out of his ſide, is more wonderfull then the creation of *Eve* of the rib of *Adam*: laſtly, as it is a farre greater matter by death to overcome death, and to turne it unto eternall life, then to command that to exiſt and be, which was not before: ſo is the worke of redemption, begun in the birth of Chriſt, more unſpeakeable and admirable then the firſt creation of man. Hereupon not ſixe Cherubims, as in the viſion of *Iſaiah*, not 24. elders, as in the Apocalyps, but a great multitude of Angels like armies, were heard to praiſe God at the birth of Chriſt; and no doubt the like ſight was not ſeene ſince the beginning of the world. And the Angels by their example put us in minde to conſider aright of this benefit, and to praiſe God for it. But alas, this practice is very rare in this fruitleſſe and barren age of the world: where ſinne and iniquity abounds, as may be ſeene by experience; for by an old cuſtome we retaine ſtill in the Church the feaſt of the nativity of Chriſt, ſo commonly called; which nevertheleſſe is not ſpent in praiſing the name of God, who hath ſent his Sonne from his owne boſome to be our redeemer, but contrariwiſe in rifling, dicing, carding, masking, mumming, and in all licencious liberty for the moſt part, as though it were ſome heathen feaſt of *Ceres* or *Bacchus*.

Secondly, Chriſt was conceived and borne in bodily manner, that there might bee a ſpirituall conception and birth of him in our hearts, as *Paul* ſaith; *My little children of whom I travell till Chriſt be formed in you*: and that is, when wee are made new creatures by Chriſt, and performe obedience to our Creator. When the people ſaid to Chriſt, that his mother and his brethren ſought him, he anſwered, *He that doth the Will of God, is my brother, my ſiſter, and mother.* Therefore let us goe with the ſhepheards to Bethlehem, and finding our bleſſed Saviour ſwadled and lying in the cratch, let us bring him thence, and make our owne hearts to be his cradle: that wee may bee able to ſay, that wee live not, but Chriſt lives in us: and let us preſent unto him our ſelves, our bodies, and ſoules, as the beſt gold, myrrhe, and frankincenſe that may be: and thus conceiving him by faith, he remaining without change, wee ſhall be changed into him, and made bone of his bone, and fleſh of his fleſh. The world, I know, never ſo much as dreameth of this kind of conception and birth: For as *David* ſaith, *Men travell with wickedneſſe, conceive miſchiefe, and bring forth a lye.* And S. *Iames* ſaith, *Men are drawne away by their owne concupiſcence, which when it hath conceived, bringeth forth ſinne.* And theſe are the ugly and monſtrous births of theſe dayes. But let us, I pray you, contrariwiſe waile and mourne for the barrenneſſe of our hearts, that doe ſo little conceive the grace of Chriſt in heart, and bring it forth in action. The Mother of Chriſt undoubtedly was a Gal. 4. 19. Mark 3. 35. Pſal. 7. 12. Iam. 1. 14, 15.

bleſſed

bleſſed woman: but if ſhe had not as well conceived Chriſt in her heart, as ſhee did in her wombe, ſhe had not bin ſaved; and no more can we, unleſſe we doe the ſame.

The birth of Chriſt, to them that have touched hearts, is the comfort of comforts, & the ſweeteſt balme of confection that ever was. Luk.2.10. Behold, ſay the Angels to the ſhepheards, *wee bring tidings of great joy that ſhall be to all people:* but wherein ſtands the joy? They adde further, verſe 11. *Vnto you this day is borne in the City of David a Saviour, which is Chriſt the Lord.* And no marvell: for in that birth is manifeſted the good will of God to man, and by it we have peace, firſt, with God; ſecondly, with our ſelves in conſcience: thirdly, with the good Angels of God: fourthly, with our enemies: laſtly, with all the Creatures. For this cauſe the Angels verſe 14. ſang, *Peace on earth, good will towards men.*

In the laſt place the Creede notes unto us the parent or Mother of Chriſt, *the Virgin Mary*. And here at the very firſt it may bee demanded, how he could have either father or mother; becauſe he was figured by *Melchiſedech* Heb.7.3. who had neither father nor mother? *Anſ. Melchiſedech* is ſaid to be without Father and mother, not becauſe hee had none at all: for according to the ancient and received opinion, it is very likely that hee was *Sem* the ſonne of *Noe*; but becauſe where he is mentioned under this name of *Melchiſedech* in the *Hier. ep. ad Evagr.* 14. Chapter of Geneſis, there is no mention made of father or mother: and ſo Chriſt in ſome ſort is without father or mother: *as he is* Man, he hath no father; *as he is* God, he hath Matth.13. 15. no mother. And whereas Chriſt is called the Sonne of *Ioſeph*, it was not becauſe he was begotten of him, but becauſe *Ioſeph* was his reputed father: or which is more, becauſe hee was a legall father, namely, according to the Iewes: in that (as ſundry Divines thinke) he was the next of his kinne, and therefore to ſucceed him as his lawfull heire.

*Mary* became the mother of Chriſt, by a kind of calling thereto, which was by an extraordinary meſſage of an Angel concerning the conception and birth of Chriſt in and by her: to which calling and meſſage ſhee condeſcended, ſaying, Luk.1.38. *Behold the handmaid of the Lord, be it unto me according to thy Word.* And hereupon ſhe conceived by the holy Ghoſt. This being ſo, it is more then ſenſleſſe folly to turne the ſaltuation of the Angel, *Haile freely beloved, &c.* into a prayer. For it is as much as if we ſhould ſtill call her to become a mother of a Chriſt.

And ſhe muſt be held to bee the mother of whole Chriſt God and man: and therefore the ancient Church hath called her the *Mother of God*, yet not the mother of the Godhead.

Furthermore, the mother of Chriſt is deſcribed by her quality; *a Virgin*: and by her name, *Mary*. Shee was a Virgin, firſt, that Chriſt might be conceived without ſin and be a perfect Saviour: ſecondly, that the ſaying of Iſai.7.14. the Prophet *Iſaiah* might be fulfilled, *Behold, a Virgin ſhall conceive and beare a Sonne:* according as it was foretold by God in the firſt giving of the promiſe, The *ſeed of the woman*, not Gen.3.15. the ſeed of the man, ſhall bruiſe the Serpents head. Now, the Iewes to elude the moſt pregnant teſtimony of the Prophet, ſay, that *Alma* ſignifies not a Virgin, but a young woman which hath knowne a man. But this is indeed a forgery. For *Iſaiah* there ſpeakes of an extraordinary worke of God above nature, whereas for a woman having knowne man, to conceive, is no wonder. And the Word *Alma*, Gen.24.16. through the whole Bible is taken for a Virgin, Exod.2.5. as by a particular ſearch will appeare.

As *Mary* conceived a Virgin, ſo it may bee well thought that ſhee continued a Virgin to the end, though we make it no article of our faith. When Chriſt was upon the croſſe, hee commended his mother to the cuſtody of *Iohn*; which probably argueth, that ſhe had no Ioh.19.27. child to whoſe care and keeping ſhe might bee commended. And though Chriſt bee called her firſt-borne, yet doth it not follow that ſhe had any children after him: for as that is called laſt, after which there is none; ſo that is called the firſt, before which there were none. And as for *Ioſeph*, when hee was eſpouſed to *Epiph. l. 2. to 1.* *Mary*, he was a man of eighty yeeres old.

And here we have an occaſion to praiſe the wiſedome of God, in the forming of man. The firſt man *Adam* was borne of no man; but immediately created of God: the ſecond, that is, *Eve*, is formed not of a woman, but of a man alone: the third and all after, begotten both of woman and man: the fourth, that is Chriſt, God and man, not of no man as *Adam*, not of no woman as *Eve*; nor of man and woman as we: but after a new manner, of a woman without a man he is conceived and borne.

And hereupon our duty is not to deſpiſe, but highly to reverence the Virgin *Mary*, as being the mother of the Sonne of God, [a] Luk.1.48. a Propheteſſe upon earth, a Saint in heaven. And we doe willingly condeſcend to give her honour three wayes; firſt, by thankſgiving to God for her; ſecondly, by a reverent eſtimation of her: thirdly, by imitation of her excellent vertues: yet farre be it from us to adore her with divine honour, by prayer to call upon her, as though ſhe knew our hearts, and heard our requeſts, and to place her in heaven as a Queene above the Sonne of God.

The name of the mother of Chriſt is added, to ſhew that he came of the linage of *David*, and that therefore he was the true Meſſias before ſpoken of. It may be objected, that both *Matthew* and *Luke* ſet downe the genealogy of *Ioſeph*, of whom Chriſt was not. *Anſw.* *Matthew* ſets downe indeed in Chriſts genealogy, the naturall deſcent of *Ioſeph* the husband of *Mary*, having *Iacob* for his naturall father: but *Luke* taking another courſe, propounds the naturall deſcent of *Mary* the mother of Chriſt: and when he ſaith that *Ioſeph* was the ſonne of *Eli*, hee meanes of a legall

ſonne

ſonne. For ſonnes and daughters in law, are called ſonnes and daughters to their fathers and mothers in law: *Mary* her ſelfe and not *Ioſeph* beeing the naturall daughter of *Eli*. And whereas *Luke* doth plainely ſay, that *Mary* was the daughter of *Eli*, but puts *Ioſeph* the ſon in law in her roome, the reaſon hereof may bee, becauſe it was the manner of the Iewes to account and continue their genealogies in the male and not in the female ſexe, the man being the head of the family, and not the woman. And though *Ruth*, and *Rahab*, and other women be mentioned by *Matthew*, yet that is onely by the way: for they make no degrees herein. Againe, it may be further demanded, how Chriſt could come of *David* by *Salomon*, as *Matthew* ſaith, and by *Nathan*, as *Luke* ſaith; they twaine being two diſtinct ſonnes of *David*. *Anſw.* By vertue of the law, whereby the brother was bound to raiſe up ſeed to his brother, there was a double deſcent in uſe among the Iewes, the one was naturall, the other legall. Naturall, when one man deſcended of another by generation, as the childe from the naturall father: Legall, when a man not begotten of another, yet did ſucceed him in his inheritance: and thus *Salathiel* is the naturall ſonne of *Neri*, and the legall ſonne of *Ieconias*. Now Saint *Luke* ſets downe a naturall deſcent of Chriſt from *David* by *Nathan*, and Saint *Matthew* the other deſcent which is legall, by *Salomon*; whom Chriſt ſucceeded in the right of the kingdome, being borne the king of the Iewes: none that could poſſibly bee named, having more right to it then he.

*Aphric. apud Euſeb. Damaſ. lib. 4. c. 15.*

Deut. 25. 5, 6.

Mat. 1. 12. and Luk. 3. 27.

By this deſcent of Chriſt we have occaſion to conſider, that Chriſt was even in his birth the moſt excellent and noble man that ever was, deſcending of the eternall Father as he is the Son of God, and as he is man, deſcending of the Patriarkes, and of the renowned Kings of *Iuda*. And this his nobility he conveyes in part to his members, in that hee makes them the ſonnes of God, a royall prieſthood, and a peculiar people to himſelfe: inriching them alſo with the revenewes of the whole world, and with title and right to the Kingdome of glory in heaven, as their inheritance.

And withall, Chriſt being the lively patterne of true nobilitie, by his example men of blood are taught not to ſtand ſo much on their pedigree, and their anceſtours, as though Nobility ſtood in this, that man deſcends of man: but to labour withall that they may bee the ſonnes and daughters of God by regeneration in Chriſt. This indeed is the ornament of the blood, the beſt part in the Noblemans skutcheon, and the fineſt flower in his garland. And though a man be never ſo noble or great in eſtate, yet if he be not a repentant ſinner, hee is baſe and vile, and his nobilitie ſtinkes in the noſtrils of God. Chriſt in his genealogie doth not ſo much as vouchſafe to name thoſe his anceſtors that ruled wickedly; and hereupon Saint *Matthew* omitteth three kings of Iudah, *Achaziah*, *Ioas*, and *Amaziah*: whereas nevertheleſſe hainous offenders that repented are mentioned, as *Ruth* and *Thamar*, and *Bathſheba*.

Thus much of the Incarnation of Chriſt; now followeth the third and laſt point which is to bee conſidered in the deſcription of Chriſt; namely, the eſtate of Chriſt after his birth, which is two-fold, the eſtate of humiliation, and the eſtate of exaltation.

The eſtate of humiliation, is the condition of Chriſt the Mediatour, in which hee abaſed himſelfe even to the death of the croſſe, that by that meanes he might performe the office of a Prieſt in making ſatisfaction to the juſtice of his Father.

This eſtate agrees to the whole perſon of Chriſt according to both natures. For firſt of all his manhood was abaſed and humbled, in that it was made ſubject to the infirmities of mans nature, as alſo to the miſeries and puniſhments which were due unto man for ſin. Secondly, his Godhead was abaſed; not as it is conſidered in it ſelfe: for ſo it admits no alteration or change: but in reſpect of the fleſh or manhood aſſumed; under the which, as under a vaile, the Godhead lay hid from the firſt moment of the Incarnation to the time of his Reſurrection, without any great manifeſtation of his power and Majeſtie therein.

The order of theſe two eſtates muſt be marked. The firſt is the eſtate of humiliation, and then in the ſecond place followes the eſtate of exaltation. As Chriſt ſaith of himſelfe, *O fooles, and ſlow of heart to beleeve, &c ought not Chriſt to have ſuffered theſe things, and to enter into his glory?* And here we for our parts muſt learne a leſſon. The ſame which was true in Chriſt the head, muſt be verified in all his members; they muſt all have their two-fold eſtate: firſt in this life the eſtate of humiliation: ſecondly, after this life the eſtate of glory. And as Chriſt firſt entred into the eſtate of his humiliation, and then into glory: ſo it is with his members, firſt they muſt be abaſed in this life, and ſecondly, exalted in the world to come. Hee that will raigne with Chriſt and be exalted, muſt firſt ſuffer with him, and be humbled: he that will weare the crowne of glory, muſt weare firſt a crowne of thorns: they that will have all teares wiped from their eyes, muſt here firſt in this life ſhed them. And the children of God before they can ſing the ſong of *Moſes*, and of the ſervants of God, and of the lambe, muſt firſt ſwim through the Sea of burning glaſſe: whereby is ſignified, that thoſe which after this life would ſing ſongs of praiſes to Chriſt, muſt in this life be caſt into a ſea of miſery. And if this be true, then we may heere learne, that it is a wretched caſe for a man in this life to have perpetuall eaſe, reſt, and quietneſſe both in body and ſoule, goods, and good name: for we ſee by Chriſts example, that thorough adverſitie wee muſt come to happineſſe: and

Luk. 24. 26.

Rev. 15. 2. 3

if

if a man would have reſt and peace in the life to come, then in this life he muſt look for trouble, perſecution, and ſorrow. Indeed in the judgement of the world, they are bleſſed that alwayes live at reſt; but before God they are moſt miſerable, and (as oxen which are made fatte in the beſt paſture) ready for the ſlaughter-houſe every day. Secondly, here is an excellent conſolation for thoſe which profeſſe the Goſpel of Chriſt; in the time of trouble and perſecution they muſt rejoyce, becauſe the ſtate of humiliation in this life is a ſigne that they are in the plaine and right way to ſalvation and glory. A man is to take his journey into a farre countrey, and inquiring for the way, it is told him that there are many plaine wayes, but the ſtraight and right way is by woods, and hils, and mountaines, and great dangers: now when hee is travelling, and comes into thoſe places, he gathereth certainly that he is in the right way: ſo the child of God that is going to the kingdome of heaven, though there be many wayes to walke in, yet he knowes that there is but one right way; which is very ſtraight and narrow, ful of trouble, ſorrow and perſecution: full of all manner of croſſes and afflictions: and when in this life he is perſecuted and afflicted for good cauſes, whether in body or in minde, if he be content to beare his croſſe, it argueth plainely that hee is in the right way to ſalvation: for *through many afflictions we muſt enter into the Kingdome of heaven.*

Act. 14. 22.

The humiliation of Chriſt is firſt of all ſet downe in the Creede generally; and ſecondly, by its parts or degrees. Generally, in theſe words: *ſuffered under Pontius Pilate.* Where we muſt conſider two things; the Paſſion it ſelfe, & under whom it was. For the firſt, that we may the better conceive the paſſion in its owne nature, ſeven ſpeciall points muſt be opened. I. The cauſe efficient. The principall cauſe of the Paſſion, as it is the price of our redemption, was the decree and providence of God; as *Peter* ſaith expreſly, that Chriſt was delivered by the determinate counſell and foreknowledge of God.

Act. 2. 23.

The impulſive cauſe that moved God to worke our ſalvation by this meanes was nothing in man (for all mankind was ſhut up under unbeleefe, and therefore unable to procure the leaſt favour at Gods hands) but the will and good pleaſure of God within himſelfe. The inſtrument which the Lord uſed in this buſineſſe, were the wicked Iewes and Gentiles, and the divell himſelfe, by whom he brought to paſſe the moſt admirable worke of redemption, even then when they according to their kinde did nothing elſe but practiſe wickedneſſe and malice againſt Chriſt. II. The matter of the paſſion, is the whole malediction or curſe of the Law, containing in it all manner of adverſities and miſeries both of body and minde. All which may be reduced to three heads; the temptations of Chriſt, his ignominies and ſlanders, his manifold ſorrowes and griefes, eſpecially thoſe which ſtand in the apprehenſion of the unſupportable wrath of God. III. The forme of the paſſion, is that excellent and meritorious ſatisfaction which in ſuffering, Chriſt made unto his Father for mans ſinne. We doe not rightly conſider of the paſſion, if we conceive it to bee a bare and naked ſuffering of puniſhment, but withall we muſt conceive it as a propitiation or a meanes ſatisfactorie to Gods juſtice. The paſſion conſidered as a paſſion, miniſters no comfort: but all our joy and rejoycing ſtands in this, that by faith wee apprehend it as it is a ſatisfaction or a meanes of reconciliation for our offences. In this very point ſtands the dignity of the paſſion, whereby it differs from all other ſufferings of men whatſoever. Therfore moſt damnable and wicked is the opinion of the Papiſts, who beſides the alone paſſion of Chriſt, maintaine workes of ſatisfaction, partly of their owne, and partly of the Saints departed: which they adde to the paſſion as an appendance thereof. IV. The end of the paſſion, is that God might bring to paſſe a work in which he might more fully manifeſt his juſtice and mercy, then he did in the creation, and that is, the reconciliation betweene God and man. And here remember with the paſſion to joyne the active obedience of Chriſt in fulfilling the law; for Chriſt in ſuffering obeyed, and in obeying ſuffered. And they muſt bee joyntly conceived together for this cauſe. In reconciliation with God, two things are required: the remooving of ſinne in regard of the guilt, of the fault, and the puniſhment; and the conferring or giving of righteouſneſſe. Now the paſſion of Chriſt conſidered apart from his legall obedience, onely takes away the guilt and puniſhment, frees man from death, and makes him of a ſinner to be no ſinner: and that hee may be fully reconciled to God, and accepted as righteous to life everlaſting, the legall obedience of Chriſt muſt alſo be imputed. And therefore in the Scriptures, where all our redemption is aſcribed to the death and paſſion of Chriſt, this very obedience which ſtands in the perfect love of God and man muſt bee included and not excluded. V. The time of the paſſion was from the very birth of Chriſt to his reſurrection; yet ſo, as the beginning onely of his ſufferings were in the courſe of his life, and the accompliſhment thereof to the very full, upon the croſſe. VI. The perſon that ſuffered was the Sonne of God himſelfe: concerning whom in this caſe two queſtions muſt be reſolved. The firſt, how can it ſtand with Gods juſtice to lay puniſhment upon the moſt righteous man that ever was, and that for grievous ſinners: conſidering that tyrants themſelves will not doe ſo. *Anſw.* In the paſſion, Chriſt muſt not be conſidered as a private perſon: for then it could not ſtand with equitie that hee ſhould bee plagued and puniſhed for our offences, but as one in the

1 *Non peccator.*
2 *Iuſtus.*

eternall

eternall counsell of God set apart to be a publike *surety* or *pledge* for us, to suffer and performe those things which we in our own persons should have suffered and performed. For this cause God the Father is said to give his Sonne unto us, and the Sonne againe to give his life for his friends, *Ioh.* 3.16. & 15.13. The second question is, how by the short and temporary death of the Sonne of God, any man can possibly bee freed from eternall death and damnation which is due unto him for the least sinne. *Answ.* When we say that the Sonne of God suffered, it must be understood with distinction of the natures of Christ, not in respect of the Godhead, but in respect of the assumed manhood: yet nevertheless the passion is to bee ascribed to the whole person of Christ God and man: and from the dignity of the person which suffered, ariseth the dignity and excellency of the passion, whereby it is made in value and price, to countervaile everlasting damnation. For when as the Son of God suffered the curse for a short time, it is more then if all men and angels had suffered the same for ever. VII. The difference of the passion of Christ, and the sufferings of Martyrs: and that stands in two things. First, Christs passion was a cursed punishment; the sufferings of the Martyrs are no curses, but either chastisements or tryals. Secondly, the passion of Christ is meritorious for us even before God, because he became our Mediatour and surety in the Covenant of grace: but the sufferings of Martyrs are not of value to merit for us at Gods hand; because in suffering they were but private men, and therefore they nothing appertaine to us. By this it appeares, that the Treasury of the Church of Rome, which is as it were a common chest containing the overplus of the merits of Saints, mingled with the merits of Christ, kept and disposed by the Pope himselfe, is nothing else but a senselesse dotage of mans braine. And whereas they say, that Christ by his death did merit, that Saints might merit both for themselves and others, it is as much as if they should say, the Son of God became Iesus, to make every one Iesus. And it is a manifest untruth which they say. For the very manhood of Christ considred apart from the godhead, cannot merit properly: considering whatsoever it is, hath, or doth; it is, hath, and doth the same, wholly and only by grace: whereas therefore Christ merits for us, it is by reason hee is both God and man in one person. For this cause it is not possible, that one *meere man* should merit for another.

Heb. 7. 22.

Lud. Gran.

The use of the passion followeth. It is the manner of Fryers and Iesuits in the Church of Rome, to use the consideration of the passion of Christ, as a meanes to stirre up compassion in themselves, partly towards Christ, who suffered grievous torments, and partly towards the Virgin *Mary*, who for the torments of her deere Son was exceedingly troubled, and with all to kindle in their hearts an indignation towards the Iewes that put Christ to death. But indeed this kind of use is meere humane, and may in like manner be made by reading of any humane history. But the proper and speciall use of the passion indeed is this: first of all, wee must set it before our eyes as a looking-glasse, in which we may cleerely behold the horribleneſſe of our sins, that could not be pardoned without the passion of the Son of God; and the unspeakable love of Christ that dyed for us, and therefore loved his owne enemies more then his owne life; and lastly, our endlesse peace with God and happinesse: in that, considering the person of our redeemer, who suffered the pangs of hell, we may after a sort find our paradise even in the midst of hell.

Secondly, the meditation of Christs passion serves as a most worthy meanes to begin and to confirme grace, specially when it is mingled with faith, & that two waies. For first, it serves to breed in our hearts a godly sorrow for our sins past, when we do seriously with our selves consider, that our owne sinnes were the cause of all the paines and sorrowes and calamities which he suffered in life and death, *Levit.* 4.4. 29. When any man had sinned under the law, he brought unto the Temple or Tabernacle some kind of beast for an offering, according as he was prescribed, laying his hand upon the head of it, and afterward slaying it before the Lord. Now by the ceremony of laying on the hand, he testified that he for his part had deserved death, and not the beast; and that it being slaine and sacrificed, was a signe unto him of the sacrifice of Christ offered upon the crosse for his sins. And hereby we are taught, that so oft as wee remember the passion of Christ, we should lay our hands as it were upon our owne heads, utterly accusing and condemning our selves, evermore keeping this in our hearts, that Christ suffered not for himselfe, but for our offences, which were the proper cause of all his woe and misery. And as Christs passion was grievous and bitter unto him, so should our sins likewise be grievous and bitter unto us: let us alwayes remember this; otherwise we shall never reap any sound benefit by the passion of Christ.

Againe, the passion of Christ is a notable meanes to stirre up in our hearts a purpose and a care to reforme our selves, and live in holinesse and newnes of life, on this manner. Hath the Sonne of God so mercifully dealt with me, as to suffer the curse of the whole law for my manifold iniquities, and to deliver mee from just and deserved damnation? yea, no doubt, he hath, I am resolved of it: if I should goe on in mine old course, I should be the most ingratefull of all creatures to this my loving Saviour: I will therefore by his grace returne and reforme my life. And in this very point of reformation, the passion of Christ is set before us as a most lively pattern and example to follow. *For as much* (saith S. *Peter*, 1 *Pet.* 4.1.) *as Christ hath suffered for us in the flesh, arme your*

*ſelves likewiſe with the ſame minde, which is, that he which hath ſuffered in the fleſh, hath ceaſed frō ſin.* Where he teacheth, that there muſt bee in us a ſpirituall paſſion anſwerable to the paſſion of Chriſt. For as his enemies did lade him with miſeries even to the death of the croſſe; ſo ſhould we lade our owne fleſh, that is, the corruption of our natures, with all ſuch means as may ſubdue and weaken, crucifie and kill it. To the doing of this, three things eſpecially are required. Firſt, we muſt conſider that the corruption of our rebellious natures is like the great and mightie *Goliah*, and the grace of God which we receive, like young & little *Dauid*: and therefore if wee deſire that grace ſhould prevaile againſt corruption, wee muſt diſarme the ſtrong man, and ſtrip him of all his weapons: which is done, by giving all the members of our bodies to bee inſtruments of the ſervice of God in righteouſneſſe and holineſſe. Secondly, we muſt endeavour to keepe in the corruption of nature as it were choking and ſmothering it in the heart; that by it neither the world nor the divell prevaile againſt us. And this muſt be done by having a narrow regard unto all the powers and faculties of body and ſoule, ſetting a watch before our eyes, eares, lips, and all other parts of the body, that are in any action the inſtruments of the ſoule, and above all, as *Salomon* ſaith, *By countergarding the heart with all diligence.* By the outward ſenſes of the body, as through open windowes the divell creepes into the heart; and therefore our dutie is, to ſtop all ſuch waies of entrance. Thirdly, when originall corruption begins to rebell either in the mind, will, or any of the affections, then muſt we draw out the ſword of the ſpirit which is the word of God, & encoūter with that hideous gyant, laying load upon him by the judgements and threatnings of the law, and as it were *beating him downe with clubs*, as *Paul* ſpeaketh. And if it fall out, that concupiſcence begin to conceive and bring forth any ſin, we muſt bruiſe it in the head, and daſh it againſt the ground, as a bird in the ſhell, leſt it growe up to our utter confuſion. Theſe are the duties which we ſhould learne by the paſſion of Chriſt. But lamentable are our daies, in which all for the moſt part goes contrarie: for commonly men are ſo farre from killing and ſubduing the rebellion of the naturall concupiſcence, that all their ſtudie and care is, how they may feed and cheriſh it, and make it ſtronger then the mightie *Goliah*. But let us for our parts be conformable to Chriſt in his paſſion, ſuffering in our fleſh as he ſuffered in body and ſoule for us. And let us daily more and more by the hand of faith, apprehend and apply to our hearts & conſciences the paſſion of Chriſt, that it may as a fretting corroſive eate out the poyſon of our ſinfull natures and conſume it.

Pſal.119. 37. Iob 31.1. Pro.4.23.

1 Cor.4. 27. ὑπωπιάζω.

Now followes the ſecond point concerning the paſſion of Chriſt, which is under whom he ſuffered, namely under *Pontius Pilate*. And Chriſt may be ſaid to ſuffer under him in two reſpects. Firſt, becauſe he was then the preſident of Iurie. For a little before the birth of Chriſt, the kingdome of the Iewes was taken away by the Roman Emperour, and reduced into a Province, and *Pontius Pilate* was placed over the Iewes, not as king, but as the Roman Emperours deputie. And this circumſtance is noted in the hiſtorie of the Goſpell, and here ſpecified in the *Creede*, to ſhew that the Meſſias was exhibited in the time fore-told by the Prophets. *Iacob* fore-told that *Shilo* muſt bee borne after the ſcepter is remooved from *Iudah*: *Iſaiah* ſaith, that the family of *Iſhai* ſhall be worne as it were to the roote, before Chriſt as a branch ſhall ſpring out of it. Againe, Chriſt ſuffered under *Pontius Pilate* as he was a judge: whereby wee are given to underſtand of a wonder; namely, that Chriſt the Sonne of God, King of heaven and earth, was arraigned at the barre of an earthly judge, and there condemned. For thus much the words in meaning import, that *Pontius Pilate* ſate as a judge upō Chriſt, to examine him, to arraigne him, and give ſentence againſt him. Wherefore before wee come to ſpeake of the degrees of the Paſſion of Chriſt, we muſt needs intreat of his *arraignment* upon earth. In handling wherof we muſt generally conſider theſe points: Firſt, that when he was arraigned before *Pilate*, he was not as a private man, but as a *pledge* and *ſuretie* that ſtood in the place and ſtead of us miſerable ſinners, as the Prophet *Iſaiah* ſaith, *He bare our iniquities, and carried our ſorrowes*: and withall in him was mankind arraigned before God. Secondly, this arraignment was made not privately in a corner, but openly in the publike court, and that in a great feaſt of the Iewes, as it were in the hearing of the whole world. Thirdly, though *Pilate* in citing, examining, and condemning Chriſt, intended not to worke any part of mans redemption, yet was this wholly ſet down, in the coūſell and good pleaſure of God, in whoſe roome *Pilate* ſate, and whoſe judgement he exerciſed.

Luk.3.1. Gen.49. 10. Iſa.11.1. Heb.7.22 Iſa.53.4. 2 Chron. 19.6.

The generall uſe of Chriſts arraignment, is two-fold. Firſt, it is a terrour to all impenitent ſinners: for there is no freedome or protection from the judgement of God, but by the arraignement of Chriſt: and therefore ſuch as in this life receive not him by faith, muſt at the end of this world bee brought out to the moſt terrible barre of the laſt judgement, there to bee arraigned before the King of heaven and earth. And marke the equitie hereof. Chriſt himſelfe could not have beene our Saviour and Redeemer, unleſſe hee had bin brought out to the barre of an earthly judge, & arraigned as a guiltie malefactor: and there is no man upon earth that lives and dies out of Chriſt, but hee muſt whether he wil or no, hold up his hand at the bar of the great Iudge of al mankind, where hee ſhall ſee hell underneath him burning red hot, and opening it ſelfe wide to ſwallow him up: & on the right hand of God ſtāding all the Prophets, Apoſtles, and Saints of God, giving

judgement against him: on the left hand, the divel and all his angels accusing him; & within him a guiltie conscience condemning him. And thus one day shall the arraignment of those persons bee, that with full purpose of heart cleave not to Christ; and yet alas, huge & infinite is the number of those which make more account of transitorie and earthly matters, even of their pigges with the *Gaderens*, then of him and his benefits: and such persons should rather be pitied then despised of us all, considering their estate is such, that every day they are going as traitours pinioned to their owne judgement, that they may goe thence to eternall execution.

Secondly, Christs arraignment is a comfort to the godly. For he was arraigned before *Pilate*, that all such as truely beleeve in him, might not bee arraigned before God at the day of the last judgement: he was accused before an earthly judge, that they might be cleared and excused before the heavenly Iudge: lastly, he was here condemned on earth, that we might receive the sentence of absolution, and be eternally saved in heaven.

The arraignment of Christ hath three parts: his apprehension, his accusation, his condemnation. In the apprehension wee must consider two things: the dealing of Christ: and the dealing of *Iudas* and the Iewes. The dealing and proceeding of Christ was this: when hee saw that the time of his apprehension and death was neere, hee solemnly prepared himselfe thereto. And his example must teach every one of us who know not the shortnesse of our daies, every houre to prepare our selves against the day of death, that then wee may be found ready of the Lord. What? shall the Sonne of God himselfe make preparation to his owne death, & shall not wee most miserable sinners doe the same, who stand in neede of a thousand preparations more then hee? wherefore let us continually thinke with our selves that every present day is the last day of our life, that so we may addresse our selves to death against the next day.

The first thing which Christ doth in this peeparation, is to make choice of the place, in which he was to be apprehended, as will appeare by conferring the Evangelists together. S. *Matthew* saith, *Mat.* 26. 36. *He went to the place called Gethsemane*: S. *Luke* saith, *Luk.* 22. 39. *he went to the mount of Olives as he was accustomed*. And that we might not imagine that Christ did this that he might escape and hide himselfe from the Iewes, Saint *Iohn* saith, Ioh. 18. 2. *That Iudas which betraied him knew the place, because oftentimes he resorted thither with his Disciples*: whereas if he had feared apprehension, he would have rather gon aside to some other secret & unwonted place. This then is the first point to be considered, that Christ knowing the time of his owne death to be at hand, doth willingly of his owne accord resort to such a place, in which his enemies in all likelihood might easily find him, and have fit oportunitie to attach him. For if hee should have still remained in Ierusalem, the Scribes and Pharisies durst not have enterprised his apprehension, because of the people whom they feared: but out of the citie in the gardē all occasion of feare is cut off. By this it is manifest, that Christ yeelded himselfe to death willingly, & not of constraint: & unlesse his sufferings had bin voluntary on his part, they could never have bin a satisfaction to Gods justice for our sins. Here a question offers it selfe to be considered, whether a man may lawfully flie in danger & persecution, seeing Christ himselfe doth not. *Ans.* When good meanes of flying & just occasion is offered, it is lawfull to flie. When the Iewes sought to kill *Paul* at Damascus, the Disciples tooke him by night, and put him through the wall, and let him downe in a basket to escape their hands. Act. 9. 25. Whē *Moses* was called by God to deliver the Israelites, after he had slaine the Egyptian, and the fact was knowne, & *Pharaoh* sought to kill him for it, he fled to the land of Madian. Exo. 2. 15. And our Saviour Christ sundry times whē he was to be stoned, and otherwaies hurt by the Iewes, withdrew himselfe from among thē. Ioh. 8. 59. & 10. 31. 39. Ioh. 11. 54. It is lawfull thē to flie in persecution, these caveats observed: I. If a man find not himself sufficiently strengthned to beare the crosse. II. his departure must be agreeable to the general calling of a christian, serving to the glory of God, and the good of his brethren, & the hurt of none. III. There must be freedome at the least for a time from the bond of a mans particular calling. If he be a Magistrate, he must be freed from ruling: If a Minister, from preaching & teaching, otherwise he may not flie. And in this respect Christ, who withdrew himself at othertimes, would not flie at this time; because the houre of his suffering was come, wherin he intended most willingly to submit himself to the good pleasure & wil of his father. Ioh. 18. 4.

The second part of the preparation, is the prayer which Christ made unto his Father in the garden. And heerein his example doth teach us earnestly to pray unto God against the danger of imminent death, and the temptations which are to come. And if Christ who was without sin, and had the spirit above measure, had need to pray, then much more have we need to be watchful in all kind of prayers, who are laden with the burthen of sinne, and compassed about with manifold impediments and dangerous enemies.

In this prayer sundry points worthy our marking are to be considered. The first, who prayed? *Ans.* Christ the Sonne of God: but still we must remember the distinction of natures and of their operations in one and the same Christ; he prayes not in his Godhead, but according to his manhood. The second, is, for whom he prayeth. *Ans.* Some have thought that this and all other his prayers were made for his mysticall body the Church; but the truth is, he now praies for himselfe, yet not as

hee was God, for the godhead feeles no want; but as hee was a man abaſed in the forme of a ſervant; and that for two cauſes. Firſt, in that he was a man, he was a creature, and in that reſpect was to performe homage to God the Creator. Secondly, as he was man, hee put on the infirmities of our nature, and thereupon prayed that he might have ſtrength, and power in his manhood to ſupport him in bearing the whole brunt of the paſſion to come.

The third point, is to whom he praied? *Anſ.* To the Father: neither muſt this trouble us, as though Chriſt in praying to the Father, ſhould pray to himſelfe, becauſe he is one & the ſame God with him. For though in eſſence they admit no diſtinction, yet in perſon or in the proper manner of ſubſiſting they doe. The Father is one perſon, the Sonne another: therefore as the Father ſaying from heaven, *This is my well beloved Sonne* ſpake not to himſelfe, but to the Sonne: ſo againe the Sonne when he prayeth, he praies not to himſelfe, but to the Father.

*In perſonis non eſt aliud & aliud, eſt tamen alius & alius*

The fourth point, what was the particular cauſe of his prayer. *Anſ.* His agony, in which his ſoule was heavie unto death: not becauſe he feared bodily death, but becauſe the malediction of the law, even the very heate of the furie & indignation of God was poured forth upon him, wherewith he was affected & troubled, as if he had bin defiled with the ſinnes of the whole world: and this appeares, firſt, by the words whereby the Evangeliſts expreſſe the agonie of Chriſt, which ſignifie exceeding great ſorrow and griefe: ſecondly, his dolefull complaint to his Diſciples in the garden; *My ſoule is heavie unto the death*: thirdly, by his fervent prayer thrice repeated, full of dolefull paſſions: fourthly, by the cõming of an angel to comfort him: fiftly, by his bloody ſweat, the like whereof was never heard. And herein lies the difference betweene Chriſts agony, & the death of Martyrs: he put on the guilt of all our ſinnes, they in death are freed from the ſame: he was left to himſelfe void of comfort, they in the midſt of their afflictions feele the unſpeakable comfort of the holy Ghoſt: and therefore wee neede not marvell why Chriſt ſhould pray againſt death, which nevertheleſſe his members have received and borne moſt joyfully. Againe, this moſt bitter agony of Chriſt is the ground of all our rejoycing, and the cauſe why *Paul* bids all the faithfull in the perſon of the Philippians, to rejoyce alwaies in the Lord, & againe to rejoyce. And here wee are further taught, that when we are plunged into a ſea of moſt grievous afflictions, & overwhelmed with the gulfes of moſt dreadfull temptations, even then, then I ſay, we ſhould not be diſcouraged, but lift up our hearts by fervent prayer to God. Thus did Chriſt when in the garden he was about to drink the cup of the wrath of God, & to ſuck up the very dregs of it: and *Davids* faith, that *out of the deepes* he called on the name of the Lord, and was heard.

Matt. 26. 37. ἀδημονῖν,

Verſ. 38.

Pſal. 130.1

The fift point, what is the matter and forme of this prayer? *Anſ.* Chriſt prayes to be delivered from the death & paſſion which was to come, ſaying on this manner, *Mar.* 14. 35, 36. *Father let this cup paſſe frõme*: yet with two clauſes added thereto, *If it be poſſible*, and, *Not my wil, but thy wil be done*. But it may be demanded, how it could be, that Chriſt knowing that it was his Fathers will and counſell that hee ſhould ſuffer death for man, and alſo comming into the world for that end, ſhould make ſuch a requeſt to his Father without ſinne. *Anſ.* The requeſt proceeds only of a weakneſſe or infirmitie in Chriſts manhood without ſin, which appeares thus: Wee muſt ſtill conſider, that when hee made his prayer to his Father, the whole wrath of God, and the very dolours & pangs of hell ſeazed upon him: whereby the ſenſes and powers of his mind were aſtonied, and wholly bent to releeve nature in his agony. For as whẽ the heart is ſmitten with grief, all the blood in the body flows thither to comfort it: ſo when Chriſt was in this aſtoniſhmẽt, the underſtanding and memorie, and all the parts of his humane nature (as it were for a time ſuſpending their owne proper actions) concurred to ſuſtaine & ſupport the ſpirit and life of Chriſt, as much as poſſibly might bee. Now Chriſt being in the midſt of this perplexed eſtate, praies on this manner, *Father, if it bee poſſible, let this cup paſſe*. And theſe words proceede not from any ſin or diſobedience to his Fathers will, but only from a meere perturbation of minde, cauſed onely by an outward means, namely, the apprehenſion of Gods anger; which neither blinded his underſtanding nor tooke away his memorie, ſo as hee forgot his Fathers wil, but only ſtopped & ſtayed the act of reaſoning and remembring for a little time: even as in the moſt perfect clock that is, the motion may be ſtayed by the ayre, or by mans hand, or by ſome outward cauſe without any defect or breach, made in any part of it. It may be objected, that Chriſts will is flat contrary to the will of his Father. *Anſ.* Chriſts wil as he is man, & the will of his Father in this agony, were not contrary, but only diverſe, and that without any contradiction or contrarietie. Now a man may will a diverſe thing from that which God willeth, and that without ſin. *Paul* deſired to preach the word of God in *Aſia* and *Bithynia*, but he was hindred by the ſpirit. For all this, there is no contrariety between *Paul* and the ſpirit of God; but in ſhew of diſcord great conſent. For that which *Paul* willeth well, the ſpirit of God willeth not, by a better wil: though the reaſon hereof be ſecret, and the reaſon of *Pauls* will manifeſt. Againe, the miniſter in charity reputing the whole cõgregation to be elect, in holy manner ſeekes & wils the ſalvation of every one, which nevertheleſſe the Lord in his eternall counſell wils not. Now betweene both theſe wils there may be and is a difference without contrarietie. For one good thing as it is good may differ from another, but it cannot be cõtrary unto it. It may

Ioh. 12. 27.

Act. 16. 6, 7.

further be alleadged, that in this prayer there seemes to be a combate and fight in the minde, will, and affections of Christ, and therfore sin. *Ans.* There bee three kinds of combates: the one between reason and appetite, and this fight is alwaies sinfull, and was not in Christ: the second, is betweene the flesh and the spirit, and this may be in Gods child, who is but in part regenerate; but it did not befall Christ who was perfectly holy: the third, is the combat of divers desires, upon sundry respects drawing a man to and fro. This may be in mans nature without fault: and was in Christ, in whom the desire of doing his Fathers will, striving and strugling with another desire, whereby nature seekes to preserve it selfe, caused him to pray in this manner.

The sixt point is, in what manner Christ prayed. *Ans.* He prayed to his Father partly kneeling, partly lying on his face, & that with strong cries & tears, sweating water & blood, and all this hee did for our sinnes. Here then behold the agony of Christ, as a cleere cristall, in which we may fully see the exceeding greatnesse of our sinnes, as also the hardnesse of our hearts. We goe vaunting with our heads to heaven as though it were nothing to sinne against God, whereas the horror of the wrath of God for our rebellions, brought downe even the Sonne of God himselfe, and laid him groveling upon the earth. And wee cannot so much almost as shed one teare for our iniquities, whereas he sweats blood for us. Oh let us therefore learne to abase our selves, & to carry about us contrite and bleeding hearts, and bee confounded in our selves for our sins past.

The last point, is the event of the prayer, which is to be heard, as the author to the Hebrewes saith, *Heb.5.7. Christ Iesus in the daies of his flesh, did offer up unto his Father prayers and supplications, with strong crying and teares, unto him, that was able to save him: and was also heard in that thing which he feared.* But some will say, how was Christ heard, seing he suffered death and bare the pangs of hell and the full wrath of God? if he had beene heard, he should have beene delivered from all this. *Answer.* Wee must know that God heares our prayers two waies: I. When hee directly grants our requests. II. When knowing what is good for us, he gives not us our requests directly, but a thing answerable thereunto. And thus was Christ heard: for hee was not delivered from suffering; but yet hee had strength and power given him, whereby his manhood was made able to beare the brunt of Gods wrath. And in the same manner God heareth the prayers of his servants upon earth. *Paul* prayed to bee delivered from the angel of Satan that buffeted him: but the Lord answered that it should not so be, because his grace wherby he was inabled to resist his temptation, was sufficient: & *Paul* finding the fruit of his prayers on this manner, protests hereupon that he will rejoyce in his infirmities. Others pray for temporall blessings, as health, life, libertie, &c. which notwithstanding God holds backe, and gives in stead thereof spirituall graces, patience, faith, contentation of mind. *Augustine* saith, God heares not our prayers alwaies according to our wils, and desires, but according as the things asked, shall be for our salvation. He is like the Physitian, who goes on to launce the wound, and heares not the patient though hee cry never so, till the cure be ended.

*Audit ad salutem, non audit ad voluntatem.*

Now followeth the second thing to be considered in Christs apprehension, namely, the dealing of the Iewes: wherein we must consider foure things: I. How they consult together concerning Christs apprehension. II. How they came to the place & met him. III. How they laid hands on him. IV. How they bound him and tooke him away. For the first, before they enterprised this matter, they did wisely and warily lay their heads together, to consult of the time and place: and also of the manner of apprehending him. So St. *Matthew* saith, *Mat.* 26.3,4,5. *There assembled together the chiefe Priests & the Scribes, and the Elders of the people into the Hall of the chiefe Priest called Caiphas: and consulted how they might take Iesus by subtiltie.* Whence we learne two good instructions: first, the Iewes having a quarrell against Christ, could never be at rest till they had his blood: and therefore they consult how they might take him; but God did so order the matter, and dispose of their purposes and consultations, that even thereby hee did confound them, and their whole nation. For by reason of this hainous sinne against Christ, came the just wrath of God upon them, and so remaineth unto this day. Whereby we see, that the Lord will overthrow such in their owne wisedome, that wil be wise without the direction of Gods Word, and against Christ. And thus it was with *Achitophel*, who for wisedome was as the Oracle of God: yet because hee rebelled against the Lords annointed, God confounded him in his owne wisedome. For when his counsell which hee gave against *David* was not followed, hee thought himselfe despised, as the text saith, 2 *Sam.* 17. 23. *and sadled his Asse, and rose and went home into his citie, and put his household in order, and hanged himselfe:* and in this action he shewed himselfe more senselesse then a bruite beast. And in our daies, the Leagures that have bound themselves by oath to root out the Church of God; by his most wonderfull providence turne their swords against themselves, and destroy each other. Therefore if we would be wise, we must learne to be wise in Christ: for else our counsell wil be our own confusion. Secondly, hence we learne, that if any shall live in stubbornnes and rebellion against Christ, the Lord will so carry and order those men, or that people, that in the end they shall bee the very causes of their own perditiō. This we see most plainly in the example of these Iewes: for they evermore envied Christ, & now they go on to

Heb.5.7.

2 Cor.12. 9.

take counsell against him; but God so disposed thereof, that even by this meanes they brought destruction upon themselves and their country. This must teach thee to take heede how thou livest in thy sins: for if thou doe so, the Lord hath many waies to worke thy confusion: as, thy conscience to condemn e thee; thy friends to forsake thee; the divell and his angels to torment & molest thee; and his creatures to annoy thee: Yea, the Lord can leave all these, and make thine owne selfe to bee the direct meanes of working thine owne confusion both in body and soule eternally: and that even then when thou art most warie and wise in thine owne behalfe: and this is the reward of all those that walke on in their evill wayes without any true conversion.

Having consulted, in the next place they come to the garden, where Christ was to bee apprehended. And here wee are to consider who they were that came, namely, the Scribes and Pharisies, the high Priests and their servants, a band of souldiers, and the servants of *Pontius Pilate*, and the Elders of the Iewes: all which came with one consent to the place where Christ was, that they might attach him. Where we learn a good lesson, that all sorts of wicked men disagreeing among themselves, can agree against Christ. The Scribes and Pharisies were two contrary sects, and at discord one with another in matters of religion: and *Iudas* was one of Christs disciples: the Elders differed from them all: the souldiers were Gentiles: all these were at variance among themselves, and could not one brooke another. So also wee reade that *Herod* and *Pontius Pilate* were not friends: but at the same time when Christ was apprehended, *Pilate* sent him to *Herod*, and they were made friends. Now as these wicked men did conspire against Christ; so doe the wicked ones of this world in all countries and kingdomes band themselves against the Church of Christ at this day. And howsoever such bee at discord among themselves, yet they doe all joyne hand in hand to persecute Christ in his members. And the reason is plaine; because Christ and his religion is as flat opposite to the corrupt disposition of all men, as light is to darkenesse.

Mat. 26. 47. Luk. 22. 47. Ioh. 18. 3.

Luk. 23. 12.

Again, whereas we see so many sorts of men so amiably consenting to take Christ; we may note how all men naturally doe hate and abhorre him, and his religion. And looke as then it was with Christ, so hath it beene with all his members, and will be to the end of the world. They are accounted as the off-scouring of the world, men not worthy to live on the face of the earth: as Christ told his Disciples, saying: *Ye shall be hated of all nations for my names sake.*

Mat. 24. 9

Let us also marke how all these came furnished to apprehend Christ: the text saith, *They came with clubs and staves as unto a theife.* All the whole nation of the Iewes knew right well, that Christ was no man of violence, but meek and lowly: and yet they came armed to

Luk 22. 52.

A apprehend him; as though hee had beene some mightie potentate that would not have beene apprehended, but have resisted them. Where we see the propertie of an evill conscience, which is to feare where there is no cause at all. This causeth some to bee afraid of their owne shadowes: and if they see but a worme peepe out of the ground, they are at their wits end; and as *Salomon* saith, *Pro.* 28. 1. *The wicked flee when none pursueth them.*

After that they are now come to Christ, we are to consider two things in their meetings: I. Christs communication with them. II. The treason of *Iudas*. Concerning their conference, it is said: *Iesus knowing all things that should come* B *unto him, went forth, and said unto them, Whom seeke ye? They answered him, Iesus of Nazareth: Iesus answered, I am he.* Now so soone as he had said, *I am hee*, the stoutest of them fell to the ground, as being astonished at the majestie of his word. Where note, that the Word of God is a word of power. The same power was in his word when he raised up *Lazarus*: for when he had lien in the grave, and had entred into some degrees of corruption, hee did no more, but said, *Lazarus come forth.* And hence wee may also marke what a wonderful might & power is in the Word preached: for it is the very word of Christ, and therefore being preached by his Ministers lawfully called by him thereunto, hath the same power and force in it, which Christ himselfe shewed when he spake on earth. It is *the savour of life unto life*, to save C those that heare it: or *the savour of death unto death.* It is like to a vapour or perfume in the ayre, which in some mens nostrils is savorie & pleasant, and doth revive them; and others againe it striketh dead. And therefore every one that either now, or heretofore hath heard this word preached, shall find it to be unto thē either a word of power to save their soules, or through their corruption the ministry of death and condemnation. Againe, if a word spoken by Christ, being in a base or low estate, be able to overthrow his enemies, then at the last day when he shall come in glorie, and power, and majestie to judge both the quick and the dead, what power shall his words have, *Go you cursed* D *of my Father into everlasting fire, which was prepared for the divell & his angels.* The consideration of this, that the word of Christ shall even be as powerfull at that day, must bee a motive to every one of us to cause us to come unto him: and while we have time in these daies of grace and mercie to seeke to be reconciled unto him for all our sinnes, lest at the day wee heare that dreadfull voice of Christ sounding against us, *Go ye cursed into everlasting fire, &c.*

Ioh. 18. 4, 5, 6.

Ioh. 11. 43.

2 Cor. 2. 16.

Mat. 25. 41.

And thus much for the communication. Now followeth *Iudas* his treason: wherein we are to observe these things: I. The qualities and conditions of the man that did the treason. He was by calling a disciple chosen to be an Apostle, which is the chiefest in Ecclesiastical callings, and among the disciples he was

in

in ſome account; becauſe he was as it were a ſteward in Chriſts family, and bare the bag: but yet he was a traytor, and did more againſt Chriſt then all the Iewes did. For he brought them to the place where they might apprehend him: and when they were come, did point him out unto them, and delivered him into their hands: nay, he gave them a ſigne and token, ſaying, *Whom I kiſſe, he it is: take him and leade him away warily.* Here we ſee the cauſe why Chriſt called *Iudas* a divell: for he ſaid: *Have I not choſen you twelve, and one of you is a divell?* He became to be a divell and a traitor by nouriſhing a wicked and covetous heart. And here we are taught, that the Miniſters of the word, if they make no conſcience of ſinne, by the juſt judgement of God doe proove divels incarnate: this example of *Iudas* doth manifeſt the ſame: and the reaſon is plaine, for the more knowledge a man hath, the more wicked he is, if he want grace. They are like in this caſe unto a man that hath meate and drinke enough, but no ſtomacke to digeſt meate: whereby the more he eateth, the more it turneth to his hurt. This I ſpeake not to deface the callings of Miniſters, but that thoſe which preach Gods Word, ſhould not doe it with impenitent hearts, living in their owne ſinnes. For it is a fearefull thing for a man to ſpeake unto the people, of the pardon of their ſinnes, and yet himſelfe not to apprehend the ſame by faith. A lumpe of waxe if you keepe it from heate, or from the fire, it keepes his owne forme ſtill, but if it be held to the fire, it melts and runnes abroad: ſo Miniſters who by reaſon of their callings come neere God, if they be lumps of iniquitie and live in their ſinnes, they ſhall finde that the corruptions of their hearts will melt abroad as waxe at the fire. And therefore every one that is deſigned to this calling, muſt firſt purge himſelfe of his owne ſinne, or elſe Gods judgements ſhall fall upon him, as they did on *Iudas* that betrayed Chriſt.

Mark. 14. 45.

Ioh. 6. 80.

Ier. 15. 19.

Iſa. 6. 5. Act. 20. 28.

Secondly, let us conſider what mooved *Iudas* to betray his Maſter: namely, the deſire of wealth and gaine: and this covetouſnes, which is an inſatiable deſire of money, is the root of all ſinne: not that all ſinnes came of it, but becauſe where it is, there all other ſinnes are preſerved, and doe get ſtrength. The deſire of thirtie peeces of ſilver cauſed *Iudas* to make an agreement with the Iewes to betray his maſter. Some man will haply ſay, that this practice of *Iudas* was very ſtrange, and that no man now living would doe the like for any money. *Anſw. Iudas* is dead indeed, but his practice is yet alive: for in the high and weightie calling of the miniſtery, he that hath charge of ſoules, and either cannot teach, and feed his flocke, or elſe will not, though he betray not Chriſt in his owne perſon, yet he betraies the members of Chriſt unto the divell. If a nource ſhould take a mans child to bring up, and yet ſeldome or never give it milke; in ſo much that the childe pineth away for very hunger, is not ſhe the very cauſe of the death of it? yes verily. And ſo it is with him that taketh upon him the charge of Gods people, and never feeds them with the milke of Gods word, or elſe ſo ſeldome that their ſoules doe famiſh: he is the murtherer of them, and hath betrayed them into the hands of their enemies: and ſhall bee condemned for them as a traitour unto God unleſſe he repent. Beſides thoſe that live by traffique in buying and ſelling, make gaine by lying, ſwearing, and breaking the Lords Sabbath; even they alſo are very *Iudaſſes*: for they chop away their ſoules with the divell for a little gaine. And more lamentable is their caſe becauſe it is hard to finde one of a hundred in the world that makes conſcience of a lie, or of any bad dealing; if any gaine at all may come thereby. Men uſe to cry out on *Iudas* for betraying Chriſt: and they doe well; yet they themſelves for a little worldly pelfe betray their owne ſoules. If ſuch would not be counted *Iudaſſes*, they muſt leave off ſinne, and keepe a good conſcience in Gods worſhip, and the works of their callings.

1 Tim. 6. 10.

Thirdly, let us conſider what courſe *Iudas* tooke in betraying Chriſt, he was very ſubmiſſe, ſaying. *Haile, Maſter, and kiſſed him.* Why did he ſo? herein he plaied the moſt palpable hypocrite: for having gotten a peece of money, hee thought that neither Chriſt, nor any of his fellow diſciples ſhould have known of it, (though Chriſt knew it well enough) and therefore hee comes in this manner to him, thinking that Chriſt would have conveyed himſelf from amongſt them at the very pinch as he had done ſometimes before. And this practice alſo of *Iudas* is common in the world: *Iudas* an enemy unto Chriſt ſpeaks him faire, and ſalutes him: and ſo doe moſt of our ſecure and drowſie proteſtants in England: they ſalute Chriſt, both by hearing his Word and receiving his Sacraments: and as the Prophet ſaith, *They honour God with their lips, but their hearts are farre from him.* We may ſee daily experience of this: every man will ſay, Lord, Lord, but in their lives and converſations, few there bee that deny him not, both in their duties which they owe unto God, as alſo in their duties towards their brethren. Many come to heare Gods Word becauſe they are compelled by the Magiſtrates lawes: but when they are come, they worſhip not God in their hearts, which is plainely ſeene by the breach of Gods holy Sabbath in every place: and that they make more account of a meſſe of pottage with *Eſau*, then of their birth-right: and of thirty peeces of ſilver, then of Chriſt himſelfe.

Luk. 22. 47.

Iſa. 29. 13

The third point to bee handled in Chriſts apprehenſion, is that they lay hold on him: wherein we muſt conſider two things. I. the reſiſtance made by Chriſts diſciples. II. their flight. For the firſt, Chriſts diſciples reſiſted, and ſpecially *Peter* drawing his ſword, ſtroke one of the high Prieſts ſervants, and cut off his eare.

Mat. 26. 51.

This fact our Saviour Chriſt reprooves: and that for theſe cauſes. Firſt, becauſe his diſciples were private men; and they that came to apprehend him were Magiſtrates. Secondly, he was to worke the worke of mans redemption: now *Peter* by this fact did what he could to hinder him. And from this practice of *Peter* we may learne, that nothing in the world is ſo hard to a man, as to take up his croſſe and follow Chriſt. One would thinke it ſhould be a hard matter for him to encounter with his enemies, eſpecially they being ſtronger then hee; but *Peter* ſtoutly reſiſting makes nothing of it: whereas a little before when Chriſt told him and the reſt concerning his paſſion, they were ſo heavie with griefe that they could not hold up their heads: ſo hard a thing it is to beare the croſſe; and for this very cauſe afterward when Chriſt reprooved him for ſtriking, both he and all the reſt of the diſciples fled away. Secondly, *Peter* in all mans reaſon was to bee commended, becauſe hee ſtrake in the defence of his maſter; but Chriſt reprooves him for it. Whence we learne, that if a man be zealous for Chriſt, he muſt be zealous within the compaſſe of his calling: and not be zealous firſt, and then looke for a calling, but firſt looke for a calling, and then be zealous. Which thing if *Peter* had marked, he had not dealt ſo raſhly; for being without the compaſſe of his calling hee could not but doe amiſſe. Here it may be demanded, whether Chriſt and his religion may not bee maintained by the ſword? *I anſwer*, that the Magiſtrate, which is the Vicegerent of the Lord, is the keeper of both tables: and therefore is to maintaine religion with the ſword: and ſo may put to death Atheiſts, which hold there is no God, of which ſort there are many in theſe daies: and heretikes, which maliciouſly maintaine, and hold any thing that overthrowes the foundation of religion in the Churches whereof they are members. But ſome object, that in the parable of the field, the ſervants are commanded not to plucke up the tares from the wheat, but to ſuffer both to grow till harveſt? and that therefore there muſt be no ſeparation of heretikes and true Chriſtians before the laſt day of judgement. *Anſw.* The ſcope of that place is not to forbid the execution of heretikes; but it ſpeakes onely of the finall ſeparation which muſt be in the end of the world. For there the maſter of the family doth ſignifie God himſelfe, and the field, the Church Militant ſpread over the face of the whole earth: and by tares is meant not onely heretikes, but alſo thoſe that are forth of the Church: the ſervants are Gods holy Angels, and the harveſt is the laſt judgement. Here further it may be demanded, who may uſe the ſword? *Anſw.* All men may uſe the ſword to ſtrike and to kill, into whoſe hands God putteth the ſword. Now God putteth it into the hand; firſt and principally of the publike Magiſtrate, who when juſt occaſion ſerves, may

Matth. 13. 30.

A draw it out. And againe, it is put into a private mans hand ſometime. A private man when he is aſſailed of his enemy, may take the ſword in way of his owne defence, and may kill his enemy therewith (if there be no other helpe) not doing it upon malice, but becauſe he can no otherwiſe eſcape, and ſave his own life: and ſo for want of a Magiſtrate, he is a Magiſtrate unto himſelfe.

In the flight of the Diſciples we may conſider two things: the time, and the qualitie of the perſons. The time, was at the apprehenſion of our Lord and Saviour. And this came to paſſe not without the ſpeciall providence of God: that it might be knowne that Chriſt had

B no helper or fellow in the accompliſhment of the worke of our redemption: and that, whereas we for our ſinnes deſerved to be forſaken of all creatures, he being our pledge and ſuretie might be forſaken for us. As for the qualitie of the perſons that flie, they were the choſen diſciples of Chriſt, ſuch as had beleeved in him, confeſſed him, and preached in his name. And this ſerveth to teach us, that GOD will otherwhiles forſake his owne children and ſervants, and leave them to themſelves in ſome part, that they may feele their wants and miſeries, and their weakeneſſe in themſelves, and by that meanes be humbled thoroughly, and be touched with an hungring deſire after Chriſt. As a mother ſets downe her childe and hides her ſelfe ſuffering it to cry, fall, and breake the

C face, not becauſe ſhee hates it, but that ſhee may teach it to depend upon her, and love her; ſo God giveth grace to his children, and yet againe ſometime he doth in part withdraw it from them, and then they faile in their duties ſundry wayes: and this he doth to make them aſhamed of themſelves, and to cauſe them to put all their confidence out of themſelves in the merits of Chriſt.

The fourth thing to bee conſidered in Chriſts apprehenſion, is their binding of him. In which action of theirs wee are to obſerve firſt of all the circumſtance of time, when this binding was. When our Saviour Chriſt had ſaid unto them, *I am he*, they being aſtoniſhed

D fell to the ground: and withall, when *Peter* had ſmitten off *Malchus* eare with the ſword, Chriſt healed the ſame miraculouſly. Yet for all this, though they had ſeene his wonderfull power both in word and deed, they proceed in malice againſt him; and lay hands on him, and binde him as a malefactor. In this we note what a fearefull ſinne hardneſſe of heart is: the danger whereof appeareth in this, that if a man bee overtaken with it, there is nothing that can ſtay or daunt him in his wicked proceedings: no not the powerfull words & deeds of Chriſt himſelfe. And indeed among Gods judgements there is none more fearefull then this: and yet (how fearefull ſoever it be) it is a rife ſinne among us in theſe our daies. For it is very evident by common experience, that the more men are taught the doctrine of the

Ioh. 18. 12.

law, and of the Gospel, the more hard and senseleſſe are their hearts: like unto the ſtithy; which, the more it is beaten upon with the yron hammer, the harder it is. And againe, it is hard to finde men that ſorrow for their ſinnes, and feele the want of Chriſt: which argueth the exceeding deadneſſe of ſpirit. And let us be reſolved that it is a moſt terrible judgement of God, the rather to bee feared, becauſe it is like a pleaſant ſleepe, into which when a man is falne, hee feeles neither paine nor griefe. And therefore wee for our parts muſt looke unto it with feare and trembling, leſt it take ſuch hold of us that we be paſt all hope of recovery.

Furthermore, this binding of Chriſt was prefigured unto us in the ſacrifices of the old Teſtament: for the beaſt that was to be ſacrificed, was tyed with cords, and bound, and ſo brought to the altar. And whereas Chriſt was bound, wee muſt not conſider him in his owne perſon: but as he ſtanding in our roome and ſtead, beares the perſon of all ſinners: and therefore whereas he is thus taken captive by his enemies, to be brought before a mortall judge, there to be arraigned for us; hence wee learne two good inſtructions. Firſt, here is a comfort to all the people of God: Chriſt was bound by his enemies, that they might be unlooſed from the bondage of Satan, ſinne, and their owne corruptions (under which they lie bound by nature) and might have free libertie in and by him. Secondly, all impenitent ſinners are taught hereby to reforme and amend their hearts and lives. For what exceeding madneſſe is this, that they by Chriſts bonds being ſet at libertie, will yet live and die in their ſinnes, and take pleaſure to lie bound hand and foote under the power of ſinne and Satan. And indeed this ſhewes unto us the fearefull and dangerous eſtate of all thoſe that goe on ſtill in their ſinnes. For what can they ſay for themſelves at the day of judgement, when as now they have freedome offered, and will not accept of it?

Thus much of Chriſts apprehenſion: now followeth the inditement. For they proceed againſt him judicially, after the cuſtome of the Iewes. Chriſts inditement was two-fold. One before *Caiphas* the high prieſt in the great Councell at Ieruſalem; the ſecond before the civill Iudge *Pontius Pilate*, as is plainly ſet forth by all the Evangeliſts. And Chriſts arraignment before *Caiphas* was a preparation to the ſecond before *Pontius Pilate*, that the Iewes might throughly proceed againſt him. In the firſt we are to conſider theſe points: I. The time, in which Chriſt was indited. II. The end of his inditement. III. The whole tenour and proceeding thereof. For the firſt: Chriſt was indited earely in the morning at the breake of the day: for he was apprehended in the night, and withall haſt brought into *Caiphas* hall, where they kept him all night: and at the breake of the day *Caiphas* the high prieſt

Math. 26. 57. Mark. 14. 53. Luke 22. 66. Ioh. 18. 19.

A and the Elders with the Scribes and Phariſees, held a ſolemne councell againſt him: and there they received accuſations and condemned him before morning, at which time they ſent him to the common Hall, as Saint *Matthew* ſaith, *When the morning was come, all the chiefe Prieſts and Elders of the people tooke counſell againſt Ieſus to put him to death:* and led him away bound, and delivered him to *Pontius Pilate*. In which action of theirs we are to marke two points. Firſt, the diligence of ungodly men, and the quickneſſe of their nature to practiſe ſin and wickedneſſe: as it was ſaid of the old Iewes, their feet runne to evill, and they make haſte to ſhed blood. When the Iſraelites would ſacrifice to the golden calfe which they had made, it is ſaid *they roſe up earely in the morning*. Hence it appeares, that if God leave us to our ſelves, we are as ready to practiſe any miſchiefe as the fire is to burne without delay, and that with much violence. Now the conſideration of this muſt moove every one of us to take heed of all occaſions and provocations to ſinne whatſoever they be, that the corruption of our nature breake not forth any way. Secondly, in the circumſtance of the time of this Councell, we may marke the raſhneſſe of this ſolemne aſſembly in judiciall proceedings: whereas they examine him both of his doctrine, and alſo of his Diſciples, omitting ſuch circumſtances as ſhould have beene uſed, as the ſerious examining of witneſſes, and the weighing of his contrary anſwers: for he is taken and brought before the Iudge and condemned on the ſudden. Now as this was the practice of the Councell, ſo on the contrary the common complaint of theſe times is of the ſlow diſpatch of matters in law, and of the long delay: in ſo much that ſome be almoſt undone before their ſuits be ended; whereas judiciall proceedings were ordained by God, not for mens undoing, but for the maintaining of the common peace, and libertie, and wealth. And therefore juſtice ought to be diſpatched with ſuch ſpeed, as men thereby might be furthered and not hindered.

B

C

Math. 27. 1, 2.

Iſa. 59. 7.

Exod. 32. 6.

D The end of Chriſts inditement was directly to kill him, and to put him to death. Here is no indifferent proceeding to bee looked for, but plotting on every hand for the very blood of Chriſt. Where note, that in the hearts of all wicked men, there is an ingrafted hatred of Chriſt, and as it were bred in the bone: and the ſame affection the world carryeth to the members of Chriſt. This hatred is manifeſt in the firſt giving the promiſe, *I will put enmity betweene thee and the woman, betweene thy ſeed and her ſeed*, It appeares in the hatred that *Cain* bare to his brother *Abel*; *Iſmael* towards *Iſaac*; *Eſau* towards *Iacob*: and the Gentiles that were without the covenant, towards the Church of God at all times. And to come neere to our ſelves, this ingrafted hatred that is in the heart of the wicked againſt Chriſt and his members, is as plentifull and as evident as

Math. 26. 59. Math. 14. 55.

Gen. 3. 15.

ever it was, even in these our daies. For among all men none are more maligned and hated then those that professe Christ: and for none other cause, but because they professe Christ. And hereupon the very profession of religion is laden with nicke-names and reprochfull tearmes by all sorts of men.

And thus much of the end and intent of their Councell. The proceeding in judgement stands in these points. I. They examine Christ II. They bring witnesses against him. III. They adjure him to tell them who hee is: of these in order. First, they examine our Saviour Christ of his doctrine, suspecting him to be a false prophet: secondarily, of his disciples, as suspecting him sediciously to raise up a new sect unto himselfe, to make a faction amongst the Iewes. Now to this examination let us marke Christs answer, in which he saith nothing at all concerning his disciples: whereas notwithstanding he might have said, that one of them betraied him, another denied him, and the rest fled away: whereby we note that it is not our duty at all times, and in all places, to speake of the faults & wants that we know by others. Secondly, the answer which he makes is only concerning his doctrine: whereby the Ministers of God and all men else are taught, that beeing called before their enemies, to give a reason of their doctrine; they are (as Saint *Peter* saith) *to be alwaies ready to give an account of the hope that is in them.* And further we are to consider the wisedome that Christ useth in answering, for he saith nothing of his doctrine in particular, but said, *I spake openly in the world, I ever taught in the Synagogue, & in the Temple whither the Iewes resorted: in secret have I taught nothing: aske them therefore what I said which heard me: behold they can tell you what I said.* Now the reason why he answered thus sparingly in generall tearmes; is because their examination served onely to intangle him, and out of his words to gather matter of accusation. After whose example we may learne, that being called to make answer of our faith and doctrine before our enemies, we are to doe it so, as thereby we doe not intangle our selves, nor give any advantage unto our enemies: and hereof we have a notable example in the Apostle *Paul*, Act. 23.6. Againe, in the words of Christs answer we must observe two things. First; that the place where Christ taught was publike. Now hence it may bee demanded, whether Ministers may handle the Word of God privately or no? *Ans.* The state of Gods Church is two-fold: peaceable, or troublesome. In the time of peace, Ministers must preach the word publikely: but in time of persecution, for the safetie and preservation of the Church of God, they may with good warrant preach privately: and indeede at such times the assemblies of the Church make private places publike. And hence we learne, that in time of peace all those that are called to the office of the ministery, must (if it be possible) spend their labours publikely, so as they may doe most good. Secondly, whereas Christ saith, hee preached in their Synagogues and Temple, which at that time were places full of disorder; insomuch as he called the Temple a *den of theeves*: and the Scribes and Pharisees had corrupted the doctrine of the law, *transgressing the commandements of God by their owne traditions*: and they taught justification by the works of the law, as *Paul* saith, *They being ignorant of the righteousnesse of God, and going about to establish their owne righteousnesse, which is by works, had not submitted themselves to the righteousnesse of God.* Besides all this, they were loose and wicked men in their lives and conversations: and therefore Christ commanded the people that they should observe, and doe whatsoever the Scribes and Pharisees bid them, sitting in *Moses* chaire: but after their workes they must not doe; because they say and doe not. Now although these corruptions and deformities were in the Iewish Church, yet our Saviour Christ made no separation from it, but came and preached both in their Temple and Synagogues, where these seducers and false teachers were. And hence we gather, that the practice of all those men in our Church, which separate themselves from all assemblies for the wants thereof, holding that our Church is no Church; that the grace which is wrought by the preaching of the word among us, is nothing else but a *sathanicall illusion*; that Sacraments are no sacraments; I say, that their practice is condemned by our Saviours Christs conversing among the Iewes. For if Christ should have followed their opinion, he ought to have fled from amongst the Iewes, and not so much as once to have come into the Temple, or taught in their Synagogues; but contrariwise he joyned himselfe with them: and therefore wee cannot in good conscience disjoyne our selves from the Church of England. The second thing to bee observed in Christs answer, is that he referres *Caiphas* to the judgement of his hearers, being resolved of the truth of his owne doctrine; though sundry of them were his utter enemies. Behold then a good example for all the Ministers of Gods word to follow; teaching them to deliver Gods word so purely and sincerely, that if they be called into question about the same, they may be bold to appeale to the consciences of their hearers although they be wicked men.

Now after this answer, one of the servants of *Caiphas* smites Christ with a rod; in whom the saying is verified, *Like master, like servant*: that is, if the masters bee wicked, servants commonly wil be wicked also; if the master be an enemy to Christ, his servant will be Christs enemy also. And this is the cause why there are so many lewd apprentises and servants, because there are so many lewd masters. Many masters complain of servants now adaies; but there is more cause why they should com-

plaine

Ioh. 18. 19.

1 Pet. 3. 15.

Ioh. 18. 19,20.

Acts 12. 18.

Matth. 21.13.

Matth. 15. 3.

Rom. 10. 3.

Matth. 23.2,3.

Ioh. 18. 22.

plaine of themſelves: for uſually ſervants will not become obedient to their maſters, till their maſters firſt become obedient unto Chriſt: therefore let maſters learne to obey God, and then their ſervants will obey them alſo.

Further, Chriſt being ſmitten, makes this anſwer, *If I have evill ſpoken, beare witneſſe of the evill: but if I have well ſpoken, why ſmiteſt thou me?* making complaint of an injury done unto him. Now hereupon ſcoffing *Iulian* the *Apoſtata* ſaith, Chriſt keepes not his owne lawes, but goes againſt his owne precept; when as he ſaid, *If one ſtrike thee on the one cheeke, turne to him the other alſo.* But we muſt know, that in theſe words Chriſts meaning is, that a man muſt rather ſuffer a double wrong, then ſeeke a private revenge. And therefore Chriſt ſpake in his owne defence, which a man may lawfully doe, and not ſeeke any revenge: for it is one thing to defend his owne cauſe, and another to ſeeke revenge.

Ioh. 18. 23.

Matth. 5. 39.

Now followes the ſecond point in their proceeding, which is, the producing of falſe witneſſes againſt him; as Saint *Matthew* ſaith, *The whole Councell ſought falſe witneſſe againſt him, and though many came, yet found they none:* for they could not agree together, becauſe they alleadged falſe things againſt him; which they could not proove. And thus the members of Chriſt have often ſuch enemies as make no bones ſhamefully to avouch that againſt them, which they cannot be able to juſtifie. The ten perſecutions which were in the firſt 300. yeeres after Chriſt, aroſe oftentimes of ſhameleſſe reports that men gave out, which ſaid that. 1. Chriſtians lived on mans fleſh: and therefore ſlue their owne children: 2. that they lived on raw fleſh: 3. that they committed inceſt one with an other in their aſſemblies: 4. that they worſhipped the head of an aſſe: 5. that they worſhipped the Sunne and Moone: 6. that they were traytours, and ſought to undermine the Romane Empire: and laſtly, whereſoever was thunder or earth-quakes, ſeditions or tumults, or any diſquietnes or trouble, Chriſtians were accuſed as the authors thereof. Such enemies have they had in all ages: and in theſe our dayes the ſame is practiſed, and will be to the worlds end. Now when the firſt witneſſes could not agree among themſelves, then two other falſe witneſſes came forth, which avouched that Chriſt ſaid, *I will deſtroy this Temple made with hands, and within three dayes will build an other made without hands.* Indeed Chriſt ſaid ſome ſuch words; for ſaith he, *Deſtroy this Temple, & within three dayes I will build it up againe.* But he ſpake this of the temple of his body: whereas they maliciouſly did interpret him to have ſpoken of the temple in Ieruſalem. And againe, they change the words, for Chriſt ſaid, *Deſtroy this temple, &c.* but theſe witneſſes affirme he ſaid, *I will deſtroy this temple made with hands, &c.* And thus they change both words and meaning: and therefore the holy Ghoſt called them *falſe witneſſes.* By this we muſt be adverti-ſed to take heed how we report mens words: for if we change the meaning, though in part we retaine the words, we may ſoone become ſlanderers and falſe witneſſes: and as this duty muſt be performed towards all men, ſo eſpecially towards the miniſters of the Goſpel: and the neglect of this dutie procureth many ſlanders to them in this our Church; whereof indeed the reporters are the cauſe, and not the miniſters themſelves.

*Tertul.* upon *contra gent.*

Matth. 26. 60.

Mark. 14. 58.

Iohn 2. 19. Verſe 21.

Now at this falſe accuſation Chriſt was ſilent, ſo as *Caiphas* asked him, *why he anſwered nothing.* Herein wee are to conſider many things: I. Why Chriſt was ſilent. The cauſes be two: firſt, he was to ſhew himſelf a patterne of true humilitie and patience; therefore even then would he be ſilent, when hee was moſt falſely accuſed of his adverſaries. Secondly, he is ſilent, that ſtanding before the judge to be condemned, the ſentence might proceed againſt him, and he might ſuffer the death appointed, which was due unto us, and ſo become our redeemer. And in Chriſts example wee muſt note, that it is a ſpeciall dutie to know when to ſpeake, and when to be ſilent. The ordering of the tongue is a rare gift, and few attaine unto it. Some will peradventure aske, what rule wee have to direct us herein? *Anſw.* The generall rule for the ordering of the tongue, is the law of God. Wee are commanded to ſeeke the glory of God in the firſt table; and in the ſecond, the good of our neighbour: when thy ſpeech therefore will ſerve either for Gods glory, or the good of thy neighbour, then thou muſt ſpeake: if it ſerve for neither, then be ſilent. Againe, if thy ſilence be either for Gods glory, or the good of thy neighbour then be ſilent: if it will not, then ſpeake. And becauſe it is hard for a man to know when his ſpeech or ſilence will ſerve for theſe two ends: therefore we muſt pray unto God that he will teach and direct us herein: as *David* doth, *Set a watch* (ſaith he) *O Lord, before my mouth, and keepe the doore of my lips:* and againe, *Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.*

Mark. 14. 60, 61.

Pſal. 141. 3.

Pſal. 51. 15.

Thus much for the falſe witneſſes produced. Now followeth the third point, which is, *the adjuring of Chriſt:* for *Caiphas* the high Prieſt charged him to tel him whether he were the Chriſt the ſonne of God or no. To adjure a man, is to charge and command him in the name of God, to declare a truth, not onely becauſe God is witneſſe thereof, but alſo becauſe hee is a judge to revenge, if he ſpeake not the truth. Thus *Paul* adjureth the Theſſalonians, charging them in the Lord, that his epiſtle ſhould bee read unto all the brethren the Saints. And the like doth *Caiphas* to Chriſt. And here is a thing to be wondered at, *Caiphas* the high prieſt adjureth him in the name of God, who is very God, even the Son of God. And this ſhews what a ſmall account he made of the name of God; for he did it onely to get

Matth. 26. 63.

1 Theſſ. 5. 27.

advan-

advantage on Christs words: and so doe many now adaies, who for a little profit or gaine make a matter of nothing to abuse the name of God a thousand waies.

Christ being thus adjured, though silent before, yet now in reverence to Gods majestie, answered and said: first, *Thou hast said it:* and in Saint *Marke, I am he.* In this answer, appeares the wonderfull providence of God. For though *Caiphas* take hence the occasion of condemning Christ, yet he hath withal drawn from him a most excellent confession, that hee is the Son of God, and our alone Saviour. And by this meanes hee proceeds to shut heaven against himselfe, and to open the same for us.

Matth. 26.64. Mar. 14. 62. Ioh. 19.7.

Thus wee have ended the first inditement of Christ before *Caiphas.* Now followeth the second, which was before *Pontius Pilate,* in the common hall at Ierusalem. The historie of it is set downe at large in all the Evangelists. In the second inditement of Christ (that wee may referre every matter to his place) we are to observe foure things: I. The accusation of Christ before *Pilate.* II. His examination. III. *Pilates* policie to save Christ. IV. *Pilates* absolving of him; and then the condemnation of Christ in both courts, Ecclesiasticall and Civill: of these in order. In Christs accusation, wee must consider many points. The first is, who were his accusers, namely, the high Priests, the Scribes, and Pharisies, and Elders of the people, and the common people: all these conspired together to accuse him. The cause that mooved the Pharisies, and Elders of the people hereunto, is noted by S. *Matthew,* who saith, *of envie they delivered him.* Envie is nothing but a sadnes in a mans heart, at the prosperitie of his better. And it reigned in the Scribes and Pharisies, and the occasion was this. Christ had taught most heavenly doctrine, and confirmed the same by most wonderfull miracles, and did greatly exceede them all, and was in more account among the people: and for this cause the Scribes and Pharisies and high Priests, repined and grudged at him. Now their example serves to admonish us to take heed of this sinne, as being the mother of many mischiefs. And we must rather follow the example of *Moses,* who when *Iosuah* desired him to forbid *Eldad* and *Medad* to prophesie, answered, *Envieſt thou for my sake? yea I would to God all the Lords people were prophets.* And wee must bee of the same mind with *Iohn Baptist,* who hearing by his disciples, that the people left him and followed Christ, said, his joy was fulfilled, *for Christ must increase, and he must decrease.* And so wee must be glad and content when we see the prosperitie of our neighbours any way. Now the cause why the common people joyne with them, was because the chiefe Priests and the Scribes and Elders had perswaded them to a bad conceit of Christ. Hence it appeares, that it is most requisite for any people, bee they never so good, to have good Magistrates, and godly

Ioh. 18.19. Luk. 23.2 Matth. 27.2. Mark. 15. 1.

Matth. 27.18.

Num. 11. 26,27,28.

Ioh. 3.29.

Matth. 17. 20.

A rulers to governe them by wise & godly counsell. The necessitie hereof was well knowne to *Iethro Moses* father in law, though he were a heathen man: For hee biddeth *Moses to provide among all the people men of courage, fearing God, men dealing truly, hating covetousnesse, and appoint them to be rulers over the people.* Teaching us, that if covetous, malicious, and ungodly men, not fearing God, goe before the people, they also shall in all likelihood be carried into the like sinnes by their example.

Exod. 18. 21.

The next point concernes the place where they accuse him, which was at the *doore of the common Hall:* for having brought him before the Councill at Ierusalem, and there condemned him of blasphemie, afterward they bring him into the common hall where *Pilate* sate Iudge. Yet did they not enter in, but stayed without at the doore, *lest they should be defiled,* and bee made unfit to eate the Passeover. In which practice of theirs, wee are to marke an example of most notable both superstition, and most grosse hypocrisie. For they make no bones to accuse and arraigne a man most just and innocent, and yet are very strict and curious in an outward ceremonie. And in like manner they make no conscience to give thirtie peeces of silver to betray Christ: but to cast the same into the treasurie, they make it a great and heinous offence. And for this cause Christ pronounceth a *woe unto the Scribes and Pharisies, calling them hypocrites: for* saith he, *you tithe mint, annyse, and commin, and leave the waighтie matters of the law, as judgement, and mercy.* And the very same thing wee see practised of the Church of Rome at this day, and of sundry Papists that live amongst us: they will not eate flesh in Lent, or upon any of the Popes fasting dayes for any thing; and yet the same men make no conscience of seeking the blood of the Lords annointed, and their dread Soveraigne. And in this wee see the most palpable, and most grosse hypocrisie of those that be of that Church. But shall we think that our owne Church is free from such men? no assuredly: for take a view of the profession that is used among the people of England, and it will appeare, that they place their whole religion for the most part in the observation of certaine ceremonies. The manner of the most men is to come to the place of assemblies, where God is worshipped, and there mumble up the Lords prayer, the Commandements, and the Beleefe in stead of prayers, which being done, God is wel served thinke they: whereas in the meane season they neglect to learne and practise such things as are taught them for their salvation by the Ministers of Gods Word. At the Feast of Easter, every man will be full of devotion and charity, and come to receive the Lords supper, as though hee were the holiest man in the world; but when the time is past, all generally turne to their old byas againe: and all the yeare after live as they list, making no conscience of lying, slandering, fraude, and

Ioh. 18. 28.

Mark. 7.6. Matth. 23 23.

deceit in their affaires among men. But wee must know, that there is no soundnesse of religion, but grosse hypocrisie in all such men: they worship God with their lips, but there is no power of godlinesse in their hearts. Mark.15.1.

The third point is, concerning the partie to whom they make this accusation against Christ, namely, not to a Iew, but to a Gentile: for having condemned them in their Ecclesiasticall court before *Caiphas* the high Priest, they bring him to *Pontius Pilate*, the Deputy of *Tiberius Cæsar* in Iudea. Where we must observe the wonderful providence of God, in that not onely the Iewes, but the Gentiles also had a stroke in the arraignement of Christ, that that might bee true which the Apostle saith, *Rom.*11.32. *God shut up all under sinne, that he might have mercy upon all.* B

The fourth point is, the matter of their accusation: they accuse our Saviour Christ of three things. I. That he seduced the people. II. That he forbad to pay tribute to *Cæsar*. Luk.23.2. III. That he said he was a King. Let us well consider these accusations, especially the two last, because they are flat contrary both to Christs preaching, & to his practise. For when the people would have made him a King, after he had wrought the miracle of the five loaves and two fishes, the text saith, *he departed from among them*, Ioh.6.15. unto a mountaine himselfe alone. Secondly, when tribute was demanded of him for *Cæsar*, though he were the Kings sonne, and C therefore was freed; yet saith he to *Peter*, Mat. 17.27. *Lest we should offend them, goe to the sea, and cast in an angle, and take the first fish that commeth up, & when thou hast opened his mouth, thou shalt find a peece of twenty pence, that take, and give unto them for thee and me.* And when he was called to be a judge to divide the inheritance betweene two brethren, he refused to doe it, saying, *Lu.*12.14. *Who made me a judge between you?* Therefore in these two things they did most falsly accuse him. Whereby we learne, that nothing is so false and untrue, but the slanderer dare lay it to the charge of the innocent: the tongues of the slanderers are *sharpe swords*, Psal.120.4. and 5.9. and *venemous arrowes*, to wound their enemies: their *throats* are *open sepulchres*, D *the poyson of aspes is under their lips.* If a man speake gracious words, his tongue is touched with the fire of Gods Spirit: but as Saint *Iames* saith, *Iam.* 3.6. the tongue of the wicked is *fire*, yea, *a world of wickednesse, and it is set on fire with the fire of hell*: therefore let this example be a caveat to us all, to teach us to take heed of slandering, for the divell then speaks by us, and kindles our tongues with the fire of hell.

The fifth point, is the manner of their accusation, which is diligently to be marked: for they do not onely charge him with a manifest untruth, but they beseech *Pilate* to put him to death, crying, * *Crucifie him, crucifie him*: in so much that *Pontius Pilate* was afraid of them: where we see how these shamelesse Iewes goe beyond their compasse, and the

* Injustice: for a blasphemer by their law should be stoned, and not crucified. Mat.27.22.23.

A bounds of al accusers, whose duty is to testifie onely what they know. Now in the matter of this their accusation, appeares their wonderfull inconstancy. For a little before when Christ came to Ierusalem riding upon an asse, shewing some signes of his kingly authority, they cut downe branches from the trees, and strewed them in the wayes, crying, *Hosanna*, Blessed is hee that comes in the name of the Lord: but now they sing another song, and in stead of *Hosanna*, they cry, Crucifie him, crucifie him. And the like inconstancie is to be found in the people of these our times. They use to receive any religion that is offered unto them: for in the dayes of King *Ed.* the fixt, the people of England received the Gospel of Christ: but shortly after in Queene *Maries* time, the same people received the wretched and abominable doctrine of the Church of Rome. And not many yeares after, when it pleased God to bring againe the light of his glorious Gospel by our gracious Prince, the same people turned from Popery, & imbraced the true religion againe. And thus with the Iewes one while they cry *Hosanna* to Christ, & receive his Gospel, and shortly after they cry, Crucifie him, crucifie him, by imbracing idolatrous Popery. Let us therfore learn in the feare of God, by the ficklenes of the Iewes, that sing two contrary songs in so short a space, to acknowledge our inconstancy and weakenesse in the matter of religion: wherby if God leave us but a little to our selves, wee shall straightway forsake Christ, his Gospell, and all.

Thus much of the accusation. Now followes Christs examination before *Pontius Pilate* for when the Iewes had thus falsely accused him, then *Pontius Pilate* tooke him and brought him into the common hall, and asked him this question, *Art thou the king of the Iewes? Lu.*23 3. Now Christ being thus examined, made as *Paul* also testifieth *a good confession* 1 Tim.6.13 Ioh.18.33, 37. The sum thereof stands in foure heads. The first is, that he confesseth himselfe to be *a King*; not such an one as they accused him to bee, yet a true King. Whence wee may learne divers instructions: first, that every Christian man in the midst of his miserie and affliction, hath one that is most sufficient every way to defend him against al his enemies, the world, the flesh, and the divell. For this King can do whatsoever he will: and therefore when the legion of divels would enter into a heard of swine, they could not without his leave. And when the Centurions daughter was dead, hee but spake the word & she arose. And whē *Lazarus* was dead, and had lien in the grave foure dayes, he but said, *Lazarus* come forth, & he came forth bound hand and foot. Yea, even hell and death give place to his word, and nothing can resist his power. And therefore hee that is a true member of Christ, needs not to feare any enemies be they never so great and many. And againe, as Christ is able, so is he ready and willing to save & defend all that beleeve in him. Mar.8.31. Mar.5.41, 42. Ioh.11.43, 44.

For he it is that gave his life for his ſubjects, which no King would do, and ſhed his blood for their redemption: which he would never have done, if he had not deſired their ſalvation. Secondly, whereas Chriſt is a mighty King, which can do whatſoever he wil, let all ſuch among us that have hitherto lived in ignorance and by reaſon of ignorance live in their ſinnes, at length begin to come unto him, and do him homage, and with penitent hearts fall downe before him: otherwiſe if they continue in their old rebellions, let thē know whatſoever they be, high or low, that he hath a *rod of iron* in his hand to bruiſe them in pieces; their ſoules ſhall ſmart for it: as both *Pilate*, *Caiphas*, and the reſt of the Iewes were with a full cup rewarded for crucifying the Lord of life. And if Chriſt cannot draw thee in this life from thy crooked wayes, be ſure at the houre of death he will breake thee in pieces like a potters veſſell. This muſt we learne in regard of the firſt point, that he ſaid plainly; *He was a King*.

Pſal. 2. 9. & 110. 2.

Now followes the ſecond part of his confeſſion, namely, that *his kingdome was not of this world*. Where hee ſets downe what kinde of King he is; he is no earthly King, his kingdome ſtands not in the power of men, nor in earthly and outward government; but his kingdome is ſpirituall, and his government is in the very hearts and conſciences of men. His kingdome is not outward to be ſeene of men, but inward in the heart and ſoule; and therefore it is only begun in this life, and is continued and accompliſhed in the world to come in the kingdome of glory: where Chriſt ſhall be all in all in the hearts and conſciences of all the Elect. Now then, if this be ſo, howſoever Satan have heretofore reigned in us, and made our hearts as it were his pallaces, yet now let us prepare a roome for Chriſt that he may come and dwell in us: let him rule our hearts, wils, and affections, that they may become conformable to his will: let us reſigne our ſelves wholly to be ruled by him, that his ſpirituall kingdome may be in us. This kingdome in the heart and conſcience, is the pearle and hidde treaſure, which when a man findeth, he ſelleth all hee hath, and buyeth it. Let us therefore in the feare of God, eſteeme it as the moſt precious thing that may be, and ſo live in this world, as that Chriſt may rule inwardly in us, by his word and ſpirit. And againe, ſeeing this regiment of Chriſt is heavenly, and the full manifeſtation of it is reſerved till the life to come: we muſt therfore uſe this world, and all things in it, as honour, wealth, eaſe, and liberty, as though wee uſed them not. As a traveller uſeth his ſtaffe in his journey; as long as it doth further him, ſo long he will carry it with him: but when it hinders him, thē he caſts it away: ſo muſt we uſe the things of this life, namely, as long as they are helpes to further and make us fit for the kindome of heaven; but if they be any hinderance to this ſpirituall regiment of Chriſt, we muſt renounce them and caſt them away, be they never ſo precious to us.

Ioh. 18. 36.

Mat. 13. 46.

1 Cor. 7. 31.

The third part of Chriſts confeſſion is, concerning the meanes whereby he governeth his kingdome: *I came* (ſaith he, *Ioh.* 18. 37.) *into this world to bear witneſſe of the truth*, that is, to preach the Goſpel and doctrine of ſalvation: and hereby he teacheth that the outward adminiſtration of his kingdome, ſtands ſpecially in the preaching of the word, which is a principall ordinance of his, ſerving to gather his Church from the beginning of the world to the end thereof. And for this cauſe hee hath in all ages ſet apart choſen miniſters for the publiſhing of the doctrine of the Goſpel. And hence it is manifeſt, that the gift of prophecie, is the greateſt gift that God beſtowes on his Church for the building thereof. And therefore it ought to be moſt highly eſteemed, as a moſt precious jewell. And for this cauſe alſo the ſchooles of learning are to be reverenced and maintained, and all other meanes uſed for the furthering of them; becauſe they are under God the fountaines and wel-ſprings of this gift of prophecie.

The laſt point, is concerning the ſubjects of Chriſts kingdome, expreſſed in theſe words, *They which are of the truth heare my voyce*. In which he ſets down the true marke of his ſervants and ſubjects, that they are hearers of that heavenly and ſaving word which he revealed from the boſome of his Father. It may be alleadged, the moſt wicked men upon earth, yea, the divels themſelves may bee hearers of the truth of Chriſt. *Anſw.* There be two kinds of hearers: one, which heareth only the outward ſound of the word with his bodily eares, and he having eares to heare doth not heare: the ſecond, is he that doth not onely receive the doctrine that is taught with his eares, but alſo hath his heart opened to feele the power of it, and to obey the ſame in the courſe of his life. This diſtinction is notably ſet forth by *David* ſaying, *Sacrifice and burnt offering thou wouldſt not have: but my eares haſt thou pierced*: whereby he inſinuates as it were two kinds of eares: one that is deafe and cannot heare: and thus are the eares of all men by nature in hearing the doctrine of ſalvation: the other is a new eare pierced and boared by the hand of God, which cauſes a mans heart to heare the ſound and operation of the word, and the life to expreſſe the truth of it. Now the ſubjects of Chriſts kingdome are ſuch, as w^th^ the outward hearing of the word, have an inward hearing of the ſoule, & grace alſo to obey: and therfore all thoſe that make no conſcience of obedience to the word of God preached unto them are no leſſe then rebels to Chriſt. We may perſwade our ſelves that we are good ſubjects, becauſe we heare the word & receive the Sacraments, but if our lives abound with ſinne, and if our hearts bee not pierced thorow by the ſword of Gods Spirit, whether we be high or low, rich or poore, let us be what wee will bee, wee are no right ſubjects indeede,

Ibid.

Mat 13. 9.

Pſal 40. 6.

but

but rebels and traytours unto the everlasting God. It may be hereafter God will give further grace; but as yet all impenitent persons, though living in the midst of Gods Church, are no obedient and faithfull subjects: and therfore while we have time, let us labour to performe indeed what we doe in word professe.

Thus much of the examination & confession of Christ. Now followeth the third point, concerning the policies which *Pilate* used to save Christ: and they are three. First, when he heard that *Christ was of Galile*, he tooke occasion to send him to *Herod*, thinking thereby to shift his hands of him, and not to shed his blood. In which policy, though he seeme unwilling to put Christ to death, yet herein he is a most unjust judge: for having given testimonie of Christ, that he is innocent, he ought to have acquitted him, and not have sent him to *Herod* for further judgement. In *Herods* dealing wth Christ, we may observe these points: The first, that hee is wonderfully glad of his comming. Why so? the text saith, because *he was desirous to see him of a long season, because he had heard many things of him, & trusted to have seene some signe done by him*, Luk. 23. 8. Here marke how he rejoyced, not in Christ because he was Christ, that is, his Messias & redeemer, but because he wrought miracles, signes, and wonders. And so it is among us at this day: it is a rare thing to finde a man that loves Christ, because he is Christ: some love Christ for honour, some for wealth, and others for praise: that is, because they get honour, wealth, and praise by confessing his name. Againe, many professe Christ, onely because it is the law and custome of their nation. But we must learne to be of this minde, to love Christ, because he is Christ, even for himselfe; not for any other sinister respect: and we must rejoyce in Christ, even for himself, though we never have profit nor pleasure, neither honour, nor wealth by him. And if we love him for wealth or pleasure, or for any other end but for himselfe alone, when these things are taken away, then we shall utterly forsake Christ in like manner. The second point is, that *Herod* desires Christ to worke a miracle. He can be content to see the workes of Christ: but he cannot abide to heare his word, & to beare his yoake. Like to him are many in these dayes, which gladly desire to heare the Gospel of Christ preached, only because they would heare speech of some strange things, laying aside all care and conscience to obey that which they heare. Yea many in England delight to reade the strange histories of the Bible: and therefore can rehearse the most part of it, (and it were to be wished that all could doe the like:) yet come to the practise of it, the same persons are commonly found as bad in life & conversation, yea rather worse then others. Let us therefore labour, that with our knowledge we may joyn obedience, & practice with our learning, and as well to be affected with the word of Christ, as with his

Luk. 23. 7.

A

B

C

D

workes. The third point is, that *Herod* derides Christ, and sends him away cloathed in a white garment. This is that *Herod* whom Christ called a foxe; who also when he heard *Iohn Baptist* preach, did many things, and heard him gladly, *Luke* 13. 32. How then comes *Herod* to this outrage of wickednesse, thus to abuse Christ? *Ans.* Wee must know, that although *Herod* at the first heard *Iohn* preach, yet withall he followed his owne affections, and sought how to fulfill the lusts of his flesh. For when *Iohn* told him that it was not lawful for him to have his brother *Philips* wife, he cast him in prison, and afterward cut off his head for it: after which offence hee is grown to this height of impiety, that he now despiseth Christ, & cannot abide to heare him. Where we learne, that as wee are willing to heare Gods word preached, so withal we must take heede, that we practise no manner of sin; but make conscience of every thing that may displease God. Thou mayest, I grant, be one that feareth and favoureth *Iohn Baptist* for a time, wallowing in thy old sinnes; but after a while, yeelding to the swinge of thy corrupt heart, thou wilt neither heare *Iohn*, nor Christ himselfe, but hate and despise them both. This is the cause why some which have beene professours of religion heretofore, and have had great measure of knowledge, are now become very loose persons, and cannot abide to heare the word preached vnto them; the reason is, because they could not abide to leave their sins. Therefore that we may begin in the spirit & not end in the flesh, let every one that cals on the name of the Lord depart frō iniquitie.

Now followes the second policie of *Pilate*. For when he saw the first would not prevaile, then he tooke a new course: for he tooke Iesus into the common hall, and scourged him, and the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment, and said, Haile King of the Iewes, and smote him with their rods. And thus he brought him forth before the Iewes, perswading himselfe that when they saw him so abased, and so ignominiously abused, they would be content therewith, & exact no greater punishment at his hands thinking thus to have pacified the rage of the Iewes, and so to haue delivered Christ from death, by inflicting upon him some lesser punishment. This policie is as it were a looking-glasse, in which we may behold of what nature and condition al plots and policies of men are, which are devised and practised without the direction of Gods word. In it we may observe two things: the first is the ground thereof; which is a most silly, simple, or rather senslesse argument. For he reasoneth thus, *I finde no fault in this man therfore I wil chastise him, & let him goe*. A man would hardly have thought, that one having but common sense, would haue made such a reason, much lesse a great Iudge sitting in the roome of God. But in him we may behold

Ioh. 19. 2, 3.

Luk. 23. 14 15, 16.

and ſee the ground of all humane policy, which is beſide the word of God, namely, the fooliſh and blinde reaſon of men. The ſecond thing to be conſidered, is the proceeding and iſſue of this policie. *Pilate* muſt either whippe Chriſt being innocent; or put him to death: which are both ſinnes and great offences. Now he maketh choice of the leſſer, which is to whip him, and is perſwaded that he ought to do ſo: whereas of two ſins or evils, a man ought to do neither. And in doing this, *Pilate* begin to make a breach in his conſcience: and that is the fruit that all politicks reape of their devices, which proceed by the light of their owne reaſon, without the word of God. By this example we are admoniſhed of two things: firſt that before we enterpriſe any buſineſſe, wee muſt rectifie our judgements by Gods word. *David* was a moſt wiſe king, & no doubt had withall a grave & wiſe councel, but yet he preferred the word of God before all, ſaying, *Pſa. 119.24. Thy teſtimonies are my counſellors.* Secondly, in our proceedings we muſt keepe an upright, pure, and unblameable conſcience, as
1 Tim.3.9. *Paul* exhorteth *Timothy, to have the myſtery of faith in a pure conſcience*; giving us thereby to underſtand, that a good conſcience is as it were a cheſt or cupboard in which we are to keepe and locke up our religion, and all other graces of God, as the moſt precious jewels that can be: and that if we ſuffer this cheſt to be broken up, all our riches and jewels are gone.

But let us yet view the dealing of *Pilate* more particularly: he whippes Chriſt, puts on him a purple garment, puts a reed in his hand ſets a crowne of thornes upon his head, and cauſes the ſouldiers to mocke him, and ſpit in his face. Now in this that Chriſt ſtanding in our roome, was thus ſhamefully abuſed, we muſt conſider what was due unto every one of us for our ſinnes, namely, ſhame, and reproach in this life, and in the life to come endleſſe confuſion. And we ſee the confeſſion of Chriſt to be true which he made to *Pilate*, that his
Ioh.18.36. *kingdome was not of this world*; for if it had been ſo, they would have put a crowne of gold upon his head, and not a crowne of thornes, which nothing at all beſeemed an earthly king: and in ſtead of a reed they would have put a ſcepter into his hand: and in ſtead of buffetting and ſpitting on him, they would have adored him and fallen downe before him. Againe, whereas Chriſt our head in this world, ware no other crowne but one made of thornes, it ſerveth to teach all thoſe that are the members of Chriſt, that they muſt not look for a crown of glory in this life: becauſe that is reſerved for the life to come. And if we would then weare the crown of glory with Chriſt, we muſt here in this life weare a crown of thornes, as he did:
2 Tim.2.12 for as *Paul* ſaith, *If we ſuffer wᵗʰ Chriſt, we ſhal alſo reigne with him*: and that which was fully verified in Chriſt the head, muſt in ſome ſort be verified in every true member of Chriſt.

*Pilates* third policie was this; when hee ſaw that neither of the two former would prevail, he comes forth unto the Iewes and makes an oratiõ to this effect; that now was the feaſt of the paſſe-over, & that they had a cuſtome that the Governour ſhould then deliver unto the people a priſoner whom they would: therfore hee asked them whether hee ſhould let looſe unto them *Barabas*, or Ieſus which is called Chriſt: this *Barrabas* was a notable malefactour, that with inſurrection had committed murther. And thus *Pilate* cunningly matches Chriſt with *Barrbas*, thinking that the Iewes would rather chooſe him then *Barrabas* beeing a notorious malefactour, nor worthy to live on the face of the earth: and by this means hee thought to have delivered Chriſt from death, though otherwiſe he accounted him as a malefactour. The ground of this policy (as we ſee) is an old cuſtome of the Iewes that a priſoner ſhould be let looſe at Eaſter. And it may be the end of this cuſtom was, to increaſe the ſolemnity of the feaſt. But whatſoever in truth the end was, the fact it ſelf was but prophanation of the time, and an abomination before the Lord: for *Solomon* ſaith, *Pro.17.15. He that juſtifieth the wicked, and condemneth the juſt, even they both are abomination before the Lord.* The like practiſe take place with many in theſe daies, who think the Lords day never well ſpent unleſſe they may adde ſolemnity thereunto, by revell and riot, by frequenting of tavernes and ale-houſes. And furthermore, Mat.27.21. where *Pilate* matcheth Chriſt being innocent with *Barrabas*, and the people preferre him before Chriſt, having liberty to chooſe either; it ſhewes that God in his providence had appointed that Chriſt ſhould not ſtand in his owne roome before *Pilate*, but in our roome and ſtead, as a Mediatour between God and us. And in this fact of the people, we ſee how ſin by degrees takes hold of men, and that ſpeedily. Who would haue thought that theſe Iewes, who a little before cried *Hoſanna*, and ſpread their garments before Chriſt in the way, would ever have preferred a murtherer before him? But it was the doing of the high prieſts, the Scribes, and Phariſies, who did animate and ſtirre them up to this wickednes: and hereupon when they had yeelded firſt to attach him, and then to accuſe him, they are carried to an higher degree of impiety, namely, to ſeeke his blood: and then leſt he ſhould eſcape their hands, they plunge themſelves deeper yet, preferring a wretched murtherer, even ſeditious *Barrabas* before him. This muſt teach every one of us to take heede of the beginnings even of the leaſt ſinnes; for the divell is cunning, he will not plunge a man into the greateſt ſinnes at the firſt: but his manner is, by little and little to creepe into the heart: and having once poſſeſſion thereof, by ſteps to bring men to the height of ſinne, and that with ſpeed. We muſt therefore in the feare of God prevent ſin betimes, and at the firſt motion cut off all occaſions

Mat.27. 15,16.17. 18.

hereof:

2 Tim. 2. 17 hereof: that which *Paul* ſaith of hereſie, comparing it to a canker or gangren, may be ſaid of all ſinne. The nature of the gangren is to run from one joynt to another, from the toe to the foote, from the foote to the leg, and from the legge to the thigh, till it have waſted and deſtroyed the life of the body: ſo give any ſinne but an entrance, and it will ſoone overſpead the whole man: and if the divell may be ſuffered but to put one talon into thy heart, he will preſently winde himſelfe into thee, his head, his body and all. The Pſalmiſt ſaith, that Pſal. 137. 9. he is bleſſed that takes the children of the Babylonians, and daſheth them againſt the ſtones; and as truely it may be ſaid, bleſſed is the man that daſheth the head of his ſinnes againſt the ground while they are young, before they get ſtrength to over-maſter him.

Thus have we ſeene the policies of *Pilate*, now followeth the abſolution of Chriſt: for when *Pilate* had uſed many meanes to deliver Mat. 27. 23, 24. Luk. 23. 14. 22. Mar. 15. 14. Joh. 18. 38. & 19. 4. him, & none would prevaile, then he abſolves him, by giving divers teſtimonies of his innocency: for he came forth three times and bare witneſſe; and laſt of all he teſtified the ſame by waſhing of his hands: which rite ſignifieth properly the defiling of the hands before, but as yet *Pilate* had not defiled his hands, & therfore he uſed it as a token to ſhew that Chriſt was innocent, and that he would not defile his owne hands with innocent blood. There were three cauſes that moved *Pilate* to abſolve Chriſt. Firſt, he ſaw that he was a *juſt man*, as S. *Matthew* noteth, *Mat.* 27. 19. 20. and that the high Prieſts and people had delivered him up *of envie*, as S. *Marke* ſaith, *Mar.* 15. 10. By this it is plaine, that a very pagan or infidell may in ſome things goe beyond ſuch as bee in Gods Church, having better conſcience, and dealing more juſtly then they. *Pontius Pilate* was a heathen man, and a Gentile, the Iewes were the Church & people of the living God: yet he ſees plainly, that Chriſt was a juſt man, and therupon is moved to abſolve him; whereas the Iewes which ſhould be men of conſcience & religion ſeek his death. And thus a very pagan may otherwhiles ſee more into a matter thē they that be reputed of the Church. And this muſt admoniſh all ſuch as profeſſe the Goſpel, to looke unto their proceedings, that they doe all things with upright conſcience: for if we deale unjuſtly in our proceedings, we may have neighbours, men of no religion, that will looke through us, and ſee the groſſe hypocriſie of our profeſſion, which alſo would be loth to doe thoſe things which wee do. The ſecond cauſe that moved *Pilate* to abſolve Chriſt, was his wives dreame: for when he was ſet downe upon the judgement ſeate, ſhe ſent unto him, ſaying, *Mat.* 27. 19. *Have thou nothing to do with that juſt man: for I have ſuffered many things in a dreame by reaſon of him.* Dreames are of three ſorts: naturall, riſing from the conſtitution of the body: diabolicall, ſuch as come by the ſuggeſtion of the divell: divine, wch are from God. Some have thought that this dreame was of the divell: as though hee had laboured thereby to hinder the death of Chriſt, and conſequently our ſalvation; but I rather thinke it was occaſioned by the things which ſhe had heard before of Chriſt, or that it was immediately from God, as the dreames of *Pharaoh* and *Nebuchadnezzar*, and ſerved for a further manifeſtation of Chriſts innocency. Here it may be asked, whether we may regard our dreames now, as *Pilates* wife did, or no? *Anſ.* We have the books of the old and new Teſtament to be our direction, as *Eſay* ſaith, *to the law and to the teſtimony*, they muſt Iſa. 8. 20. be our rule and guide. In theſe dayes we muſt not look to be taught by viſions and dreames: yet ſhall it not be amiſſe to obſerve this caveat concerning dreames, that by them wee may gueſſe at the conſtitution of our bodies, & oftentimes at the ſins wherunto we are inclined. The laſt motive which cauſed *Pilate* to abſolve Chriſt was a ſpeech of the Iewes; for they ſaid, that Chriſt ought to die by their law *becauſe he ſaid he was the Son of God.* And the Ioh. 19. 7, 8. text ſaith, *when Pilate heard that, he was afraid.* Marke how a poore Paynim that knew not Gods word, at the hearing of the name of the Son of God is ſtricken with fear. No doubt he ſhal riſe in judgment againſt many amongſt us that without all fear rend the name of God in pieces by ſwearing, blaſpheming, curſed ſpeaking. But let all thoſe that feare the Lord learne to tremble and be affraid at his bleſſed name.

Thus much for the cauſes that moved *Pilato* to abſolve Chriſt: as alſo for the ſecond part of Chriſts araignment, namely, his accuſation. Now followes the third part, which is his condemnation: and that is two-folde. The firſt, by the Eccleſiaſticall aſſembly and councel of the Iewes at Ieruſalem, in the high prieſts hall before *Caiphas*. The tenour of his condemnation was this, *He hath blaſphemed, what* Mat. 26. 66. *have we any more need of witneſſes? he is worthy to die.* The cauſe why they ſay not *he ſhal die*, Deut. 17. 7, 8, 9. but *he is worthy to die*, is this: The Iewes had 2 juriſdictions, the one Eccleſiaſticall, the other Civill, both preſcribed and diſtinctly executed by the commandement of God, till the time of the Macchabees, in which both joyntly together came into the hands of the prieſts: but afterward about the dayes of *Herod* the Great the Romane Emperour tooke away both juriſdictions from the Iewes, and made their Kingdome a province, ſo as they could doe no more but apprehend, accuſe, and impriſon: as doth appeare by the example of *Saul*, who gat letters from the high prieſt to Damaſcus, that Act. 9. 2. if he found any either man or woman that beleeved in Chriſt, hee might bring them bound to Ieruſalem, and impriſon them: but kill or condemne they could not.

By the fact of this Councell we learne ſundry points: firſt, that generall Councels, and the Pope himſelfe ſitting judicially in his conſiſtory may erre. If there were any viſible

Church of God at the time of Chriſts arraignment upon the face of the whole world; it was no doubt the Church of the Iewes. For *Caiphas* the high prieſt was a figure of Chriſt, the Scribes & Phariſes ſate in *Moſes* chaire, and Ieruſalem is called by Chriſt the holy Citie, Mat. 4.5. & 27.53. Yet for all this, that which was fore-told is now verified, namely, that the chiefe corner-ſtone ſhould be rejected of maſter builders. For by the generall conſent of the councell at Ieruſalem, Chriſt the head of the Catholike Church, and the Redeemer of mankind, is accuſed of blaſphemy, & condemned as worthy of death. Wherfore it is meere dotage of mans braine to avouch that the Pope cannot poſſibly erre in giving of definitive ſentence in matters either of faith or maners. Neither can the Church of Rome pleade priviledge, for Ieruſalem had as many prerogatives as any people in the world could have. Rom.9.3.

Againe, by this we ſee, there is no reaſon why we ſhould aſcribe to any man or to œcumenicall Councels themſelves, abſolute and ſoveraigne power to determine & give jugdment in matters of religion, conſidering they are in danger to bee overtaken with notable ſlips and errours. And therefore the ſoveraigntie of judgement is peculiar to the Sonne of God, who is the onely Doctor and Law-giver of the Church: and he puts the ſame in execution in and by the written word. As for the ſpeech of the Papiſts, calling the Scriptures a *dumbe judge*, it is little to be regarded: for the Scriptures are, as it were, a letter of the living God, ſent from heaven to his Church upon earth: and therefore they ſpeake as plainly and as ſufficiently unto us of all matters of faith, as a man can ſpeake unto his friend by letter, ſo be it, we have the gift of diſcerning. Yet do wee not barre the Church of God from all judgement. For the miniſteriall power of giving judgement both publikely and privately is granted unto it of God: and that is to determine and give ſentence of matters in queſtion according to the word, as the Lawyer gives judgement, not according as he will, but according to the tenour of the law. Mat.23.10.

Thirdly, we learne, that perſonall ſucceſſion is no infallible marke of the true faith, and of true Paſtours; unleſſe withall bee joyned ſucceſſion in the doctrine of the Prophets and Apoſtles. For *Caiphas* held his office by ſucceſſion from *Aaron:* and yet in publike aſſembly condemned the Meſſias ſpoken of by *Moſes* and the Prophets. Therefore the ſucceſſion of Biſhops of Rome from *Peter* is of no moment, unleſſe they can proove that their religion is the religion of *Peter*, which they can never doe.

And thus much of Chriſts firſt condemnation. The ſecond was by *Pontius Pilate*, who ſate in another court as a civill judge, and the tenor of his ſentence was, that the Iews ſhold take him and crucifie him. Here we muſt conſider the reſons that moved *Pilate* to determine thus: the firſt, was the impatiencie of the Iewes: he for his part was loth to defile his hands with innocent blood, but the Iewes cryed *his blood be upon us, and our children:* which according to their wiſh came upon them with in few yeeres after, and ſo remaineth ſtill unto this day. By which we are taught, to take heed of imprecations againſt our ſelves, our children, our ſervants, or any other creatures: for God heareth mens praiers two waies; either in mercy, or in his wrath or anger. If thou curſe thy ſelfe or any other, except thou turne unto the Lord by ſpeedy repentance, hee may heare thy prayer in his wrath, and verifie thy curſe upon thee to thy utter confuſion. The ſecond reaſon that moved *Pilate* to condemne Chriſt was, becauſe he feared men more then God: for beeing deputy under *Tiberius Cæſar*, over the Province of Iudea, for feare of loſing his office, and of diſpleaſing the Iewes, hee condemned Chriſt after he had abſolved him: whereby we ſee, that it is a grievous ſinne to feare duſt and aſhes more then the living God. And therefore S. *Iohn* ſaith, Revel. 21.8. *That the fearefull ſhall have their portiõ in the burning lake:* that is, ſuch as are more afraid of men then God. And this ſinne in *Pilate* wanted not his juſt reward: for not long after he loſt his deputiſhip, and *Cæſars* favour, and fled to Vienna: where living in baniſhment he killed himſelfe. And thus God meetes with them that feare the creature more then the Creator. That we may therefore avoyd the heavie hand of God, let us learne to feare God above all: elſe we ſhall diſhonour God, and ſhame the religion which we profeſſe. Mat.27.25. Ioh.19.12, 13. Euſeb.hiſt. lib.2.c.7.

The proper end of Chriſts condemnation ſet downe though not in *Pilates* will, yet in Gods eternall counſell was, that he might bee the cauſe of abſolution at the barre of Gods juſtice unto all thoſe whatſoever they are which ſhall come to life eternall. For we muſt ſtill remember, that when Chriſt was condemned by mortall judges hee ſtood in our place, and in him were all our ſinnes condemned before God. Therefore to conclude this point; if this were the end of the counſell of God, to have his owne Sonne condemned by *Pontius Pilate* a mortall judge, that we might not be condemned, but abſolved before Gods judgement ſeat: let us all labour to have this abſolution ſealed up in our hearts by the teſtimony of Gods Spirit. For one day we muſt come to the barre of Gods judgement: and if wee have not an abſolution by Chriſts condemnation at *Pilates* earthly barre, let us looke for nothing elſe but the fearefull ſentence of condemnation at the celeſtiall barre of Gods juſtice, to be uttered at the day of the laſt judgement. If a man ſhould commit ſuch an hainous offence, as that hee could no otherwiſe eſcape death but by the Princes pardon, hee neither would, nor could be at reſt, till by one meanes or other he had obtained the ſame, and had gotten it written and ſealed: which done, Luk.23.24.

he

he would carry it home, locke it up safe and sound, and many times looke upon it with great joy and gladnesse. Well, this is the case of every one of us: by nature we are rebels and traytors against God, and have by our sins deserved ten thousand deaths. Now our onely stay and refuge is, that Christ the Son of God was condemned for us: and therefore in Christ wee must sue for pardon at Gods hands, and never rest till we have the assurance thereof sealed up in our hearts and consciences: alwayes remembring, that ever after, we leade a new life, and never commit the like sinnes against God any more. It were a blessed thing if this would enter into our hearts: but alas, we are as dead in our sinnes as a dead carkasse is in the grave. The Ministers of God may teach this often unto us, and we may also heare the same: but Satan doth so possesse mens hearts, that they seldome or never begin to beleeve or receive it till it bee too late. Every one can say, God is mercifull, but that is not enough: for Christ being most righteous was condemned, that thou being a wretched sinner mightest bee saved: and therefore thou must labour for thy selfe to have some testimony of thine absolution by Christs condemnation, sealed up in thine owne conscience, that thou mayest more assuredly say, God is, and will be mercifull unto thee.

Having spoken of the whole arraignement of Christ, and of his passion in generall, now let us proceed to the parts of the passion, which are three: Christs Execution, his Buriall, and his Descending into hell. This being withall remembred, that these three parts are likewise three degrees of Christs humiliation.

Christs execution is that part of his passion, which hee bare upon the crosse, expressed in the words of the Creed, *he was crucified, & dyed*. In handling of it, wee must observe five things; I. the person that suffered. II. The place where he suffered. III. the time when he suffered. IV. the manner how he suffered. V. The excellency of his passion. For the first, the person that suffered was Christ the just, as *Peter* saith, *Christ also hath once suffered for sinnes*: the just *for the unjust*: and againe, *Christ Iesus* the just (saith S. *Iohn*) *is the reconciliation for our sinnes*. And in his execution, we shall have manifest declarations of his righteousnesse and justice, consisting in two most worthy points. First, when hee was upon the crosse, and the souldiers were nailing his hands and feete thereunto, and racking his body most cruelly, he prayed, *Father forgive them, they know not what they doe*. These souldiers were by all likelihood the very same that apprehended him and brought him before *Caiphas*, and from thence to *Pontius Pilate*, and there platted a crowne of thornes, and set it on his head, and buffetted him, and spitefully intreated him as we have heard: and yet Christ speaks no word of revenge unto them, but with all patience in the very extremity of their malice and injury, he prayeth unto his Father to forgive them. Hence we are taught, that when injuries are done unto us, we ought to abstaine from all affections of revenge, and not so much as manifest the same either in word or deede. It is indeed a hard lesson to learne and practise: but it is our parts to endeavour to doe it: and not onely so, but to be ready for evill to doe good: yea, even at that instant, when other men are doing us wrong, even then (I say) wee must bee ready, if it be possible, to doe them good. When as Christs enemies were practising against him all the treachery they could, even then he performeth the worke of a Mediatour, and prayeth for them unto his Father, and seeketh their salvation. Againe, whereas Christ prayeth thus, *Father, forgive them*, we gather, that the most principall thing of all, that man ought to seeke after in this life, is the forgivenesse of his sinnes. Some thinke that happinesse consisteth in honour, some in wealth, some in pleasure, some in this, some in that: but indeed the thing that we should most labour for, is reconciliation with God in Christ; that we may have the free remission of all our sinnes. Yea, this is blessednesse it selfe, as *David* saith, *Blessed is hee whose iniquitie is forgiven, and whose sinne is covered*. Here then behold the madnesse of the men of this word, that either seeke for this blessing in the last place, or not at all.

The second testimony of Christs righteousnesse given in the middest of his passion was, that he beheld his mother standing by, and commended her to the custody of *Iohn* his disciple: whereby he gave an example of most holy obedience unto the fifth commandement, which prescribeth honour to father and mother. and this his fact sheweth that the observing of this commandement standeth not in outward shew and reverence onely; but in a godly recompence, in procuring unto parents all the good we can, both concerning this and a better life. It often fals out that children be as it were *Chams* to father & mother; some raile on them, some fight with them; others see them pine away and starve, and not releeve them. But all dutifull children must here learne, that as their parents have done many duties unto them, and brought them up: so they againe must in all reverence performe obedience unto them both in word and deed: and when occasion is offered, releeve them, yea, in all they can, doe good unto them. Again, in this we may see what a wretched state is that which the Church of Rome calleth the state of perfection; namely, to live apart from the company of men, in fasting and praying all the dayes of a mans life; hereby the bond of nature is broken, and a man cannot doe that duty unto his parents which Gods law requireth, and Christ here himselfe practiseth; nor the duties of a member of Christ, which are to be done to the whole Church, and to the rest of the members thereof.

1 Pet. 3. 18. 1 Ioh. 2. 1.

Luk. 23. 35.

Psal. 32. 1.

Ioh. 19. 26, 27.

The place where Christ ſuffered is called *Calvary* or *Golgotha*, that is, the place of dead mens ſkuls, without the wals of Ieruſalem. Concerning the reaſon of this name, men be of divers opinions. Some ſay it was ſo called, becauſe *Adam* was buried there, and that his ſkull being there found, gave the name to the place. And this is the very opinion of ſome ancient divines, that Chriſt was there crucified where *Adam* was buried; but becauſe it hath no certaine ground, * I leave it as uncertaine. Others thinke it was called *Calvary*, becauſe the Iewes were wont to carry out the bones of the dead men, and there to heape them together, as in times paſt the manner was in the vaults of ſundry Churches in this land. And ſome others thinke it was called *Golgotha* or *Calvary*, becauſe theeves and murtherers, and malefactors were there executed, ſtoned, burned: whereby it came to paſſe that many ſkuls and bones of dead men were found there.

Luk.23.33. Mark.15.22.

* Iewiſh Rabbines. *Cypr. lib. de reſurrect. Auguſt. ſer. 17. de temp. Hieron. epiſt. Paule ad Marcellam.*

The time when Chriſt was executed, was at the Iewes Paſſeover, when not onely the Iewes, but alſo many Proſelytes of many countries and nations were aſſembled: and therfore this execution was not in a private corner, but openly in the view of the world. For as he was a Saviour not to the Iewes onely, but alſo to the Gentiles: ſo it was very requiſite that his death ſhould be publike before all men both Iewes and Gentiles. As for the houre of the day, in which he ſuffered, there is ſome difficulty in the Evangeliſts: for Saint *Iohn* ſaith, that he was condemned about the *ſixt houre* of the day: and Saint *Marke* ſaith, he was *crucified the third houre*. Hence it may be demanded, how both theſe can ſtand together. *Anſ.* Howſoever the Iewes naturall day began at evening, yet the artificiall day began at Sunne riſing, and ended at Sunne ſetting: and it was divided two wayes. Firſt, into twelve parts called twelve houres, whether the dayes were longer or ſhorter. Secondly, into foure parts or quarters, and every part contained three houres: as from the firſt houre to the third, was one part called *morning*: from the third houre to the ſixt, another part called *the ſixt houre*: from the ſixt houre to the ninth, the third part called *the ninth houre*: and from the ninth houre to the twelfth, the fourth part called *evening*. Now when Saint *Iohn* ſaith, Chriſt was condemned about the ſixt houre, it muſt bee underſtood of the ſecond quarter of the day called the ſixt houre: and whereas Saint *Marke* ſaith, he was crucified the third houre of the day, hee ſpeakes of the leſſer houres, twelve whereof made the whole day: and thus they both agree, for the third houre of the day, and the beginning of the ſecond quarter follow each other immediately. Againe, it may bee anſwered, that Chriſt was condemned at ſixe of the clocke after the Romane account, which begins the day at mid-night; and crucified at three (which is nine of the clocke in the morning with us) after the Iewes account who begin their artificiall day, as I ſaid, at the Sunne-riſing.

Ioh.18.28.

Ioh.19.14. Mar.15.23.

*A. Gell. noct. att. l.3. c.2.*

The fourth and laſt point, is the order and whole proceeding of Chriſts execution, which may be reduced to foure heads: the I. his going to execution, the II. his crucifying, the III. his death, the IV. the conſequents of his death. Againe, in his going to execution wee may conſider many points.

The firſt, that he is brought out of Ieruſalem as a malefactour. For the old and ancient cuſtome of the Iewes was to put thoſe whom they judged to be notorious offenders to death without their tents when they wandered in the wilderneſſe, & without the wals of Ieruſalem, leſt they ſhould any way be defiled with their blood. And this fell out by the ſpeciall providence of God, that that might be fulfilled in Chriſt which was prefigured in the ſacrifices of the Old Teſtament, when the bodies of beaſts were not eaten of the Prieſts, but burnt without the campe: therefore (ſaith the holy Ghoſt) *even Ieſus that he might ſanctifie the people with his own blood ſuffered without the gates.*

Ioſ.7.24. Lev.21.14. Act.7.58.

Lev.6.36.

Heb.13.12.

Hence may all Chriſtians learne to know their owne eſtate and condition: firſt, in this world they muſt looke to bee account the *offſcouring of the earth, and the filth of the world*, as the Apoſtle ſaith, and wee muſt all prepare our ſelves to beare this eſtate. They that will be Gods children muſt not looke to be better accepted of in the world then Chriſt was. Secondly, by this every one of us muſt learne to be content to uſe this world, as ſtrangers and pilgrimes: being every day and houre ready to leave the ſame. For if Chriſt the Sonne of God himſelfe was brought out of Ieruſalem, as not being worthy to have his abead there, then muſt every Chriſtian man looke much more for the like extremity. And therefore it is not for us, to have our hearts tyed to the world, and to ſeeke alwayes to be approoved of the ſame: for that argueth that we are not like to Chriſt: but we muſt rather doe as poore pilgrimes in ſtrange countries; and that is, only to looke for ſafe conduct thorow the miſeries in this world, having in the meane ſeaſon our hearts, wils, and affections ſet on the Kingdome which is in heaven. The ſecond thing is, that Chriſt was made to beare his owne croſſe, for ſo it ſeemes the manner of the Romanes was to deale with malefactors. And this muſt put us in minde of that notable leſſon which Chriſt himſelfe taught his Diſciples; namely, that *if any man will be his Diſciple, he muſt deny himſelfe, take up his owne croſſe daily, and follow him*: where by the croſſe we muſt underſtand, that portion of affliction, which God hath allotted to every one of his children: for there is no child of God, to whom he hath not meaſured out as it were ſome bitter cup of miſery in this life. And therefore *Paul* ſaith: *Now rejoyce I in my ſufferings for you, and fulfill the reſt of the ſufferings of Chriſt in my fleſh.* By Chriſts

1 Cor.4.13.

Luke

Heb.1

Luk.9.23.

Col.1.24.

ſufferings,

ſufferings hee meaneth not the paſſion of Chriſt, but the ſufferings of the body of Chriſt, that is, the Church whereof Chriſt is the head. Moreover we muſt ſuffer as he did, and that daily; becauſe as one day followeth another, ſo one croſſe comes in the necke of another. And whereas Chriſt beares the croſſe that was laid on him by the hands of the ſouldiers, it muſt teach us not to pull croſſes upon our ſelves, but waite till God lay them on us; when that time comes we muſt willingly bend our ſhoulders, ſtoope downe, and take them up; whether they be in body or in ſoule: and that every day, if it be Gods will, ſo long as we live: and by this ſhall we moſt notably reſemble our Saviour Chriſt.

Thirdly, when Chriſt had carried his croſſe ſo long till he could carry it no longer, by reaſon of the faintneſſe of his body, which came by buffets, whippings, and manifold other injuries, then the ſouldiers meeting with one *Simon* of Cyrene a ſtranger, made him to beare the croſſe: where we are put in mind, that if we faint in the way, and be wearied with the burden of our afflictions, God will give good iſſue, and ſend as it were ſome *Simon* of Cyrene to helpe us, and to be our comforter.

Luke 23.26.

Mat.11.28.

The fourth point is, that when Chriſt was carrying his owne croſſe, and was now paſſing on towards Golgotha, certaine women met him, and pittying his caſe wept for him: but Chriſt anſwered them, and ſaid, *Daughters of Ieruſalem, weepe not for me, but weepe for your ſelves, and your children, &c.* By this we are firſt of all taught to pity the ſtate of thoſe that bee the children of God: as the Apoſtle exhorteth us, ſaying, *Remember them that are in bonds as though you were bound with them: and them that are in affliction, as though you were afflicted with them.* In this land by Gods eſpeciall bleſſing we have enjoyed the Goſpell of Chriſt with peace a long time, whereas other countries and Churches are in great diſtreſſe: ſome wallow in palpable ignorance and ſuperſtition: others have liberty to injoy the Goſpell, and want teachers: and ſome have both the Word and teachers, and yet want peace, and are in continuall perſecution. Now when we that have the Goſpel with peace doe heare of theſe miſeries in our neighbour Churches, we ought to bee mooved with compaſſion towards them, as though we our ſelves were in the ſame afflictions. Secondly, where Chriſt ſaith, *Weepe not for me, but for your ſelves*, he doth teach us to take occaſion by other mens miſeries to bewaile our owne eſtate: to turne our worldly griefes into godly ſorrow for our ſinnes, which cauſeth us rather to weepe for our offences, then for our friends, although even this may alſo be done in godly manner. When a man bleeding at the noſe is brought in danger of his life, the Phyſitian lets him blood in another place, as in the arme, and turnes the courſe of the blood another way to ſave his life; and ſo muſt we turne our worldly ſorrowes for loſſe

Luke 23.27.

Heb.13.3.

A

B

C

D

of goods or friends, to a godly ſorrow for our offences againſt God: for ſo S. *Paul* ſaith, *Godly ſorrow cauſeth repentance unto ſalvation, not to be repented of: but worldly ſorrow cauſeth death.*

2 Cor.7,10.

The fifth point is, that when Chriſt was brought to the place of execution, they gave him vineger to drinke, mingled with mirrhe and gall: ſome ſay, it was to intoxicate his braine, and to take away his ſenſes and memory. If this be true, we may heere behold in the Iewes a moſt wicked part, that at the point of death, when they were to take away the life of Chriſt, they for their parts had no care of his ſoule. For this is a duty to bee obſerved of all Magiſtrates, that when they are to execute malefactors, they muſt have a ſpeciall regard to the good and ſalvation of their ſoules. But ſome thinke rather that this potion was to ſhorten and end his torments quickly. Some of us may peradventure thinke hardly of the Iewes, for giving ſo bitter a portion to Chriſt at the time of his death: but the ſame doth every ſinner that repenteth not. For whenſoever we ſinne, we doe as much as temper a cup of gall, or the poyſon of aſpes, and as it were give it God to drinke: for ſo God himſelfe compareth the ſinne of the wicked Iewes to poyſon, ſaying, *Their vine is of the vine of Sodome, and of the vines of Gomorrha, their grapes are grapes of gall, their cluſters be bitter: their wine is the poyſon of Dragons, and the cruell gall of Aſpes.* And for this cauſe we ought to think as hardly of our ſelves as of the Iewes, becauſe ſo oft as we commit any offence againſt God, we doe as much as mingle ranke poyſon, and bring it to Chriſt to drinke. Now afterward, when this cup was given him, he taſted of it; but dranke not, becauſe he was willing to ſuffer all things that his Father had appointed him to ſuffer on the croſſe, without any ſhortning or leſſening of his paine.

Mark.15.23.

Deut.32.32, 33.

Thus wee ſee in what manner Chriſt was brought forth to the place of execution: now followeth his crucifying. Chriſt in the providence of God was to be crucified for two cauſes: one, that the figures of the old teſtament might be accompliſhed and verified. For the heave-offering lifted up and ſhaken from the right hand to the left, and the braſen Serpent erected upon a pole in the wilderneſſe, prefigured the exalting of Chriſt upon the croſſe. The ſecond, that wee might in conſcience be reſolved, that Chriſt became under the law, and ſuffered the curſe thereof for us, and bare in his owne body and ſoule the extremity of the wrath of God for our offences. And though other kinds of puniſhments were notes of the curſe of God, as ſtoning, and ſuch like; yet was the death of the croſſe in ſpeciall manner above the reſt accurſed, not by the nature of the puniſhment, not by the opinions of men, not by the civill lawes of countries and kingdomes, but by the vertue of a particular Commandement of God, foreſeeing what manner of death Chriſt our Redeemer ſhould dye. And here-

Gal.3.13.

Deut.21. 23.

upon

upon among the Iewes in all ages this kind of punishment hath beene branded with speciall ignomy, as *Paul* signifieth when hee saith, *He abased himselfe to the death, even to the death of the crosse:* and it hath bin alotted as a most grievous punishment to most notorious malefactors. If it be said, that the repentant theefe upon the Crosse dyed the same death with Christ, and yet was not accursed: the answer is, that in regard of his offences he deserved the curse, and was actually accursed, and the signe of this was the death which he suffered, and that in his owne confession; but because he repented, his sinnes were pardoned, and the curse removed. It may further be said, that crucifying was not knowne in *Moses* dayes, and therefore not accursed by any speciall commandement of God in Deuteronomy. *Ans.* *Moses* indeed speakes nothing in particular of crucifying, yet nevertheless hee doth include the same under the generall. For if every one which hangs upon a tree bee accursed, then he also which is crucified; for crucifying is a particular kind of hanging on a tree. Lastly, it may be alleadged, that Christ in his death could not be accursed by the law of *Moses*, because he was no malefactor. *Ans.* Though in regard of himselfe he was no sinner, yet as he was our surety hee became sinne for us, and consequently the curse of the law for us, in that the curse every way due unto us, by imputation and application was made his.

Phil.2.8. Num.25.4. 2 Sam.21.6.

Furthermore, Christ was crucified not after the manner of the Iewes, who used to hang malefactors upon a tree, binding them thereto with cords, and that when they were dead, but after the usuall manner of the Romans; his body being partly nailed to the crosse, and partly in the nailing extreamely racked, otherwise I see not but that a man might remaine many dayes together alive upon the crosse. And here we have occasion to remember, that the Papists who are so devout and zealous towards crucifixes, are farre deceived in the making of them. For first of all, the crosse was made of three peeces of wood, one fastened upright in the ground, to whichthe body and backe leaned, the second fastened towards the top of the first overthwart, to which the hands were nailed: the third, fastened towards the bottome of the first, on which the feet were set and nailed: whereas contrariwise popish carvers, and painters fasten both the feete of Christ to the first: secondly, the feet of Christ were nailed a sunder with two distinct nailes, and not nailed one upon another with one naile alone, as Papists imagine, and that to the very body of the crosse: for then the souldiers could not have broken both the legges of the theeves, but onely the outmost, because one of them lay upon the other.

Psal.22.17.

*Iren. l.2.c. 47. Aug. l. 50. hom.3.*

*Author lib. de Passione inter opera Cypriani.*

Let us now come to the use which may be made of the crucifying of Christ. First of all here we learne with bitternesse to bewaile our sinnes: for Christ was thus cruelly nailed on the crosse, and there suffered the whole wrath of God, not for any offence that ever hee committed, but being our pledge and surety unto God, he suffered all for us: and therefore just cause have wee to mourne for our offences, which brought our Saviour Christ to this low estate. If a man should be so farre in debt that he could not bee freed, unlesse the surety should be cast into prison for his sake; nay, which is more, be cruelly put to death for his debt, it would make him at his wits end, and his very heart to bleed. And so is the case with us by reason of our sinnes; we are Gods debters, yea bankrupts before him, yet have wee gotten a good surety, even the Sonne of God himselfe, who to recover us to our former liberty, was crucified for the discharge of our debt. And therefore good cause have wee to bewaile our estate every day, as by the Prophet it is said, *They shall looke on him whom they have pierced, they shall lament for him as one mourneth for his owne sonne: they shall be sorry for him as one is sorry for his first borne.* Looke as the blood followed the nailes that were stricken through the blessed hands and feete of Christ, so should the meditation of the crosse and passion of our Redeemer bee as it were nailes and speares to pierce us, that our hearts might bleed for our sinnes: and we are not to thinke more hardly of the Iewes for crucifying him then of our selves, because even by our sins we also crucifie him. These are the very nayles which pierce his hands and feete, and these are the speares which pierce through his side. For the losse of a little worldly pelfe, oh how are we grieved! but seeing our transgressions are the weapons whereby the Sonne of God was crucified, let us (I say it againe and againe) learne to be grieved for them above all things, and with bleeding and melting hearts bow and buckle under them, as under the crosse.

Math.6.12.

Zach.12.10

Secondly, Christ saith of himselfe, *As Moses lift up the Serpent in the wildernes so must the sonne of man be lifted up*: the comparison is excellent and worthy the marking. In the wilderneſse of Arabia the people of Israel rebelled against God, and thereupon he sent fiery serpents among them, which stung many of them to death: now when they repented, *Moses* was commanded to make a brasen Serpent, and to set it upon a pole, that as many as were stung might looke unto it and recover: and if they could but cast a glaunce of the eye on the brasen Serpent, when they were stung even to death, they were restored to health and life. Now every man that liveth, is in the same case with the Israelites; Satan hath stung us at the heart, and given us many a deadly wound, if we could feele it; and Christ who was prefigured by the brasen Serpent, was likewise exalted on the crosse, to conferre righteousnesse and life eternall to every one of us: therefore if we will escape eternall death, we must renounce our selves, and lift up the eyes of our faith to Christ crucified, and pray for the pardon of

Ioh.3.14.

our

our ſinnes: and then ſhall our hearts and conſciences bee healed of the wounds and gripes of the divell: and untill ſuch time as we have grace to doe this, we ſhall never be cured, but ſtill lye wounded with the ſtings of Satan, and bleeding to death even at the very heart, although we feele no paine, or griefe at all. But ſome may aske how any man can ſee him crucified now after his death? *Anſ.* Whereſoever the Word of God is preached, there Gal.3.1. Chriſt is crucified, as *Paul* ſaith, *O fooliſh Galathians, who hath bewitched you, that yee ſhould not obey the truth, to whom before Ieſus Chriſt was deſcribed in your ſight, and among you crucified?* Meaning, that he was lively preached among them. Wee need not goe to woodden croſſes, or to golden crucifixes to ſeeke for him; but where the Goſpel is preached, thither muſt we goe, and there lift up our eyes of faith to Chriſt, as he is revealed unto us in the Word; reſting on him and his merits with all our hearts, and with a godly ſorrow confeſſe and bewaile our ſins, craving at his hands mercy and pardon for the ſame. For till ſuch time as we doe this, wee are grievouſly ſtung by Satan, and are every moment even at deaths doore. And if we can thus behold Chriſt by faith, the benefits whith come hereby ſhall be Rom.6.6. great: for as *Paul* ſaith, *the old man*, that is, the corruption of our nature, and the body of ſin that reigneth in us, *ſhall bee crucified with him:* for when Chriſt was nailed on the croſſe, all our ſinnes were layed upon him; therefore if thou doeſt unfainedly beleeve, all thy ſinnes are crucified with him, and the corruption of thy nature languiſheth and dyeth, as hee languiſhed and dyed upon the croſſe.

Thirdly, wee muſt learne to imitate Chriſt: as he ſuffered himſelfe to be nailed to the croſſe for our ſinnes, ſo anſwerably muſt every one of us learne to crucifie our fleſh, and the corruption of our nature, and the wickedneſſe of our Gal.5.24. own hearts, as *Paul* ſaith, *They that are Chriſts, have crucified the fleſh with luſts and affections thereof.* And this we ſhall doe, if for our ſins paſt, we waile and mourne with bitterneſſe, and prevent the ſins to come, into which we may fall by reaſon of the corruption of our natures, by uſing all good meanes, as prayer, faſting, and the Word of God preached, and by flying all occaſions of offence. We are not to deſtroy our bodies, or to kill our ſelves, but to kill and crucifie ſinne that liveth in us, and to mortifie the corruption of our nature that rebels againſt the ſpirit. Chriſtianity ſtands not in this, to heare the Word of God, and outwardly to profeſſe the ſame, and in the meane ſeaſon ſtill to live in our ſinnes, and to pamper our owne rebellious fleſh; but it teacheth us alwayes to have in readineſſe ſome ſpeare or other to wound ſinne, and the ſword of the ſpirit to cut downe corruption in us, that thereby we may ſhew our ſelves to be lively followers of Chriſt indeed.

Fourthly, by this we may learne, that the A wrath of God againſt ſin is wonderfull great, becauſe his owne Sonne bearing our perſon, and being in our place, was not onely crucified, and racked moſt cruelly, but alſo bare the whole wrath of God in his ſoule: and therefore wee muſt leave off to make ſo little account of ſinne as commonly we doe.

Fifthly, whereas the perſon crucified was the Sonne of God, it ſheweth that the love of God which he bare unto us in our redemption is endleſſe; like a Sea without a banke or bottome, it cannot be ſearched into, and if we ſhall not acknowledge it to bee ſo, our condemnation will be the greater.

Sixthly, in this that Chriſt bare the curſe of B the law upon the Croſſe; we learne that thoſe that be the children of God, when they ſuffer any judgement, croſſe, or calamity, either in body, or in mind, or both, doe not beare them as the curſes of God, but as the chaſtiſements of a loving father. For it doth not ſtand with the juſtice of God to puniſh one fault twice: and therefore when any man that putteth his whole confidence in God, ſhall either in his owne perſon, in his good name, or in his goods feele the heavy hand of God, God doth not as a judge curſe him, but as a Father correct him. Here then is condemned the opinion of the Church of Rome, which hold, that we by our ſufferings doe in ſome part ſatisfie the juſtice of God; but this cannot ſtand, becauſe C Chriſt did make a perfect ſatisfaction to the juſtice of his Father for all puniſhment. And therefore ſatisfaction to God made by man for temporall puniſhment is needleſſe, and much derogates from Chriſts paſſion.

In the crucifying of Chriſt, two things ſpecially muſt be conſidered: The manner of the doing of it, and his continuance alive upon the croſſe. Touching the manner, the Spirit of God hath noted two things. The firſt, that Chriſt was crucified betweene two theeves, the one upon his left hand, the other upon his right: in which action is verified the ſaying of the Prophet *Iſaiah: He was numbred among the wicked:* Iſai.53.12. and the Iewes for their parts doe hereby teſtifie, that they eſteemed him to bee, not ſome D common wicked man, but even the captaine and ringleader of all theeves and malefactors whatſoever. Now whereas Chriſt ſtanding upon the croſſe in our roome and ſtead, is reputed the head and prince of all ſinners, it ſerveth to teach every one of us that beleeve in him, to judge our ſelves moſt vile and miſerable ſinners, and to ſay of our ſelves with *Paul, That we are the chiefe of all ſinners.* The ſecond 1 Tim.1.15. thing is, that Chriſt was crucified naked; becauſe he was ſtripped of his Garments by the ſoldiers when he was to be crucified. The cauſes why he ſuffered naked are theſe. Firſt, *Adam* by his fall brought upon all mankind death both of body and ſoule: and alſo the curſes of God which befall man in this life; among which this was one, that the nakedneſſe of the body ſhould bee ignominious; and hereupon when

*Adams*

*Adam* had ſinned, and ſaw himſelfe naked, he fled from the preſence of God, and hid himſelfe even for very ſhame. Chriſt therefore was ſtripped of his garments, and ſuffered naked, that hee might beare all the puniſhment and ignominy that was due unto man for ſinne. Secondly, this came to paſſe by the goodneſſe of God, that we might have a remedy for our ſpirituall nakedneſſe; which is, when a man hath his ſinnes lying open before Gods eyes: and by reaſon thereof hee himſelfe lyeth open to all Gods judgements. Hereof Chriſt ſpeaketh to the Angel of Laodicea, ſaying, *Thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing, and knoweſt not how thou art wretched, miſerable, blind, and naked.* So when the Iſraelites had committed idolatry by the golden calfe, *Moſes* telleth them that *they were naked*, not onely becauſe they had ſpoyled themſelves of their earings, but eſpecially becauſe they were deſtitute of Gods favour, and lay open and naked to all his judgements for that ſinne. And *Salomon* ſaith, *Where there is no viſion, there the people are made naked*, that is, their ſinnes lye open before God; and by reaſon thereof they themſelves are ſubject to his wrath and indignation. Now Chriſt was crucified naked, that he might take away from us this ſpirituall nakedneſſe; and alſo give unto us meete garments to cloath us withall in the preſence of God, called *white rayment*, as Chriſt ſaith, *I counſell thee to buy of me white rayment, that thou mayſt be cloathed, and that thy filthy nakedneſſe doe not appeare:* and *long white robes dipped in the blood of the Lambe*, which ſerve to hide the nakedneſſe of our ſoules. What theſe garments are, the Apoſtle ſheweth when he ſaith, *All that are baptized into Chriſt, have put on Chriſt.* And *Put on the new man, which after God is created in righteouſneſſe, and true holineſſe.* Our nakedneſſe maketh us more vile in the ſight of God, then the moſt loathſome creature that is, can bee unto us; untill we have put on the righteouſneſſe of Chriſt to cover the deformity of our ſoules, that we may appeare holy, and without ſpot before God. Thirdly, *Paul* ſaith, *We know if our earthly houſe of this Tabernacle bee deſtroyed, we have a building given of God, &c: For therefore we ſigh, deſiring to be cloathed with our houſe which is from heaven, becauſe if we be cloathed we ſhall not be found naked.* Where it is like that the Apoſtle alludeth to the nakedneſſe of *Adam* after his fall: and therefore giveth us an other reaſon why Chriſt was crucified naked, namely, that after this life hee might cloath all his members with eternall glory.

Gen.3.7,8. Reve.3.17. Exod.32.25. Prov.29.18. Rev.3.18. Rev.7.14. Gal.3.27. Eph.4.24. 2 Cor.5.1, 2,3.

If this bee ſo, that a part of our rejoycing ſtands in the glorious nakedneſſe of Chriſt crucified, there is no reaſon why wee ſhould be puffed up with the vanity of our apparell. It ſhould rather bee an occaſion to make us aſhamed, then to make us proud. The theefe may as well brag of the brand in his hand, or of the fetters on his heeles, as we may of our attire; becauſe it is but the covering of our ſhame: and therefore ſhould put us in mind of our ſinne and ſhameſull nakedneſſe.

A

The aboad of Chriſt upon the croſſe, was about the ſpace of ſixe houres. For the death of the Croſſe was no ſuddaine, but a [a] lingring death. And in this ſpace of time there fell out five notable events. The firſt, that the ſoldiers having ſtripped Chriſt of his Garments, divided them into foure parts, and caſt lots for his Coate, becauſe it was woven without ſeame. And by this appeares the great love of Chriſt to man, who was not onely content to ſuffer, but alſo to loſe all that ever he had, even to the Garments on his backe to redeeme us; teaching us anſwerably, that if it pleaſe God to call us to any triall hereafter, we muſt bee content to part with all for his ſake, that we may winne him. Againe, in theſe ſouldiers we may behold a picture of this world: when they had nailed Chriſt to the croſſe, they will not loſe ſo much as his garments, but they come and devide them, and caſt lots for them: as for Chriſt himſelfe, the Saviour and redeemer of mankinde, they regard him not. And thus fareth the world; it is a hard thing to find a man to accept of Chriſt, becauſe he is Chriſt his redeemer: but when gaine comes by Chriſt, then hee is welcome. *Eſau* that eſteemed nothing of his Fathers bleſſing, made great account of his brothers pottage. The Gadarens made more account of their ſwine, then of Chriſt, for when they heard that they were drowned, they beſeech him to depart out of their coaſts. Nay ſo bad is this age, that ſuch as will be taken to be the ſpeciall members of Chriſt, doe not onely with the ſouldiers ſtrip Chriſt of his Garments, but more then this, they bereave him of his natures and offices. The Church of Rome by their tranſubſtantiation ſtrip him of his manhood: and by making other prieſts after the ſame order with him, which doe properly forgive ſinnes, ſtrip him of his Prieſthood: and of his Kingly office, by joyning with him a Vicar on earth, and head of the Catholike Church, and that in his preſence: whereas all deputy-ſhips and Commiſſions ceaſe in the preſence of the principall. And when they have done all this, then they further loade him with a number of beggerly ceremonies: and ſo doe nothing elſe but make a [b] fained Chriſt, in ſtead of the true and alone Meſſias.

B

C

D

The ſecond event was, that Chriſt was mocked of all ſorts of men. Firſt they ſet up the cauſe written why he was crucified, namely, *This is the King of the Iewes:* then the people that paſſed by reviled him, wagging their heads at him, and ſaid, *Thou that deſtroyeſt the temple and buildſt it in three dayes, ſave thy ſelfe, &c.* Likewiſe the high Prieſts mocking him, with the Scribes and Phariſees and the Elders, ſaid, *He ſaved others, let him ſave himſelfe.* The ſame alſo did one of the theeves that was crucified with him, caſt in his teeth. Behold here the wonderfull ſtrange dealing of the Iewes:

[a] *Auguſt. ſer. 119. de tempore.* *Prædicta mors.*

Mark.15.24.

[b] *Fictitium Chriſtum.*

Matth.27. 37,38,39.

they

they ſee an innocent man thus pittifully and grievouſly racked, and nailed to the croſſe, and his blood diſtilling downe from hands & feete: and yet are they without all pitty, and compaſſion, and doe make but a mocke and a ſcoffe at him. And in this wee may plainely ſee how dangerous and fearefull their caſe is, who are wholly given up to the hardneſſe of their own hearts: and wee are further admoniſhed, to take heede how we give our ſelves to jeſting or mocking of others. And if any think it to bee a light ſinne, let them conſider what befell the Iewes for mocking Chriſt. The hand of God was upon them within a while after, and ſo remaineth to this day. Little children wickedly brought up, whē they ſaw *Eliſha* the man of God comming, they mocked him, and ſaid, 2 King. 2.23,24. *Come up thou balde pate, come up thou balde pate:* but *Eliſha* looked backe on them, and curſed them in the name of the Lord, and two wild Beares came out of the forreſt, and did teare in pieces two and fortie of them. *Iulian*, once a Chriſtian Emperour, but after an Apoſtata, did nothing elſe but mocke Chriſt & his doctrine, and made jeſts of ſundry places of Scripture: but being in fight againſt the Perſians, was wounded with a dart (no man knowing how) & died ſcoffing and blaſpheming. And ſuch like are the judgements of God, which befall mockers and ſcorners. Let us therefore in the feare of God learne to eſchew and avoide this ſinne.

Furthermore, if we ſhall indifferently conſider all the mockes and ſcornings of the Iewes, we ſhall finde that they cannot truly convince him of the leaſt ſinne; which ſerveth to cleare Chriſt, and to prove that he was a moſt innocent man, in whoſe waies was no wickednes, and in whoſe mouth was found no guile: and therefore hee was fitted to ſtand in our roome, and ſuffer for us which were moſt vile & ſinfull. And here by the way a queſtion offereth it ſelfe to be ſcanned. S. *Matthew* ſaith, Matth. 27.44. *The theeves which were crucified with him caſt the ſame in his teeth*, which the Scribes and Phariſes did. S. *Luke* ſaith, Luke 23. 39. that one of the theeves mocked him. Now it may be demanded, how both theſe can bee true? *Anſ.* Some reconcile the places thus: that the ſcripture ſpeaking generally of any thing, by a figure doth attribute that to the whole, which is proper to ſome part onely; and ſo here doth aſcribe that to both the theeves which agreeeth but to one. Others anſwer it thus: that at the firſt both of the evill doers did mocke Chriſt, and of that time ſpeakes *Matthew*: but afterwards one of them was miraculouſly cōverted; then the other alone mocked him, and of that time ſpeakes S. *Luke*. And this I rather take to be the truth. But what was the behaviour of Chriſt, when he was thus laded with reproch? In wonderfull patience he replies not, but puts up all in ſilēce. Where we are taught, that when a man ſhall raile on us wrongfully, we muſt not returne rebuke for rebuke, nor taunt for taunt: but we muſt either be ſilent, or els ſpeake no more then ſhall ſerve for our juſt defence. This was the practice of the Iſraelites, by the appointment of *Hezechias*, when *Rabſhekah* reviled the Iewes, and blaſphemed the name of God; the people held their peace, and anſwered him not a word, for the kings commandement was, *Anſwer him not*, 2 Kin. 18.36. So *Hannah* being troubled in minde prayed unto the Lord, and *Hely* marked her mouth, for ſhe ſpake in her heart, and her lippes did moove onely, but her voice was not heard, therefore *Hely* thought ſhee had bin drunken, & ſaid, *How long wilt thou be drunken? put away thy drunkennеſſe from thee.* Such a ſpeech would have mooved many a one to very hard words: but ſhee ſaid, 1 Sam. 1.14. *Nay my Lord, but I am a woman troubled in ſpirit, I have drunke neither wine nor ſtrong drinke; but I have poured out my ſoule before the Lord.* This is a hard leſſon for men to learne; but wee muſt endeavour our ſelves to practiſe it, if we will be followers of Chriſt, and overcome evill with good.

The third thing that fell out in the time of Chriſts crucifying, was the pitifull complaint, in which he cryed with a loud voice, Mat. 27. 46. *Eli, Eli, lamaſabacthani*, that is, *My God, my God, why haſt thou forſaken me?* In the opening of this complaint many points muſt be skanned. The firſt is, what was the cauſe that mooved Chriſt to complaine? *Anſ.* It was not any impatience or diſcontentation of mind, or any deſpaire, or any diſſembling, as ſome would have it: but it was an apprehenſion and a feeling of the whole wrath of God, which ſeazed upon him both in body & ſoule. The ſecond, what was the thing whereof hee doth complaine? *Anſ.* That hee is forſaken of God the Father. And from this point ariſeth another queſtion. How Chriſt being God, can be forſaken of God? for the Father, the Sonne & the holy Ghoſt are all three but one and the ſame God. *Anſ.* By God we muſt underſtand God the Father the firſt perſon. According to the common rule, when God is cōpared with the Sonne or the holy Ghoſt, then the Father is meant by this title, God; as in this place: not that the Father is more God then the Sonne, for in dignitie all the three perſons are equall: but they are diſtinguiſhed in order onely, and the Father is firſt. And againe, whereas Chriſt complaineth that he was forſaken, it muſt be underſtood in regard of his humaine nature, not of his Godhead. And Chriſts manhood was forſaken, not that his Godhead and manhood were ſevered, for they were ever joyned together from the firſt moment of the incarnation: but the Godhead of Chriſt, and ſo the Godhead of the Father did not ſhew forth his power in the manhood, but did as it were lye aſleep for a time, that the manhood might ſuffer: When a man ſleepeth, the ſoule is not ſevered from the body, but lieth as it were dead, & exerciſeth not it ſelfe: even ſo the Godhead lay ſtill, and did not manifeſt his power in the

Synecdoche.

manhood, and thus the manhood seemed to be forsaken. The third poine is, the manner of this complaint, *My God, my God*, saith he: these words are words of faith, I say not of justifying faith whereof Christ stood not in neede but he had such a faith or hope, whereby he did put his confidence in God. The last words, *why hast thou forsaken me?* seeme at the first to be words of distrust. How then (will some say) can these words stand with the former? for faith and distrust are flat contraries. *Answ.* Christ did not utter any speech of distrust, but onely make his mone and complaint by reason of the greatnesse of his punishment: and yet still relied himselfe on the assistance of his Father. Hence we learne first, that religion doth not stand in feeling but in faith, which faith we must have in Christ, though we have no feeling at all: for God oftentimes doth withdraw his grace and favour from his children, that hee may teach them to beleeve in his mercy in Christ, then, when they feele nothing lesse then his mercy. And faith and feeling cannot alwaies stand together, because faith is a subsisting of things which are not seene, & the ground of things hoped for, & we must live by faith, and not by feeling. Though feeling of Gods mercy bee a good thing, yet God doth not alwaies vouchsafe to give it unto his children: and therefore in the extremity of afflictions & temptations, we must alwaies trust and relie on God by faith in Christ; as Christ himselfe doth when hee is as it were plunged into the sea of the wrath of God. Secondly, here we may see how God deales with his children: for Christ in the sence & feeling of his humane nature was forsaken, yet had he sure trust and confidence in God, that caused him to say, *My God, my God.* God will oftentimes cast his deere children into huge gulfes of woe & misery, where they shall see neither banke nor bottom, nor any way to get out: yet men in this case must not despaire, but remember still that that which befell Christ the head, doth also befall his members. Though Christ himselfe at his death did beare the wrath of God in such measure, as that in the sence and feeling of his humane nature he was forsaken: yet for all this he was the Sonne of God, and had the spirit of his Father, crying, *My God, my God.* And therefore though we be wonderfully afflicted either in body or in minde, so as wee have no sence or feeling of Gods mercy at all, yet must we not despaire & thinke that we are cast-awaies, but still labour to trust and relie on God in Christ, and build upon him that we are his children, though we feele nothing but his wrath upon us; against mercy cleaving to his mercy. This was *Davids* practice: *In the day of trouble* (saith he) *I sought the Lord: my sore ranne and ceased not in the night: my soule refused comfort. I did thinke upon God and was troubled: my soule was full of anguish,* Psal. 77. 2, 3. and so he continueth on saying, vers. 10, 11, 12. &c. *Will the Lord absent himselfe for ever, and will he shew no more favour? hath God forgotten to be mercifull?* but in the end he recovered himselfe out of this gulfe of temptation, saying, *Yet I remember the yeeres of the right hand of the most high: I remember the worke of the Lord, certainly I remember the wonders of old.* Wherefore this practice of Christ in his passion, must then be remembred of us all, when God shall humble us either in body or soule, or both.

The fourth thing which fell out when Christ was on the crosse was this: after Christ knew that all things were performed, and that the scriptures were fulfilled, he said, *Ioh.* 19. 28, 29, 30. *I thirst*, and then there standing a vessel full of vineger, one ran and filled a sponge therewith and put it about an hyssope stalke, and put it to his mouth: which when hee had received, he said, *It is finished.* The points here to be considered, are foure. The first, that Christ thirsted. And we must know that this thirst was a part of his passion; and indeede it was no small paine, as we may see by this: when *Sisera* was overcome by Israel, and had fled from his enemies to *Iaels* tent, *Iudg.* 4. 19. hee called for a little water to drinke, beeing more troubled with thirst, then with the feare of death at the hand of his enemies. And indeed thirst was as grievous to men in the East countrey, as any torment else. And hereupon *Sampson* was more grieved with thirst, then with feare of many thousand Philistims. *Iudg.* 15. 18.

Againe, whereas Christ complaineth that he *thirsteth*, it was not for his owne sake, but for our offences: and therefore answerably wee must thirst after Christ and his benefits, *as the dry and thirsty land*, where no water is, doth after raine: and as *the Hart brayeth after the rivers of water*, so must we say with *David*, *My soule panteth after thee, O Lord*, and the benefits of thy death. Psal. 143. 6. Psal. 42. 1.

The second, that a sponge full of vineger tied upon an Hyssope stalke, was reached to Christ upon the crosse. Now it may be demanded, how this could be, considering the stalke of the hyssope is not past a foot long. *Ans.* As the tree of Musterd-seed with the Iewes is far greater & taller then with us, in so much that the birds of heaven build their nests in it; so it may be that Hyssope groweth much longer in those countries then with us. Or as I take it rather, the Hyssop stalke was put upon a reed, and by that meanes the sponge was put to the mouth of Christ. Mar. 13. 36.

The third point is, that Christ drinketh the vineger offered: but when? Not before all things were finished that were to be done on the crosse. And by this he sheweth his exceeding care for our salvation. He laid aside all things that would turne to his owne ease, that he might fully worke our redemption, and fulfill the will of his Father who sent him into the world for that end. The like care must every one of us have to walke dutifully, and as it

were

were to goe thorow-ſtitch in our particular callings, that God might bee glorified by us. When *Abrahams* ſervant came to Bethuel to get a wife for *Iſaac*, meate was ſet before him, but he ſaid, *Gen.* 24. 33. *I will not eate before I have ſaid my meſſage*: ſo likewiſe we muſt firſt ſee Gods glory procured in out affaires, and thē in the ſecond place, if commodity or praiſe redound to us, we muſt afterward take it.

The laſt point is, that when Chriſt had drunke the vineger, he ſaid, *It is finiſhed*. Which words may have a double ſenſe: one, that ſuch things as were figured by the ſacrifices of the old Teſtament are accompliſhed; the other, that now upon the croſſe he had finiſhed his ſatisfaction to the juſtice of his Father for mans ſinne. And this of the twaine I rather thinke to be his meaning. If it be ſaid, that the buriall & reſurrection, & aſcenſion of Chriſt, &c. which are neceſſary to mans redemption, were not yet begun: the anſwer is, that the workes of Chriſts prieſthood which follow his death, ſerve not to make any ſatisfaction to Gods juſtice for ſinne, but only to confirme or apply it, after it is made and accompliſhed on the croſſe. And if this be ſo, that Chriſt in his owne perſon accompliſhed the worke of redemption, and made a full and perfect ſatisfaction for us, as theſe words import; *It is finiſhed*, then humane ſatisfaction to Gods juſtice for ſinne are altogether ſuperfluous.

The fifth event that fell out when Chriſt was upon the croſſe was, that he cried with a loud voice, and ſaid. Luk. 23. 49. *Father, into thy hand I lay downe my ſpirit*, that is, I commend my ſoule, as beeing the moſt precious thing which I have in this world, into thy cuſtodie, who art a moſt faithfull keeper thereof. Theſe words are taken by Chriſt out of the Pſalmes: for when *David* was in danger of his life by reaſon of *Saul*, and had no friend to truſt, hee makes choice of God to be his keeper, and ſaid, Pſal. 31. 5. *Into thy hands, O Lord, doe I commend my ſpirit*. Now our Saviour Chriſt being in the like diſtreſſe, both by reaſon of the Iewes, who every way ſought his finall deſtruction and confuſion, & eſpecially becauſe hee felt the full wrath of God ſeazing upon him, doth make choice of *Davids* words, and apply them to himſelfe in his diſtreſſe. And by his example we are taught, not onely to reade the generall hiſtory of the Bible, but alſo to obſerve the things commanded and forbidden, and to apply the ſame unto our ſelves, and to our particular eſtates & dealings whatſoever: thus the Prophet *David* ſaith, Pſal. 40. 7. *In the roll of the booke it is written of me, that I ſhould doe thy will, O my God*. How can this be? for no part of Scripture penned before the daies of *David*, ſaith this of him. True indeed: but as I take it, *Davids* meaning is, that he read the booke of the Law, and found generall precepts & cōmandements given to Kings and Princes, that they ſhould keepe all the ordinances and commandements of God: which he being a King applies particularly to his owne perſon, and thereupon ſaith: *In the volume of the booke it is written of me, &c.* And this duty is well practiſed by the people of God at this day: For the Pſalmes of *David* were penned according to the eſtate of the church in his time: & in theſe daies the Church of God doth ſing the ſame with the ſame ſpirit that *David* did, and doth apply their ſeverall eſtates and conditions.

Now in that Chriſt commends his ſoule into the hands of his Father, he doth it to teſtifie that he died not by conſtraint, but willingly: and by his owne practice hee doth teach us to do the like, namely, to give up our own ſoules into the hands of God: and becauſe this dutie is of ſome difficultie, wee muſt obſerve three motives or preparatives which may induce us to the better doing of it. The firſt is, to conſider that God the Father of Chriſt, is the creator of our ſoules, and therefore he is called the *father of ſpirits*. And if he be a creator of them, then is he alſo a faithfull preſerver of them. For ſure it is, that God wil preſerve his own workmanſhip. Who is or can bee ſo carefull for the ornament & preſervation of any worke as the crafts-maſter? and ſhall not God bee more carefull then man? Wherefore S *Peter* exhorteth us *to commit our ſoules unto God, as unto a faithfull Creator*. The ſecond motive is this: we muſt looke to be reſolved in our conſciences, that God the Father of Chriſt is our Father: every man for himſelfe muſt labour to have the aſſurance of the pardon of his owne ſinnes, and that the corruption of his ſoule be waſhed away in the blood of Chriſt, that he may ſay, I am juſtified, ſanctified, and adopted by Chriſt. And when any man can ſay thus, he ſhall bee moſt deſirous and willing to commit his ſoule into the hands of God. This was the reaſon which mooved Chriſt to lay downe his ſoule into the hands of God, becauſe he is *his Father*. 1 Pet. 4. 19

The third motive or preparative is, a continuall experience & obſervation of Gods love and favour towards us, in keeping and preſerving him; as appeares by *Davids* example, *Into thy hands* (ſaith he) *I commend my ſoule: for thou haſt redeemed me, O thou God of truth*. Pſal. 31. 5.

The time when wee are ſpecially to commend our ſoules into the hands of God, is firſt of all in the time of any affliction or danger. This was the time when *David* commended his ſoule into the hands of God in the Pſalme before named. We know that in any common danger or perill, as the ſacking of a Citie, or burning of an houſe, if a man have any precious Iewell therein, he will firſt fetch that out, and make choiſe of a faithfull friend, to whoſe cuſtodie he will commit the ſame: even ſo, in common perils and dangers wee muſt alwaies remember to commit our ſoules as a moſt precious jewel into the hands of God, who is a faithfull Creator. Another more ſpeciall and neceſſary time of practiſing this duty, is the houre of death, as here Chriſt doth, and *Steven*, who when the Iewes ſtoned him to death

called on God, and ſaid, Act.7.59. *Lord Ieſus receive my ſpirit.* And as this duty is very requiſite and neceſſary at all times, ſo moſt eſpecially in the houre of death; becauſe the danger is great, by reaſon that Satan will then chiefly aſſault us, and the guilt of ſinne will eſpecially then wound the conſcience. Laſtly, at at all times wee muſt commit our ſoules into Gods hands: for though we bee not alwaies in affliction, yet we are alwaies in great danger: and when a man lyeth downe to reſt, he knoweth not whether he ſhall riſe againe or no: and when he ariſeth, he knoweth not whether hee ſhall lye downe againe: yea at this very houre we know not what will befall the next.

And great are the comforts which ariſe by the practice of this duty. When *Dauid* was in great danger of his life, and his owne people would have ſtoned him, becauſe their hearts were vexed for their ſons & daughters which the Amalekites had taken, it is ſaid, 1 Sam.30. 6. *he comforted himſelfe in the Lord his God.* And the practice of *Paul* in this caſe is moſt excellent: *For the which cauſe* (ſaith he) *I ſuffer thoſe things, but I am not aſhamed: for I know whom I have beleeved, and am perſwaded that hee is able to keepe that which I have committed unto him againſt that day*, 2 Tim.1.12. This worthy ſervant of God had committed his life and ſoule into Gods hand: and therefore he ſaith, *In all my ſufferings I am not aſhamed*: where wee ſee, that if a man have grace in his life time to commit his ſoule into Gods hand, it will make him bold even at the point of death. And this muſt be a motive to cauſe every man daily and hourely to lay downe his ſoule into the hands of God, although by the courſe of nature hee may live twenty or forty yeares longer. But howſoever this duty bee both neceſſarie and comfortable, yet few there be that practice the ſame. Men that have children are very carefull and diligent to bring them up under ſome mans tuition; and if they have cattell, ſheepe, or oxen, they provide keepers to tend them: but in the meane ſeaſon for their owne ſoules they have no care; they may ſinke or ſwimme or doe what they will. This ſhewes the wonderfull blindneſſe or rather madneſſe of men in the world, that have more care for their cattel, then for their own ſoules: but as Chriſt hath taught us by his example, ſo let every one of us in the feare of God, learne to commit our ſoules into the hand of God.

Againe, in that Chriſt laies downe his owne ſoule, and withall the ſoules of all the faithfull into the hands of the Father, we further learne three things. The firſt, that the ſoule of man doth not vaniſh away as the ſoules of beaſts and other creatures: there is great difference betweene them: for when the beaſt dyeth, his ſoule dyeth alſo: but the ſoule of man is immortall. The conſideration whereof muſt moove every man above all things in this world to be carefull for his ſoule: if it were to vaniſh away at the day of death as the ſoules A of beaſts do, the neglect wherof were no great matter: but ſeeing it muſt live for euer either in eternall joy, or elſe in endleſſe paines & torments, it ſtands us upon every man for himſelfe, ſo to provide for his ſoule in this life, that at the day of death when it ſhall depart from his body, it may live in eternall joy and happineſſe. The ſecond, that there is an eſpeciall & particular providence of God, becauſe the particular ſoule of Chriſt is committed into the hands of his Father, and ſo anſwerably the ſoules of every one of the faithfull are. The third, that every one which beleeves himſelfe to be a member of Chriſt, muſt bee willing to die when God ſhall call him thereunto. For when we die in Chriſt, the body is but laid a- B ſleepe, & the ſoule is received into the hands of a moſt loving God and mercifull father, as the ſoule of Chriſt was. Laſtly, whereas Chriſt ſurrendring his ſoule into his Fathers hands, cals it a ſpirit, wee note, that the ſoule of man is a ſpirit, that is, a ſpirituall, inviſible, ſimple eſſence without compoſition, created as the angels of God are. The queſtion whether the ſoule of a child come from the ſoule of the parents, as the body doth come from their bodies, may eaſily bee reſolved. For the ſoule of man being a ſpirit, cannot beget another ſpirit: as the angels being ſpirituall doe not beget angels: for one ſpirit begetteth not another. Nay which is more, one ſimple element begetteth not another, as the water begetteth not water, nor aire begetteth aire: and there- C fore much leſſe can one ſoule beget another. Againe, if the ſoule of the child come from the ſoule of the parents, then there is a propagation of the whole ſoule of the parent or of ſome part thereof. If it be ſaid, that the whole ſoule of the parents is propagated, then the parents ſhould want their own ſoules & could not live. If it be ſaid, that a part of the parents ſoule is propagated: I anſwer, that the ſoule being a ſpirit or a ſimple ſubſtances, cannot bee parted: & therefore it is the ſafeſt to conclude, that the body indeed is of the body of the parents, & that the ſoule of man while the body is in making, is created of nothing: and for this very cauſe God is called the *father of ſpirits.* Heb.12.9

Thus much of the crucifying of Chriſt: now D followeth his death. For having laid downe his ſoule into the hands of his Father, the holy Ghoſt ſaith, Luk.23.46. *He gave up the ghoſt*: to give us to underſtand, that his death was no fantaſticall, but a reall death, in that his body and ſoule were ſevered as truly as when any of us dye. Intreating of Chriſts death wee muſt conſider many points. The firſt, that it was needfull that he ſhould dye, and that for two cauſes. Firſt, to ſatisfie Gods juſtice: for ſin is ſo odious a thing in Gods ſight, that he will puniſh it with an extreame puniſhment: therfore Chriſt ſtanding in our roome muſt not onely ſuffer the miſeries of this life, but alſo dye on the Croſſe, that the very extremity of puniſhment which wee ſhould have borne, might

be

be laid on him: and ſo we in Chriſt, might fully ſatisfie Gods juſtice: for the *wages of ſinne is death*. Secondly, Chriſt died that he might fulfill the truth of Gods word which had ſaid, that man for eating the forbidden fruite *ſhould die the death*. The properties of Chriſts death are two: the firſt, that it was a voluntary and willing death: the ſecond, that it was a curſed death. For the firſt, whereas I ſay Chriſts death was voluntary, I meane that Chriſt died willingly, & of his owne free accord gave up himſelfe to ſuffer upon the croſſe. Howſoever the Iewes did arraigne, & condemne, and crucifie him, yet if he had not willed his own death, & of his free accord given himſelfe to die: not the Iewes, nor al the whole world could ever have taken away his life from him. He died not by conſtraint or compulſion, but moſt willingly: and therefore hee ſaith *Ioh.* 10.18. *No man taketh my life from me, but I* (ſaith he) *lay it down of my ſelfe: I have power to lay it down, & have power to take it againe*. And our Saviour Chriſt gave evident tokens hereof in his death, for *then Ieſus cryed with a loud voice, and gave up the Ghoſt*. Ordinarily men that die on the Croſſe, lāguiſh away by little and little, and before they come to yeeld up their lives they loſe their ſpeech, & only rattle or make a noiſe in the throat: but Chriſt at that very inſtant whē he was to give up the Ghoſt, cried with a loud voice: which ſheweth plainly, taht he in his death was more then a conquerour over death. And therefore to give all men a token of his power, and to ſhew that he died voluntarily, it pleaſed him to crie with a loud voice. And this made the Centurion to ſay that hee was the Son of God. Againe, Chriſt died not as other men doe; becauſe they firſt give up the Ghoſt, and then lay their heads aſide: but he in token that his death was voluntary, firſt laies his head aſide after the manner of a dead man, & then afterward gives up the Ghoſt. Laſtly, Chriſt died ſooner then men are woont to doe upon the croſſe, and this was the cauſe that made *Pilate* wonder that he was ſo ſoone dead. Now this came to paſſe, not becauſe he was loath to ſuffer the extremity of death: but becauſe hee would make it manifeſt to all men, that he had power to die, or not to die. And indeed this is our comfort, that Chriſt died not for us by conſtraint, but willingly of his owne accord.

And as Chriſts death was voluntary, ſo was it alſo an accurſed death, and therefore it is called the *death of the croſſe*. And it containeth the firſt and the ſecond death: the firſt, is the ſeparation of the body from the ſoule: the ſecond is the ſeparation of body and ſoule from God: and both were in Chriſt: for beſide the bodily death, he did in ſoule apprehend the wrath of God due to mans ſin: and that made him crie, *My God, my God, why haſt thou forſaken me?*

And here wee muſt not omit a neceſſarie point, namely, how farre forth Chriſt ſuffered death. *Anſw.* Some thinke that hee ſuffered onely a bodily death, and ſuch paines as follow the diſſolution of nature: but they no doubt, come too ſhort: for why ſhould Chriſt have feared death ſo greatly, if it had bin nothing but the diſſolution of nature? Some againe thinke that *he died*, not onely the firſt, but alſo the ſecond death; but it may be they goe too farre: for if to die the firſt death, bee to ſuffer a totall ſeparation of body and ſoule, then alſo to die the ſecond death, is wholly and euery way to be ſevered from al favour of God, and at the leaſt for a time to bee oppreſſed of the ſame death as the damned are. Now this never befell Chriſt, no not in the midſt of his ſufferings, conſidering that even then he was able to call God his God. Therefore the ſafeſt is to follow the meane, namely, that Chriſt died the firſt death, in that his body and ſoule were really and wholly ſevered, yet without ſuffering any corruption in his body, which is the effect and fruit of the ſame: and that withall hee further ſuffered the extreame horrours and pangs of the ſecond death, not dying the ſame death, nor being forſaken of God, more then in his owne apprehenſion or feeling. For in the very midſt of his ſufferings the Father was well pleaſed with him. And this which I ſay doth not any whit leſſen the ſufficiency of the merit of Chriſt: for whereas hee ſuffered truly the very wrath of God, and the very torments of the damned in his ſoule, it is as much as if all the men in the world had died the ſecond death, and had bin wholly cut off from God for ever and ever. And no doubt Chriſt died the firſt death, only ſuffering the pangs of the ſecond; that the firſt death might bee an entrance not to the ſecond death, which is eternall damnation, but a paſſage to life eternal.

The benefits and comforts which ariſe by the death of Chriſt, are eſpecially foure. The firſt is the change of our naturall death, I ſay not the taking of it away, for we muſt all die: but whereas by nature death is a curſe of God upon man for eating the forbidden fruite, by the death of Chriſt it is changed from a curſe into a bleſſing, and is made as it were a middle way and entrance to convey men out of this world into the kingdome of glory in heaven: and therefore it is ſaid, Chriſt by his death *hath delivered them from the feare of death, which all the daies of their lives were ſubject to bondage*. Hebr. 2.15. A man that is to encounter with a ſcorpion, if he know that hee hath a ſting, he may be diſmaied; but being aſſured that the ſting is taken away, hee need not feare to encounter therewith. Now death in his owne nature conſidered, is this ſcorpion armed with a ſting: but Chriſt our Saviour by his death hath pulled out the ſting of our death, and on the croſſe triumphantly ſaith, 1 *Cor.* 15. 55. *O death where is thy ſting! O grave where is thy victorie!* and therefore even then when we feele the pangs of death approach, wee ſhould not feare but conceive hope, conſidering that our death is altered and changed by the vertue of the death of Chriſt. Secondly, the

Rom. 6. 23.

Gen. 2. 17

Matt. 27. 50. Luke 23. 46. Iſa. 38. 14.

Mat. 27. 39.

Ioh. 19. 30. Mar. 15. 44.

To ſignifie this point, the Creede ſaith, that he was crucified, and alſo died.

death of Chriſt hath quite taken away the ſecond death from thoſe that are in Chriſt: as *Paul* ſaith, *Rom.* 8.1. *There is no condemnation to thē which are in Chriſt Ieſus, which walke not after the fleſh, but after the ſpirit.* Thirdly, the death of Chriſt is a meanes to ratifie his laſt Wil & Teſtament. *For this cauſe was Chriſt the Mediatour of the new Teſtament, that through death (which was for the redemption of the tranſgreſſions which were in the former Teſtamēt) they which were called might receive the promiſe of the eternall inheritance. For where a Teſtament is, there muſt be the death of him that made the Teſtament: for the Teſtament is confirmed when men are dead: for it is yet of no force ſo long as he is alive that made it.* Heb. 9. 15,16,17 And therefore the death of Chriſt doth make his laſt will & teſtament which is the covenāt of grace, authenticall unto us. Fourthly, the death of Chriſt doth ſerve to aboliſh the originall corruption of our ſinfull hearts. As a ſtrong corraline laid to a ſore, eates out all the rotten & dead fleſh: even ſo Chriſts death being applied to the heart of a penitent ſinner by faith, weakens & conſumes the ſin that cleaves ſo faſt unto our natures and dwels within us. Some will ſay, how can Chriſts death which now is not, becauſe it is long ago paſt & ended, kill ſinne in us now? *Anſ.* Indeed if we regard the act of Chriſts death, it is paſt, but the vertue and power thereof endureth for ever. And the power of Chriſts death is nothing elſe, but the power of his Godhead, which enabled him in his death to overcome hel, the grave, death, and condemnation, and to disburthen himſelfe of our ſins. Now when wee have grace to deny our ſelves, and to put our truſt in Chriſt, and by faith are joyned to him, then as Chriſt himſelfe by the power of his Godhead overcame death, hell, and damnation in himſelfe; ſo ſhall we by the ſame power of his Godhead kill and crucifie ſinne and corruption in our ſelves. Therefore ſeeing wee reape ſuch benefit by the death of Chriſt, if wee will ſhew our ſelves to be Chriſtians, let us rejoyce in the death of Chriſt: and if the queſtion bee, what is the chiefeſt thing wherein wee rejoyce in this world? wee may anſwer, the very croſſe of Chriſt, yea the very leaſt droppe of his blood.

The duties to bee learned by the death of Chriſt are two: the firſt concernes all ignorant and impenitent ſinners. Such men whatſoever they be, by the death of Chriſt upon the croſſe, muſt bee mooved to turne from their ſins: and if the conſideration hereof will not moove them, nothing in the world wil. By nature every man is a vaſſall of ſin, and a bond-ſlāve of Satan: the divell reignes & rules in all men by nature, and we our ſelves can doe nothing but ſerve and obey him. Nay, which is more, we live under the fearefull curſe of God for the leaſt ſin. Well now, ſee the love of the Sonne of God, that gave himſelfe willingly to death upon the croſſe for thee, that hee might free thee from this moſt fearefull bondage.

A Wherefore let all thoſe that live in ſinne and ignorance reaſon thus with themſelves: Hath Chriſt the Sonne of God done this for us, and ſhall we yet live in our ſins? hath hee ſet open as it were the very gates of hell, & ſhall we yet lie weltring in our damnable wales and in the ſhadow of death? In the feare of God let the death of Chriſt bee a meanes to turne us to Chriſt: if it cannot move us, let us be reſolved that our caſe is dangerous. To goe further in this point, every one of us is by nature a ſicke man, wounded at the very heart by Satan: though we feele it not, yet we are deadly ſick: and behold, Chriſt is the good Phyſitian of the ſoule, & none in heaven or earth, neither Saint, Angel, nor man can heale this our ſpirituall B wound, but he alone: who though hee were equall with the Father, yet he came down from his boſome and became man, and lived here many yeares in miſerie and contempt: and when no herbe nor plaiſter could cure this our deadly wound or deſperate ſickneſſe, hee was cōtent to make a plaiſter with his own blood: the paine he tooke in making it, cauſed him to ſweate water and blood: nay the making of it for us coſt him his life, in that hee was content by his owne death to free us from death: which if it bee true, as it is moſt true, then woful and wretched is our caſe, if we wil ſtill live in ſinne, and will not uſe meanes to lay this plaiſter to our hearts. And after this plaiſter is applied to the ſoule, we ſhould doe as a man that hath beene grievouſly ſicke, who C when he is on the mending hand, gets ſtrength by little and little. And ſo ſhould we become new creatures, going on from grace to grace, & ſhew the ſame by living godlily, righteouſly, and ſoberly, that the world may ſee that we are cured of our ſpirituall diſeaſe. O happie, yea thrice happy are they that have grace from God to doe this. The ſecond duty concernes them which are repentant ſinners. Hath Chriſt given himſelfe for thee, and is thy conſcience ſetled in this? Then thou muſt anſwerably beare this minde, that if thy life would ſerve for the glory of God and the good of the Church, thou wouldeſt then give it moſt willingly if thou be called thereto. Secondly, if Chriſt for thy good hath given his life, then D thou muſt in like manner bee content to dye for thy brethren in Chriſt, if neede be. *He* (ſaith S. *Iohn*) *laid downe his life for us, therefore wee ought to lay downe our lives for our brethren.* 1. *Iohn* 3.16. Thirdly, if Chriſt was content to ſhed his own heart-blood not for himſelfe, but for the ſins of every one of us, then we muſt be thus affected, that rather then by ſinning we would willingly offend God, we ſhould be cōtent to have our own blood ſhed: yea, if theſe two things were put to our choiſe, either to do that which might diſpleaſe God, or elſe to ſuffer death, we muſt rather die then do the ſame. Of this mind have bin all the Martyrs of God, who rather thē they would yeeld to Idolatry, were content to ſuffer moſt bitter torments &

cruell

cruell death. Yea, every good Chriſtian is ſo affected, that hee had rather chooſe to dye then to live, not mooved by impatience in reſpect of the miſeries of this life: but becauſe he wold ceaſe to offend ſo loving a Father. To ſinne is meate and drink to the world, but to a touched and repentant heart there is no torment ſo grievous as this is, to ſinne againſt God, if once he be perſwaded that Chriſt dyed for him.

Thus much for Chriſts death: now follow thoſe things which befell Chriſt when he was newly dead; and they are two eſpecially. The firſt, that his legges were not broken as the legges of the two theeves were. Of the firſt, S. *Iohn* rendreth a reaſon, namely, that the Scripture might be fulfilled, which ſaith, *Not a bone of him ſhall be broken*: which words were ſpoken by *Moſes* of the paſchall Lambe, and are here applyed to Chriſt, as being typically figured thereby. And hence wee obſerve theſe two things. Firſt, that Chriſt crucified is the true paſchall Lamb, as S. *Paul* ſaith, *Chriſt our paſſeover is ſacrificed*: and S. *Iohn* ſaith, *Behold the Lambe of God*, diſtinguiſhing him thereby from the typicall Lambe. In this that Chriſt crucified is the true paſchall Lambe, the Child of God hath wonderfull matter of comfort. The Iſraelites did eate the Paſſeover in Egypt, and ſprinkled the blood of the Lambe on the poſts of their doores, that when the Angel of God came to deſtroy the firſt borne of Man and Beaſt, and ſaw the blood upon their houſes, he might paſſe over them, that the plague ſhould not be upon them to deſtruction. So likewiſe if thou doeſt feed on the Lambe of God, and by a lively faith ſprinkle the doore of thine heart with his blood, the judgement of God in this life, and the terrible curſe of death, with the fearefull ſentence of condemnation at the day of judgment, and all puniſhments due unto thy ſins ſhall paſſe over thee, and not ſo much as touch thee. And whereas the legs of our Saviour Chriſt were not broken by the ſouldiers, who ſought by all meanes poſſible to work againſt him all the miſchiefe they could: we may note, that the enemies of Chriſt and his Church, let them intend to ſhew never ſo much malice againſt him, they can not goe beyond that libertie which God giveth them, they can doe no more for their lives then that which GOD willeth. The Medes and Perſians are called the *Lords ſanctified ones*: *Cyrus* is called *the Man of Gods counſell*, becauſe whatſoever they intended againſt the people of God, yet in all their proceedings they did nothing but that which God had determined before to bee done. And when *Senacherib* came againſt the Iewes as a wild beaſt out of his denne, the Lord telleth *Hezekiah* concerning *Aſſur*, that he will put *his hooke in his noſtrils, and his bridle in his lips, and bring him backe againe the ſame way that he came*, that is, he will ſo rule him, that he ſhall not doe the leaſt hurt unto the Iewes, more then God will. This is a matter of great comfort to Gods Church oppreſſed with manifold enemies, Papiſts, Iewes, Turkes, and all infidels, maliciouſly bent againſt it for Chriſts ſake. For though they intend and practiſe miſchiefe, yet more then Gods will and counſell is, they cannot doe: becauſe he hath his ring in their noſtrils and his bridle in their lips to rule them as he liſteth.

The ſecond thing which fell out immediatly upon the death of Chriſt, is that the ſouldiers pierced his ſide with a ſpeare, & thence iſſued water and blood. The uſe which ariſeth of this point is two-fold: firſt it ſerves to prouve that Chriſt died truly, and not in ſhew, or a fained death: for there is about the heart a filme or skin like unto a purſe, wherein is contained cleare water to coole the heat of the heart; and therfore when water and blood iſſued out after piercing of the ſide, it is very likely that [a] that very skin was pierced: for elſe in reaſon we can not conjecture whence this water ſhold come. S. *Iohn* an eye-witneſſe of this thing, being about to proove that Ieſus the Sonne of *Mary* was the true Meſſias, bringeth in ſixe witneſſes: three in heaven, *The Father, the Word, and the holy Ghoſt*: and three in earth, *the water, the Spirit, and the blood*: where no doubt he alludeth to the water and blood that iſſued out of the ſide of Chriſt: by *ſpirit*, we may underſtand the efficacy and operation of Gods ſpirit, making men to bring forth the fruits of the ſame, as love, peace, joy, &c. And the ſecond witnes, namely water, hath relation to the water that came forth of Chriſts ſide, which ſignifieth the inward waſhing away of ſin, and the purging of the heart by Chriſts blood: which alſo is, and was ſignified by the outward waſhing of the body with water in baptiſme. The third witneſſe hee calles blood, alluding to the blood that iſſued out of Chriſts ſide: whereby is ſignified the expiation or ſatisfaction made to Gods juſtice for mans ſinne. The ſame uſe had the ceremoniall ſprinkling, in the old Teſtament, typically ſignifying the ſprinkling of Chriſts blood. Now theſe three witneſſes are not to bee ſought for in heaven, but every Chriſtianman muſt ſearch for them in his own heart & conſcience, and there ſhal he find them in ſome meaſure. And this water and blood flowing out of the ſide of Chriſt beeing now dead, ſignifieth that he is our juſtification and ſanctification, even after his death; and that out of his death ſprings our life: & therfore as *Eve* was made of a rib taken out of the ſide of *Adam*: ſo ſprings the Church out of the blood that flowes out of the ſide of the ſecond *Adam*.

Having thus intreated of Chriſts execution, let us now come to the laſt point, namely, the excellency of Chriſts paſſion, conſiſting in theſe two points: I. a Sacrifice. II. a Triumph. For the firſt, when Chriſt dyed hee offered a propitiatory and reall ſacrifice to his Father; and herein his death and paſſion differeth from the ſufferings and deaths of all men whatſoever. In this ſacrifice we muſt conſider foure things. I. who was the Prieſt. II. what

Columb. de re Anat. l. 7.

[a] Pericardium.

was the ſacrifice. III. What was the altar. IV. The time wherein this ſacrifice was offered. The Prieſt was Chriſt himſelfe, as the author of the Epiſtle to the Hebrewes prooves at large from the third chap. to the ninth and of him we are to conſider theſe foure points. The firſt, what is the office of Chriſts prieſthood? *Anſ.* The office of Chriſts prieſthood ſtands in three things: I. To teach doctrine, and therefore he is called the *high prieſt of our profeſſion*, Heb.3.1. that is, of the Goſpel which we profeſſe, becauſe hee is the Author and Doctor of the ſame. II. To offer up himſelfe unto his Father in the behalfe of man, for the appeaſing of his wrath for ſinne. III. To make requeſt or interceſſion to God the Father, that hee would accept the ſacrifice which hee offered on the croſſe for us. The ſecond point is, According to which nature hee was a prieſt: whether in his manhood, or in his godhead, or both together? *Anſw.* The office of his prieſthood is performed by him according to both his natures: and therefore hee is a Prieſt not as the Papiſts would have him, according to his manhood onely, but as hee is both God and man: for as he is a Mediatour, ſo is he a Prieſt: but Chriſt is a Mediatour according to both natures: each nature doing that which is peculiar to it, and conferring ſomething to the worke of redemption: and therefore he is a Prieſt as hee is both God and man. The third point, after what order hee is a Prieſt? *Anſ.* The Scripture mentioneth two orders of Prieſts: the order of *Levi*, and the order of *Melchiſedech*. Chriſt was not a Prieſt after the order of *Aaron*: and yet notwithſtanding in that Prieſthood were many notable rites whereby the Prieſthood of our Saviour Chriſt was reſembled, and we may note five eſpecially. Firſt, in the annointing of the high Prieſt: as of *Aaron*, Exod.29.7. and his ſonnes after him, oyle was poured on his head, and it ranne downe to the very Pſal.133.2. edge of his garments, whereby was ſignified that Chriſt the true high Prieſt was annointed Pſal.45.7 *with the oyle of gladneſſe above his fellowes*; that is, that his manhood was filled with the gifts and graces of God, both in meaſure, number, and degree above all men and Angels. Secondly, the ſumptuous and glorious apparell which Exod.28.2. the high Prieſt put on, when hee came into the Sanctuary, was a ſigne of the rich and glorious Robe of Chriſts righteouſneſſe, which is the purity and integrity of his humane nature, and of his life. Thirdly, the ſpeciall parts of Exod.28.12. the high Prieſts attire were firſt the *Ephod*, the two ſhoulders whereof had two onyx ſtones, whereon were engraven the Names of the twelve tribes of Iſrael: ſixe names on the one ſtone, and ſixe on the other, as ſtones of remembrance of the children of Iſrael to Godward: Secondly, the *breſt-plate of judgement* Verſ.15.21. like the worke of the *Ephod*, wherein were ſet twelve ſtones according to the Names of the children of Iſrael, graven as ſignets every one after his name. Now by theſe two ornaments

A were figured two things in Chriſt: by the firſt that he carries all the Elect on his ſhoulders, and ſupports them by his ſpirit ſo long as they are in the world, againſt the world, the fleſh & the divell. By the ſecond, that Chriſt our high Prieſt being now in his ſanctuary in Heaven, hath in memory all the Elect, and their very names are written as it were in tables of gold before his face: and he hath an eſpeciall love unto them and care over them. Vpon this ground the Church in the Canticles prayes on this manner: *Set me as a ſeale on thy heart, and as a ſignet upon thy arme*, Can.8.6. And indeed this is a matter of comfort unto us all, that Chriſt hath our ſeverall names written in precious B ſtones before his face: though he bee now in heaven and we on earth: and that the particular eſtate of every one of us is both knowne and regarded of him. Againe, God gave to *Moſes* Exod.28.30. the *Vrim* and *Thummim*, which was put on the breaſt-plate of the high Prieſt, when he was to aske counſell from God of things unknowne, before the mercy-ſeat, whence God gave anſwer. What the *Vrim* and *Thummim* was, it is not knowne: and it is like it was not made by any art of man, but given by God; and how it was uſed we cannot tell: but yet the ſignification of the words affordeth matter of meditation. *Vrim* ſignifies *lights*, and *Thummim* ſignifies *perfections*. And by this a further matter was prefigured in Chriſt, who hath the perfit C Vrim and Thummim in his breaſt: firſt, becauſe in him are hid all the treaſures of wiſedome and knowledge: Col.2.3. ſecondly, becauſe hee reveales to his Church out of his Word ſuch things as none can know but the children of God: as *David* ſaith, *The ſecret of the Lord is revealed to them that feare him.* Pſal.25.14. And for this cauſe the Spirit of Chriſt is called *the ſpirit of wiſdome and revelation*: Eph.1.17. and *the ſpirit of God, whereby we know the things that are given unto us of God*: 1 Cor.2.12. as namely, our election, vocation, juſtification, & ſanctification in this life, and our eternall glorification after this life: yea to every member of Chriſt within his Church he gives a ſpeciall ſpirit of revelation out of the word, whereby he may know that God the Father is his father; the Sonne the redeemer, his redeemer; D and the holy Ghoſt his ſanctifier and comforter. Laſtly, the high Prieſt had a plate on his forehead, and therein was engraven *the holineſſe of Iehovah*: Exod.28.36. this ſignified the holineſſe of Chriſt: for as he is God, he is holineſſe it ſelfe: and as he is man, he is moſt holy, being ſanctified by the holy Ghoſt for this end, that hee might cover our ſinnes and unrighteouſneſſe, with his righteouſneſſe and holy obedience.

The ſecond order of prieſthood is the order of *Melchiſedech* of which order Chriſt was, as *David* ſaith, *Thou art a Prieſt for ever after the order of Melchiſedech*: Heb.7. and that in two ſpeciall reſpects. I. *Melchiſedech* was both a Prieſt and a King: ſo was Chriſt. II. *Melchiſedech* had neither father, nor mother, becauſe his hiſtorie is ſet downe with mention of neither: ſo

likewise Christ as he is God, had no mother; and as he is man, hee had no father. The Papists avouch Christ to be a priest of this order in a new respect, in that as *Melchisedeck* offered bread and wine, when *Abraham* came from the slaughter of the Kings: so (say they) Christ in his last supper did offer his owne body and blood under the formes of bread and wine. But this is a frivolous device of theirs: for if we reade *Heb.7.* where this point is handled, there is no comparison at all made of their two sacrifices, but the resemblances before named are set downe, in which, person is compared with person. Againe, it is not said in Genesis that *Melchisedeck* offered sacrifice; but that he brought forth bread and wine, & made a feast to *Abraham* and his company. And if Christ should bee of the order of *Melchisedeck*, in regard of the offering of bread and wine, yet would this make much against the Papists. For *Melchisedeck* brought forth true bread and true wine; but in the sacrifice of the masse there is no true bread nor true wine: but (as they say) the reall body and blood of Christ, under the forme of bread and wine.

Gen.14. 18.

Protulit, non obtulit.

The fourth point is, whether there bee any more reall priests of the new Testament beside Christ or no? *Ans.* In the old Testament there were many Priests one following another in continuall succession, but of the new Testament there is one onely reall Priest, Christ Iesus God and man, and no more: as the author of the Hebrewes saith, *because hee endureth for ever, hee hath an everlasting priesthood*: and the word translated [*everlasting*] signifieth such a priesthood, which cannot passe from him to any other, as the priesthood of *Aaron* did. And therefore the priesthood of Christ is so tyed to his owne person, that none can have the same but he; neither man, nor angel, nor any other creature, no not the Father, nor the holy Ghost. But the factors of the Church of Rome will say, that Christ may have men to be his deputies in his stead to offer sacrifice. *Ans.* We must consider Christ two wayes. I. as he is God. II. as he is Mediator. As he is God with the Father and with the holy Ghost, hee hath Kings and Magistrates to be his deputies on earth: and therefore they are called *Elohim*, that is, *gods*. But as he is Mediator, and so consequently a Priest and a King, he hath neither deputie nor vicegerent, neither King to rule in his stead over his Church, nor priests to offer sacrifice for him: nay he hath no Prophet to be his deputy, as he is the Doctor of the Church. And therefore he saith to his disciples: *be not called doctors, for one is your Doctor.* Indeed he hath his Ministers to teach men his will: but a deputy to offer sacrifice in his stead he hath not. And therefore we may with good conscience abhorre the massing priesthood of the Church of Rome, as a thing fetched from the bottome of hell: and their massing priests as instruments of Satan; holding this for a very truth, that we have but

Heb.7.24. ἀπαράβατον.

Psal.82.

Mar. 23. 10.

A

B

C

D

one onely Priest even Christ himself God and man. Indeed all Christians are priests to offer up spirituall sacrifice: but it is the property of Christ alone to offer an outward and reall sacrifice unto God now in the new Testament.

Thus much of the first point, who is the Priest. The second followeth, what is the sacrifice. *Ans.* The sacrifice is Christ, as he is man, or the manhood of Christ crucified. As the priest is both God and man: so the sacrifice is man * not God. So it is said, we are *sanctified by the offering of the body of Iesus Christ.* Touching this sacrifice, sundry questions are to be skanned. The first, what kind of sacrifice it was? *Answ.* In the old Testament there were two kinds of sacrifices: one, propitiatory which served to satisfie for sinne: the other, eucharisticall for praise and thanksgiving. Now the sacrifice of Christ was a sacrifice propitiatory especially prefigured by the typicall sacrifice called the whole burnt offering; for it was all consumed to ashes upon the altar, and turned into smoak, so the fire of Gods wrath did seaze upon Christ on the crosse, and did consume him as it were to nothing, to make us something. Secondly, when *Noe* offered an whole burnt offering after the flood, it is said, God *smelled a savour of rest*: not because he was delighted with the smell of the sacrifice, but because he approoved his faith in Christ. And hereby was figured, that Christ upon the crosse was an offering, and a *sacrifice of a sweet smelling savour unto God*: because God was well pleased therewith. Now when as Christ was content wholly to offer up himself to appease the wrath of his Father for us: it must teach us to give our bodies and soules, as holy, living, and acceptable sacrifices, wholly dedicating them to the service of God.

* Or the godhead. Heb. 10. 10.

Gen. 8. 20. Iob 1. 8.

Gen. 8. 21.

Eph. 5. 2.

The second question is, how oft Christ offered himself? *Answ.* Once onely and no more. This must be held as a principle of divinitie: *Which once offering hath he consecrated for ever, them that are sanctified*: and againe, *Christ was once offered to take away the sins of many.* And it serveth to overthrow the abhominable sacrifice of the Masse, in which the true bodie and blood of Christ is offered under the formes of bread and wine, really and substantially (as they say) for the remission of the sinnes of the quick and the dead, and that continually: but if this unbloody sacrifice of Christ be good, then is it either the continuing of that which was begun on the crosse by Christ himselfe, or the iteration of it by the masse priest. Now let Papists chuse whether of these two they will, if they say it is the continuing of the sacrifice of Christ, then they speak outragious blasphemy: for it is in effect to say that Christs sacrifice was not perfect, but onely begun on the crosse, and must be accomplished by the masse priest to the end of the world. If they affirme the second, that it is an iteration of Christs sacrifice, then also they speake blasphemy: for hereby they make it

Heb. 10. 14. Heb. 9. 28.

according also

also an imperfect sacrifice, because it is repeated and iterated: for upon this ground doth the author to the Hebrewes proove, that the sacrifices of the old Testament were imperfect, because they were daily offered. And whereas they say there be two kinds of sacrifices, one bloody once onely offered upon the crosse: the other unbloody, which is daily offered: I answer, that this distinction hath no ground out of Gods word: neither was it knowne to the holy Ghost who saith, that without *blood there is no remission of sinnes*. Heb.9.22.

The third question is, what is the fruit of this sacrifice. *Ans.* The whole effect thereof is contained in these foure things: I. the oblation of Christ purgeth the beleever from all his sinnes, whether they be originall or actuall: so it is said, *If we walk in the light, we have fellowship one with another: and the blood of Iesus Christ his Sonne purgeth us from all sinne*: whether they be sinnes of omission in regard of our duties, or of commission in doing evill. II. the oblation serveth for the justifying of a sinner before God, as *Paul* saith, *We are justified by his blood, and are reconciled to God by his death*. 1 Ioh.1.7. Rom.5.10.

This being here remembred, that in the passion of Christ we include his legall obedience, whereby he fulfilled the law for us. III. the oblation of Christ serves to purge mens consciences from dead workes; *How much more then shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your consciences from dead workes to serve the living God?* IV. The oblation of Christ procures us liberty to enter into heaven, *By the blood of Christ Iesus wee may be bold to enter into the holy place, by the new and living way which he hath prepared for us through the veile, that is, his flesh*. By our sinnes there is a partition-wall made betweene God and us: but Christ by offering himselfe upon the crosse, hath beaten downe this wall, opened heaven, and as it were, trained the way with his owne blood, whereby wee may enter into the Kingdome of God, and without the which we cannot enter in at all. Heb.9.14. Heb.10.20.

The last question is, how this sacrifice may be applyed to us. *Ans.* The meanes of applying this sacrifice be two. I. the hand of God which offereth. II. the hand of the beleever that receiveth the sacrifice offered. The hand of God whereby he offereth unto us this benefit, is the preaching of the Word, and the administration of the Sacraments, baptisme, and the Lords Supper: and wheresoever these his holy ordinances are rightly administred and put in practise, there the Lord puts forth his hand unto us, and offereth most freely the vertue and benefit of the death of Christ. And then in the next place commeth the hand of the beleever which is faith in the heart; which when God offereth, doth apprehend and receive the thing offered, and make it ours.

The third thing to be spoken of is, the altar whereon Christ offered himselfe. The altar was not the crosse, but rather the godhead of Christ. He was both the priest, the sacrifice, and the altar: the sacrifice, as he is man; the Priest, as he is both God and man; the altar as he is God. The property of an altar, is to sanctifie the sacrifice: as Christ saith, *Te fooles and blind whether is greater the offering, or the altar that sanctifieth the offering?* Now Christ as he is God, sanctifieth himselfe as he was man: and *therefore* (saith he) *for their sakes sanctifie I my selfe*, by doing two things: I. by setting apart the manhood to be a sacrifice unto his Father for our sinnes. II. by giving to this sacrifice merit or efficacy to deserve at Gods hands remission of our sinnes: the manhood of Christ without the godhead hath no vertue nor efficacy in it selfe to bee a meritorious sacrifice: and therfore the dignity and excellency which it hath is derived thence. As for the chalky and stony altars of the Church of Rome, they are nothing else but the toyes of mans braine. Christ himselfe is the onely reall altar of the new Testament. And in stead of altars which were under the law, we have now the Lords Table whereon we celebrate the Sacrament of his body and blood, to shew forth his death till he come. Mat.23.19. Ioh.17.19.

The fourth point, is concerning the time of Christs oblation, which he himselfe calleth the acceptable yeare of the Lord: alluding unto another yeare under the law called the yeare of Iubile, which was every fifty yeare among the Iewes, in which at the sound of a trumpet all that had let or sold their possessions received them againe: all that were bondmen were then set at liberty. This Iubile was but a figure of that perfect deliverance which was to be obtained by Christs passion, which was not a temporary deliverance for every fifty yeare, but an eternall freedome from the bondage of sinne, hell, death, and condemnation. And the preaching of the word is the trumpet sounded which proclaimeth unto us freedome from the kingdome of darkenesse, and invites us to come and dwell in perfect peace with Christ himselfe. Well, if the yeare of perpetual Iubile be now come, in what a wretched estate are all our loose and blind people that esteeme nothing of that liberty which is offered to them, but choose rather to live in their sinnes, and in bondage under Satan and condemnation, then to be at freedome in Christ? Luk.4.19. Lev.25.10.

Now follow the uses which are to be made of the sacrifice of Christ. The Prophet *Aggai* saith, that the second temple built by *Zorobabel* was nothing in beautie unto the first which was built by *Salomon*: and the reason is plaine, for (as the Iewes write) it wanted five things which the first temple had: I. the appearing of the presence of God at the mercy seat betweene the two Cherubins. II. the Vrim and Thummim on the breast-plate of the high Priest. III. The inspiration of the holy Ghost upon extraordinary Prophets. IIII. The Arke of the Covenant: for that was lost in the captivitie. V. Fire from heaven to burne the sa- Agg.2.4.

crifices. Yet for all this, the Prophet afterward
Agg. 2. 10. saith; *The glory of the last house, shall be greater then the first.* Now it may be demanded, how both these sayings can stand together. *Answ.* We are to know, that the second temple was standing in the time when Christ was crucified for our sinnes; and it was the sacrifice of Christ which gave glory and dignity to the second Temple, though otherwise for building and outward ornaments it was farre inferior to the first. And by this we are taught, that if we would bring glory unto our owne selves, unto our houses and kindred, either before God or before men, we must labour to be partakers of the sacrifice of Christ, and the sprinkling of his blood to purge our hearts. This is the thing that brings renowne both to place and person, how base soever we be in the eyes of the world. Secondly, all oblations & meate offrings were sprinkled with salt, and every sacrifice of propitiation which was to be burned
Lev. 2. 13. Ezek. 43. 24. to ashes, was first salted: and hereby two things
Ezek. 16. 4. are signified. The first, that every one of us our selves are loathsome or vile in the sight of God; like unto stinking carion or raw flesh kept long unpowdered. A dead and rotten carkesse is loathsome unto us: but we our selves are a thousand times more loathsome unto God. The second, that we are as it were salted and made savory and acceptable to God by the vertue of the sacrifice of Christ upon the crosse. Our duty then is to labour that we may feele in our selves the biting and sharpenesse of the oblation of Christ, to wast and consume the superfluities of sinne and the corruptions of our nature. And we must with all indeavor, that the whole course of our lives, and our speech it selfe be gracious and powdered with salt, least God at length spue us out of his
Col. 4. 6. Matth. 5. 13. mouth. To this end hath God appointed his ministers to bee the salt of the earth, that by their ministery they might apply the death of Christ, and season the people. And it hath pleased God to besprinkle this land with more plenty of this salt then hath beene heretofore. But, alas, small is the number of them that give any relish of their good seasoning. The more lamentable is their case. For as flesh that cannot be seasoned with salt, putrifies: so men, that cannot bee sweetned and changed by the sacrifice of Christ, doe rot and perish in their sinnes. The waters that issued from under
Ezech. 47. 8. 11. * *Mare mortuum.* the threshold of the sanctuary, when they came into the * dead sea, the waters thereof were holesome, but myry places and marishes which could not be seasoned, were made saltpits. Now these waters are the preaching of the Gospel of Christ, which flowing through all the parts of this Isle, if it doe not season and change our nation, it shall make it as places of nettles and saltpits, and at length be an occasion of the eternall curse of God. Thirdly, Christs priesthood serves to make every one of us also to be priests. And being priests, we must likewise have our sacrifice and our altar:

A our sacrifice, is the *cleane offering* which is the
Mal. 1. 11. 1 Tim. 1. 8. lifting up of *pure hands* to God without wrath or doubting in our prayers: also our body, and soules, our hearts and affections, the workes of our lives, and the workes of our callings: all which must be dedicated to the service of God for his glory, and the good of his Church. The altar whereon we must offer our sacrifice, is Christ our Redeemer, both God and man, be-
Rev. 8. 3. Heb. 13. 10. cause by the vertue of his death, as with sweet odours, hee perfumes all our obedience, and makes it acceptable to God. The Ministers of the Gospel are also in this manner priests, as
Rom. 15. 16. *Paul* insinuateth when hee calleth the *Gentiles* his *offering unto God.* And the preaching of the
B Word is as it were a sacrificing knife, whereby the old *Adam* must bee killed in us; and wee made an holy and acceptable sweet smelling oblation unto God, sanctified by the holy Ghost. Therefore every one that heareth Gods Word preached and taught, must indeavour that by the profitable hearing thereof, his sinnes and whole nature may be subdued and killed, as the beast was slaine and sacrificed upon the altar by the hand of the Levite. Lastly, the exhortation of the holy Ghost must here be considered: *Seeing* (saith he) *we have an high*
Heb. 10. 21, 22. *Priest, which is over the house of God, let us draw neere with a true heart in assurance of faith, sprinkled in our hearts from an evill conscience, & washed in our bodies with pure water.* The meaning of
C the words is this, that if Christ have offered such a sacrifice of such a value and price, which procureth pardon of sinne, justification, sanctification, and redemption, then we must labour to be partakers of it; to have our bodies and soules purified and cleansed by his blood, and sanctified throughout by the holy Ghost, that thereby we may be made fit to doe sacrifice acceptable to God in Christ. This is the use which the Apostle maketh of the doctrine of Christs priesthood in that place, which also every man should apply unto himselfe: for why should we live in our sinnes and wicked waies, every houre incurring the danger of Gods judgements, seeing Christ hath offered such a sacrifice whereby wee may bee purged
D and cleansed, and at length freed from all woe and miserie?

Thus much of Christs sacrifice: now followes his Triumph upon the Crosse. That Christ did Triumph when hee was upon the crosse, it is plainly set downe by the Apostle *Paul*, where he saith, *Col.* 2. 14, 15. *That putting out the hand writing of ordinances that was against us, which was contrary to us, he even tooke it out of the way, and fastened it upon the crosse, and hath spoiled the principalities and powers, & hath made shew of them openly, and hath triumphed over them in the same crosse.* This triumph is set forth by signes & testimonies of two sorts. I. By signes of his glory and Majestie. II. By signes of his victorie on the Crosse. The signes of his glory and majestie are principally seven. The first, is the title set over his head upon the

crosse, Ioh. 19, 18. *Iesus of Nazareth king of the Iewes.* The end why titles were set over the heads of malefactors was, that the beholders might know the cause of the punishment, and be admonished to take heede of like offences, and be stirred up to a dislike of the parties executed for their offences. And therefore no doubt, *Pilate* wrote the title of Christ for the aggravating of his cause, & that with his own hand. Yet marke the strange event that followed: for when *Pilate* was about to write the superscription, God did so governe and overrule both his heart and hand, that in stead of noting some crime, he sets downe a most glorious and worthy title, calling him, *Iesus of Nazareth King of the Iewes*: which words containe the very summe and pith of the whole Gospel of Christ, delivered by the Patriarkes and Prophets from age to age. Wee must not thinke that *Pilate* did this of any good mind, or upon any love or favour that he bare to Christ; but onely as he was guided and over-ruled by the power of God for the advancement of the honour and glory of Christ. The like did *Caiphas* who though a sworne enemy to Christ, yet he uttered a prophecy of him, saying, Ioh. 11. 50. *That it was necessary that one should dye for the people:* not that he had any intent to prophesie: but because the Lord used him as an instrument to publish his truth. And when *Balaam* for the wages of unrighteousnesse would have cursed the Lords people, for his life hee could not; nay, all his cursings were turned into blessings. By this then it appeares, that it is not possible for any man, doe what he can, to stop the course of the Gospel of Christ: nay, (as we see) God can raise up the wicked sometime to spread abroad and to publish the truth, though they themselves intend the contrary. Furthermore let us marke that when the Iews did most of all intend to bring disgrace and ignominy upon our Saviour Christ; then did they most of all extoll and magnifie his name; they could not for their lives have given him a more renowned title then this, that hee was King of the Iewes. And the same is the case of all the members of Christ: for let a man walke in a good conscience before God and man, he shall find this to be true, that when he is most disgraced in the world, then commonly he is most honoured with God and men.

Further, *Pilate* wrote this superscription in three languages, Hebrew, Greeke, and Latine. And no doubt the end thereof in the providence of God was, that the passion of Christ, as also the publishing of his kingdome and Gospel might be spread over the whole world. This shewes the malice of the Church of Rome, which will not suffer the Word of God to be published but in the Latine tongue, least the people should bee entangled in errours.

Againe, when *Pilate* had thus written the superscription, the high Priests and Pharisees offended thereat, came to *Pilate*, willing him to change the title, saying, *Write not the King of the Iewes, but that he said, I am the King of the Iewes:* but *Pilate* answered them againe, *That which I have written, I have written.* Though *Pilate* had beene over-ruled before to condemne Christ to death, against his owne conscience, yet will hee not in any wise condescend to change the superscription. How comes this to passe? Surely, as he was ruled by the hand of God in penning it, so by the same hand of God was hee confirmed in not changing it. Hence we learne sundry instructions. First, that no man in the world, let him indeavour himselfe to the uttermost of his power, is able to stop the course of the Kingdome of God: it stands firme and sure, and all the world is not able to prevaile against it. Secondly, whereas *Pilate* being but a heathen man was thus constant, that he will not have his writing changed; we may note, how permanent and unchangeable the writings of the holy Word of God are. They are not the words of heathen men, but were spoken by the mouth of the Prophets and Apostles, as God gave them utterance. The booke of Scripture therefore is much more immutable, so as no creature shall be able to change the least part of it till it be fulfilled. Thirdly, by *Pilates* constancy, we learne to be constant in the practice and professions of the religion of Christ: this is a necessary lesson for these daies, wherein mens professions do fleete like water, and go & come with the tide. Many zealous professours to day, but to morrow as cold as water. And the complaint of the Lord touching times past, agrees to our dayes: Ose. 6. 4. *O Ephraim, What shall I say to thee? thy righteousnesse is like the morning dew.*

The second is, the conversion of the theefe: a most worthy argument of the God-head of Christ. For by it when he was upon the Crosse and in the very middest of his passion, he gives unto all the world a lively and notable experience of the vertue and power of his death, so as his very enemies might not onely behold the passion it selfe, but also at the same time acknowledge the admirable efficacie thereof. And therefore with the passion of Christ, we must joyne the conversion of the theefe: which is as it were a christall glasse wherein we may sensibly behold the endlesse merit & vertue of the obedience of Christ to his Father, even to the death of the crosse. And therefore I will briefely touch the speciall instructions which are to be learned by it. First, let us marke that both the theeves in every respect were equall, both wicked and lewd livers: & for their notorious faults both attached, condemned, & executed both on the crosse at the same time with Christ: yet for all this, the one repenting was saved, the other was not. And in their two examples we see the state of the whole world, whereof one part is chosen to life eternall: and thereupon attaines to faith and repentance in this life: the rest are rejected in the eternall counsell of God, for just causes known to him-

selfe, and such being left to themselves never repent at all. Secondly, we are taught hereby, that the whole worke of our conversion and salvation must be ascribed wholly to the meere mercy of God: of those two theeves the one was as deepely plunged in wickednes as the other, & yet the one is saved, the other condemned. The like was in *Iacob & Esau*, both borne at one time, & of the same parents, and neither of them had done good, nor evill, when they were borne: yet one was then loved, the other was hated: yea if we regard outward prerogatives, *Esau* was the first born, & yet was refused

Rom. 9.14.

Gen.25.23.

Furthermore, the thiefe on the crosse declareth his conversion, by manifest signes & fruits of repentance, as appeares by the words which he spake to his fellow, *Fearest thou not God, seeing thou art in the same condemnation?* Though hands and feete were fast nailed on the crosse, yet heart and tongue are at liberty to give some tokens of his true repentance. The people of this our land heare the word, but for the most part are without either profit in knowledge, or amendment of life; yet for all this, they perswade themselves that they haue good hearts, & good meanings, though they cannot beare it away, & utter it so wel as others. But alas, poore soules, they are deluded by Satan: for a man that is converted cannot but expresse his conversion, and bring forth the fruit thereof. And therefore our Saviour Christ saith, *If a man beleeve in me, out of his belly shal flow rivers of water of life.* The grace (as *Elihu* saith) of God, is like *new wine* in a vessell which must have a vent; & therefore hee that sheweth no tokens of Gods grace in this life, is not as yet converted; let him thinke and say of himselfe what he will. Can a man have life, & never moove, nor take breath? and can he that brings forth no fruit of conversion, live unto God? well, let us now see what were the fruits of this thiefes repentance. They may bereduced to foure heads. First, he rebukes his fellow for mocking Christ, indeavouring thereby to bring him to the same condition with himselfe, if it were possible: whereby he discovers unto us the property of a true repentant sinner, which is to labour and strive, so much as in him lieth, to bring all men to the same state that he is in. Thus *David* having tried the great love and favour of God toward himselfe, breaketh forth & saith, *Come children, hearkē unto me, & I will teach you the feare of the Lord*: shewing his desire that the same benefits which it had pleased God to bestow on him, might also in like maner be conveied to others. Therefore it is a great shame to see men professing religion, carried away with every company, and with the vanities and fashions of the world, whereas they should rather draw even the worst men that be to the fellowshippe of those graces of God which they have received. That which the Lord spake to the Prophet *Ieremy*, must be applied to all men: Let them returne unto thee, but returne not thou unto them. In instruments of musicke the string out

Luk. 23.40

Ioh. 7.38.

Iob 32.19.

Psal. 34.11.

Ier. 15.19.

A

B

C

out of tune must be set up to the rest that bee in tune, and not the rest to it.

Againe, in that hee checkes his fellow, it shewes that those which bee touched for their owne sins, are also grieved when they see other men sin and offend God. But to goe further in this point, let us diligently and carefully marke the matter of his reproofe, *Fearest thou not God, seeing thou art in the same condemnation?* In which words hee rippes up his lewdnesse even to the quicke, and gives him a worthy *Item*, telling him that the cause of all their former wickednes, had bin the want of the feare of God. And this point must every one of us marke with great diligence. For if we enter into our hearts and make a through search, wee shall finde that this is the roote & foundation of all our offences. We miserable men for the most part have not grace to consider that wee are alwaies before God; and to quake and tremble at the consideration of his presence: and this makes us so often to offend God in our lives as we doe. *Abraham* comming before *Abimelech*, shifting for himselfe said, that *Sara* was his sister: & being demanded why hee did so, answered, *Because hee thought the feare of God was not in that place:* insinuating that he which wants the feare of God, will not make conscience of any sinne whatsoever. Would wee then even from the bottome of our hearts turne to God, and become new creatures? then let us learne to feare God: which is nothing else but this, when a man is perswaded in his owne heart and conscience that wheresoever he be, he is in the presence and sight of God, and by reason therof is afraid to sin. This wee must have fully setled in our hearts, if wee desire to learne but the first lesson of true wisedome. But what reason useth the thiefe to draw his fellow to the feare of God? *Thou art* (saith he) *in the same condemnation*, that is, by thy sinnes & manifold transgressions, thou hast deserved death, & it is now most justly inflicted upon thee, wilt thou not yet feare God? Where wee are taught, that temporall punishments & crosses, ought to be a meanes to worke in us the feare of God; for that is one end why they are sent of God. *It is good for me* (saith *David*) *that I have beene chastised, that I may learne thy statutes.* And *Paul* saith, *When we are chastised, we are nurtured of the Lord.* And the Iewes are taught by the Prophet *Micah* to say, *I will beare the wrath of the Lord, because I have sinned against him.*

Gen.20.11.

D

Psal.119. 17.

1 Cor.11. 33.

Mich.7.9.

The second fruit of his conversion is, that he condemneth himselfe and his fellow for their sinnes, saying, *Indeede we are righteously here, for we receive things worthy for that wee have done*: that is, wee have wonderfully sinned against Gods majesty, and against our brethren: and therefore this grievous punishment which we beare, is most just and due unto us. This fruit of repentance springs and growes very thin among us, for few there bee which doe seriously condeme themselves for their owne sinnes, the maner of men is to condemne others, and to cry

out that the world was never ſo bad; but bring them home to themſelves, and you ſhall finde that they have many excuſes and defences as plaiſter-worke to caſt over their foule and filthy ſinnes: and if they bee urged to ſpeake againſt themſelves, the worſt will be thus, God helpe vs, we are all ſinners, even the beſt of us. But certaine it is, that hee which is throughly touched in conſcience for his ſinnes, both can and will ſpeake more againſt himſelfe for his manifold offences, then all the world beſides. 1.Tim.1.15. Thus *Paul* when he was converted calles himſelfe *the chiefe of all ſinners*. And the prodigall childe confeſſed that hee had ſinned againſt heaven and againſt his father, and was not worthy to be called his childe.

The third fruit of his converſion is, that he excuſeth our Saviour Chriſt, and giveth teſtimony of his innocency, ſaying, *But this man hath done nothing amiſſe*. Marke here: *Pilate* condemned Chriſt, *Herod* mocked him, all the learned Scribes and Phariſes condemned him, and the people crie, Away with him, let him be crucified: and among his own diſciples *Peter* denied him, and the reſt ran away; there remaines onely this poore ſilly wretch upon the croſſe to give teſtimony of Chriſts innocency: whereby we learne, that God chooſeth the ſimple ones of this world, to overthrow the wiſedome of the wiſe: and therefore wee muſt take heed that we bee not offended at the Goſpel of Chriſt, by reaſon that for the moſt part ſimple and meane men in the world embrace it. Nay marke further, this one thiefe being converted had a better judgement in matters concerning Gods kingdome, then the whole body of the Iewes. And by this alſo ſtudents may learne, that if they deſire to have in themſelves upright judgements in matters of religion, firſt of all they muſt become repentant ſinners: and though a man have never ſo much learning, yet if he bee carried away with his own blind affections & luſts, they will corrupt and darken his judgewent. Men which worke in mines & cole-pits under the earth, are troubled with nothing ſo much as with damps, which make their candle burne darke, and ſometimes puts it quite out. Now every mans ſinnes are the dampes of his heart, which when they take place, doe dimme the light of his judgement, and caſt a miſt over the minde, and darken the underſtanding and reaſon: and therfore a needfull thing it is, that men in the firſt place ſhould provide for their own converſion.

The fourth fruit of his repentance is, that hee prayeth for mercy at Chriſts hands, *Lord* (ſaith he) *remember me when thou commeſt into thy kingdome*: in which prayer we may ſee what is the property of faith. This thiefe at this inſtant heard nothing of Chriſt but the ſcornings and mockings of the people, and hee ſaw nothing but a baſe eſtate full of ignominy and ſhame, and the curſed death of the croſſe, yet nevertheleſſe hee now beleeves in Chriſt, and therefore intreates for ſalvation at his hand.

A Hence we learne, that it is one thing to beleeve in Chriſt, and another to have feeling and experience: and that even then when wee have no ſenſe nor experience wee muſt beleeve: for *Faith is the ſubſiſting ſo things which are not ſeene: and Abraham above hope did beleeue under hope*: and *Iob* ſaith, *though thou kill me, yet will I beleeve in thee*. Heb.11.1. Rom.4.18. Iob 13.15. In Philoſophy a man begins by experience, after which comes knowledge and beliefe; as when a man hath put his hand to the fire, and feeles it to be hot, he comes to know thereby that fire burnes: but in divinity, wee muſt beleeve though we have no feeling: firſt comes faith, and after comes ſenſe and feeling. And the ground of our religion ſtands in this, to beleeve things neither ſeene nor felt, to hope a- B bove all hope, and without hope: in extremity of affliction to beleeve that God loveth us, when hee ſeemeth to bee our enemie, and to perſevere in the ſame to the end.

The anſwer which Chriſt made to his prayer was, *This day ſhalt thou bee with me in Paradiſe*. Luk.23.43. Whereby hee teſtifies in the midſt of his ſufferings the power which hee had over the ſoules of men: and verifies that gracious promiſe, *Aske and ye ſhall receive, ſeeke and ye ſhall finde, knocke, & it ſhalbe opened unto you*: & withall confutes the Popiſh purgatorie. For if any man ſhould have gone to that forged place of torment, then the thiefe upon the croſſe, who repenting at the laſt gaſpe wanted time to make ſatisfaction for the temporall puniſh- C ment of his ſinnes. And by this converſion of the thiefe we may learne, that if any of us would turne to God and repent, we muſt have three things. I. The knowledge of our owne ſinnes. II. From the bottome of our hearts wee muſt confeſſe and condemne our ſelves for them, and ſpeake the worſt that can bee of our ſelves, in regard of our ſins. III. We muſt earneſtly crave pardon for them, and call for mercy at Gods hands in Chriſt, withall reforming our lives for the time to come: if we do, we give tokens of repentance; if not, we may thinke what we will, but we deceive our ſelves and are not truely converted. And here wee muſt bee warned to take heede leſt wee abuſe, as many doe, the example of the theefe, to con- D clude thereby that wee may repent when wee will, becauſe the theefe on the croſſe was converted at the laſt gaſpe. For there is not a ſecond example like to this in all the whole Bible: it was alſo extraordinary. Indeed ſundry men are called at the eleventh houre, but it is a moſt rare thing to finde the converſion of a ſinner after the eleventh houre, and at the point of the twelfth. This mercy God vouchſafed this one theefe, that he might be a glaſſe in which wee might behold the efficacie of Chriſts death, but the like is not done to many men; no not to one of a 1000. Let us rather conſider the eſtate of the other thiefe, who neither by the dealing of his fellow, nor by any ſpeech of Chriſt could be brought to repentance. Let us not therefore deferre our repentance to the houre of death:

for

for then we ſhall have ſore enemies againſt us: the world, the fleſh, the divell, & a guiltie conſcience; & the beſt way is before-hand to prevent them. And experience ſhewes, that if a man defer repentance to the laſt gaſpe, often when he would repent he cannot. Let us take *Salomons* counſell, *Remember thy Creator in the daies of thy youth, before the evil daies come.* Ecc. 12. 1. If we will not heare the Lord when he cals us, he will not heare us when we call him.

The third ſigne was, the eclipſing or darkning of the Sunne from the ſixt houre to the ninth. And this eclipſe was miraculous. For by the courſe of nature the Sunne is never eclipſed, but in the new Moone: whereas contrariwiſe this eclipſe was about the time of the Paſſeover which was alwaies kept at the full Moone. Queſtion is made touching the largenes of it: ſome mooved by the words of *Luke*, who ſaith that darkeneſſe was upon the whole earth, have thought that the eclipſe was univerſal over the whole world: but I rather think that Saint *Lukes* meaning is, that it was over the whole Region or countrey of Iury. For if ſuch a wonder had happened over the whole world, all Hiſtoriographers Greeke & Latine, and Aſtronomers, diligent obſervers of all eclipſes, would have made ſpeciall mention thereof. And though ſome[a] writers ſay that it was over the whole earth, and that it was ſet down in Record both by the Romanes, and Grecians; yet all their writings prove no more but this, that it was over Iury and Galile, and the countries bordering neere unto.

Luk. 23. 44. ἐφ' ὅλην τὴν γῆν.

a *Euſeb. Chron. Tertul. Apol. c. 12. Oroſ. l. 7. c. 4.*

The uſes of this miracle are manifold. I. This darkning of the Sunne gives a checke to the Iewes for their crucifying of Chriſt: they were not aſhamed to apprehend, accuſe, and condemne him, yet this glorious creature the Sunne pulleth in his beames, being as it were aſhamed to behold that, which they were not aſhamed to do. II. It ſerves to ſignifie the great judgment of God to come upon the Iews. For as when Chriſt ſuffered, darkneſſe was over all the land of Iury, and all the world beſides had the light of the Sunne, ſo ſhortly after *blindnes of mind* was over the whole nation of the Iews and all the world beſides ſaw the Sun of righteouſneſſe ſhining unto them in preaching of the Goſpel. III. It ſerves to advertiſe us, that ſuch as carry themſelves towards Chriſt as the Iewes did, have nothing elſe in them but darknes, and that they ſit *in the darknes and ſhadow of death*; and therefore not able any whit better to ſee the way that leadeth unto life, then hee which is caſt into a darke dungeon can; who if they thus remaine, ſhall at length be caſt into utter darkeneſſe. This being the eſtate of all them that be forth of Chriſt, we muſt labour to be freed from this darkneſſe, that the day-ſtarre may riſe in our hearts, and ſhine upon us, and put life into us. IV. This miraculous and wonderfull darkening of the Sunne doth convince the Iewes, that Chriſt whom they crucified was the Lord of glory, and the Sauiour of the world: and it is very like, that this was the principall end of this miracle. For whereas neither his doctrine, nor his former miracles could moove them to acknowledge him for that Meſſias, yet this one worke of God doth as it were ſtrike the naile to the head, and ſtop all their mouthes. V. Beſides this, whereas at the very inſtant when Chriſt was about to make ſatisfaction to the juſtice of his Father for our ſins, the Sunne was thus darkened: it teacheth us firſt, to thinke of the paſſion of Chriſt, not as of a light matter, but as one of the greateſt wonders of the world, at the ſight whereof the very frame of nature was changed: ſecondly, to thinke of our owne ſins, as the vileſt things in the world, and that they deſerve the intolerable wrath of God: conſidering that at the time when they were to be aboliſhed, the courſe of nature even in the very heavens is turned upſide downe.

2 Cor. 3. 15.

Mal. 4. 1, 2.

Iſa. 8. 22. Luke 1. 79.

2 Pet. 1. 19.

The fourth ſigne, is the *rending of the vaile of the temple from the top to the bottome.* The temple was divided into two parts; the more inward, into which no man might come but the high Prieſt, and that once a yeere; and it was called the holy of holies: the other was that where the people came and offered ſacrifices unto the Lord. Now that which parted the temple into theſe two parts was called the *vaile*, and at the time of Chriſts paſſion it was rent from the top to the very bottome. This hath divers uſes: I. The *holy of holies* ſignified the third heaven, where God ſheweth himſelf in glory and majeſty unto his Saints: and the rending of the vaile figureth unto us, that by the death of Chriſt, heaven which was otherwiſe ſhut by our ſins, is now ſet open & a way made to enter thereto. II. It ſignifieth, that by the death of Chriſt we have without impediment, free acceſſe to come unto God the Father by earneſt prayer in the name of Chriſt: which is a moſt unſpeakeable benefit. III. It ſignifieth, that by Chriſts death an end is put to all ceremonies, to ceremoniall worſhip, and the ſacrifices of the old Teſtament: and that therfore in the new Teſtament there remaines one only reall and outward ſacrifice, that is, Chriſt crucified on the croſſe: and the whole ſervice and worſhip of God for outward ceremonies moſt ſimple and plaine. IV. The temple was the chiefe and one of the moſt principall prerogatives that the Iewes had; it was their glory that they had ſuch a place wherein they might worſhip & do ſervice to the true God: and for the temples ſake, God often ſpared them, & therefore *Daniel* praies: *O Lord heare the prayer of thy ſervant, and his ſupplication, and cauſe thy face to ſhine upō the Sanctuary that lyes waſt for the Lords ſake.* Yet for al this, whē they began to crucifie the Lord of life, their prerogatives helpe them not, nay they are deprived thereof, & God even with his own hand rends the vaile of the tēple in ſunder, ſignifying unto them, that if they forſake him he will alſo forſake them. And ſo we may ſay of the Church

Matth. 27. 51.

Heb. 9. 8.

Ioh. 1. 51.

Dan. 9. 17.

of England, no doubt for the Gospels sake, we have outward peace and safetie, and many other blessings, and are in account with other nations: yet if we make no conscience to obey the Word of God, and if we have no love of Christ and his members, God will at length remoove his candlesticke from us, and utterly deprive us of this ornament of the Gospel, and make our land as odious unto all the world, as the land of the Iewes is at this day. Let us therefore with all care & diligence shew forth our love both to Christ himselfe, and to his members, and adorne the Gospel which wee professe, by bringing forth fruits worthy of it.

The fifth signe, is the *earth-quake*, whereby hard rocks were cloven asunder. And it serves very fitly to signifie further unto us, that the
Mat.27.51. sin of the Iewes in putting Christ to death was so heavy a burden, that the earth could not beare it but tremble thereat, though the Iewes themselves made no bones of it. And it is a thing to be wondered at, that the earth doth not often in these daies tremble & quake at the monstrous blasphemies and fearefull oathes by the wounds, and blood, and heart of Christ, whereby his members are rent asunder, and he traiterously crucified againe. Secondly, the earth-quake shewes unto us the exceeding and wonderful hardnes of the hearts of the Iewes, and ours also: they crucified Christ, and were not touched with any remorse; & we can talke and heare of his death; yea, we can say, he was crucified for our sins, and yet we are nothing affected therewith, our hearts will not rend, whē as hard rocks cleave asunder. Thirdly, the mooving of the earth, and the rending of the rocks asunder, may be a signe unto us of the vertue of the doctrin of the Gospel of Christ; which is nothing else but the publishing of the passion of his death: which being preached,
Agg.2.7. shall shake heaven & earth, sea and land. It shall moove the earthen, hard, and rocky hearts of men; and raise up of meere stones & rocks children unto *Abraham*. But the maine use & end of this point is, to prove that he that was crucified, was the true Messias the Sonne of God, and therefore had the power of heaven and earth, & could moove all things at his pleasure.

The sixt signe of the power of Christ, is that
Matth. 27. 52, 53. *graves did open and many bodies of the Saints which slept arose*, and came out of their graves after his resurrection, and went into the holy citie, and appeared unto many. The use of this signe is this: it signifies unto us, that Christ by his death upon the crosse did vanquish death in the grave, and opened it, and thereby testified that he was the resurrection and the life: so that it shall not have everlasting dominion over us: but that he will raise us up from death to life, and to everlasting glory.

The seventh signe, is the testimony of the Centurion with his souldiers which stood by to see Christ executed. S. *Marke* saith, when
Mar.15.39. hee saw that Christ thus crying gave up the ghost, he said, *Truly this was the Sonne of God.*

Thus we see it is an easie matter for Christ to defend his owne cause: let *Iudas* betray him, *Peter* deny him, and all the rest forsake him, yet he can, if it so please him, make the Centurion that standeth by to see him executed, to testifie his innocency. But what was the occasion that mooved him to give so worthy a testimony? S. *Matthew* saith, *Mat.*27.54. it was feare, and that feare was caused by hearing the loud cry of Christ, and by seeing the earthquake and things which were done. And this must put us in minde, not to passe by Gods judgements, which daily fall out in the world, but take knowledge of them, and as it were, to fixe both our eyes on them. For they are notable meanes to strike and astonish the rebellious heart of man, and to bring it in awe & subjection to God. After that the two first captaines with their fifties, commanding the Prophet *Elias* to come downe to king *Achazias*, were consumed with fire from heaven, the king sent his third captaine over fiftie with his fiftie to fetch him downe: but what doth he? it is said, he fell on his knees before *Eliah*, and besought him, saying: *O man of God, I pray thee, let my life and the lives of these fiftie servants be precious in thine eyes.* 2 King. 1. 13. But what was the cause why he praied thus? surely he observed what judgements of God fell upon his two former fellow captaines, *Behold*, saith he, *there came down fire from heaven, & devoured the two former captains with their fifties: therefore let my life be precious now in thy sight.* Vers. 14. Thus laying to his owne heart and making use of Gods judgements, he humbled himselfe, and was spared with his fiftie. And *Habacuk* saith, *When I heard thy voice*, namely, of Gods judgements, *rottennesse entred into my bones, and I trembled in my selfe, that I might be safe in the day of the Lord.* Hab.3.16. Now what this feare of the Centurion was, there is a further question, and it is very like, that it was but a sudden motion, or a certaine preparative to better things. For he was but an heathen man, & had as yet no knowledge of Christ, and whether he repented or not, it is uncertaine: and we must not marvell at this: for there are many sudden motions in shew very good, that upon like occasions rise in the hearts of naturall men. When God plagued the land of Egypt, then *Pharaoh* sent for *Moses*, and confessed that *the Lord was righteous, but he and his people were wicked*; *and desired Moses to pray to God to take away the plague, who did so.* Exod. 9. 27. and 34. but so soone as the hand of God was stayed, he returned to his old rebellion againe. And as a dogge that commeth out of the water shaketh his eares, and yet returneth into it againe: so is the manner of the world: when crosses and calamities befall men, as sicknesse, losse of friends or goods, then with *Ahab* they outwardly humble themselves, and go softly: they use to frequent that place where the word is preached, and Gods name called upon: but alas, common experience shewes, that those things are but fits arising of uncertaine and

flittering

flittering motions in the heart. For ſo ſoone as the croſſe is remooved, they returne to their old byas againe, and become as bad and as backward as ever they were: being like to the tree that lyes in the water, which for a while is greene, but afterward withereth. And therefore we for our parts, when any good motions come into our hearts as the beginnings of further grace, we (I ſay) muſt not quench them, but cheriſh and preſerve them, remembring that the kingdome of heaven, is like a *graine of muſterd-ſeed*, which when it is ſowne, is the leaſt of all ſeeds: but afterward it groweth up into a tree, that the fowles of heaven may build their neſts in it: and like to this are the firſt motions of Gods ſpirit, and therefore they muſt be cheriſhed and maintained. Matth. 13. 31,32.

And thus much for the ſeven ſignes of the power of Chriſts Godhead. Now follows the ſecond part of the triumph of Chriſt, which containeth ſignes of his victory upon the croſſe, notably expreſſed by *Paul* when he ſaith, *Col.* 2.14,15. *And putting out the hand writing of ordinances which was againſt us, which was contrary to us, he even tooke it out of the way, and faſtened it upon the croſſe, & hath ſpoiled the principalities & powers, & hath made a ſhew of them openly, and hath triumphed openly in the ſame.* In which words he alludes to the manner of heathen triumphs: for it was the cuſtome of the heathen princes, when they had gotten the victory over their enemies, firſt to cauſe a pillar of ſtone, or ſome great Oake to be cut downe, and ſet up in the place of victory, upon which either the names of the chiefe enemies were ſet, or their heads were hanged, or words were written in the pillar to teſtifie the victory. This being done, there followed an open ſhew, in which firſt the conquerour prepares for himſelfe a chariot of victory, wherein he was himſelfe to ride, and then the chiefe of his enemies bound and pinnioned, were led openly after him. Now on the ſame manner upon the croſſe there was a pitched field; the conquerer on the one ſide was Chriſt; his enemies on the other ſide were the world, the fleſh, hell, death, damnation, the divell, and all his angels: all which, banding themſelves againſt him, were all ſubdued by him upon the ſame croſſe: and he himſelfe gave two ſignes of his Triumph, one was a monument of the victory, the other open ſhew of his conqueſt. Now the monument of Chriſts victory was the croſſe it ſelfe whereon hee nayled the obligation or bill which was againſt us; whereby Satan might have accuſed and condemned us before God. For we muſt conſider, that God the Father is a creditour and wee all debters unto him: hee hath a bill of our hands which is the law, in that it giveth teſtimony againſt us; firſt, by the legall waſhing, which did ſhew and ſignifie, that wee were altogether defiled and uncleane: ſecondly, by the ſacrifices that were daily offered for the propitiation of our ſins. Now Chriſt was our ſurety, and paid every jot A of the debt which we ſhould have payed, and requiring the acquittance, taketh the ceremoniall law, and the curſe of the morall law, and nailes them to the croſſe.

Furthermore, in the ſhew of conqueſt, the chariot is the croſſe likewiſe; for it was not only a monument of victory, but alſo a chariot of triumph. And the captives bound and pinioned which followed Chriſt, are the principalities and powers, that is, the Divell and his angels, hell, death, and condemnation: all which are as it were taken priſoners, their armour and weapons are taken from them, and they chained and bound each to other.

The meditation of this point ſerveth to admoniſh us to abandon all manner of ſinne, and to make conſcience of every good dutie, if we will aright profeſſe the Goſpel of Chriſt; for when we ſinne, we doe as it were pull Chriſt out of his chariot of triumph, and untie Satans bonds, and give him weapons, and (as much as we can) make him valiant and ſtrong againe. Now for any man to make Satan and ſin valiant and ſtrong againſt himſelfe, whereas Chriſt hath weakened him, and even bruiſed his head, is no better then to become an enemy to the croſſe of Chriſt. Againe, hereby wee are taught to pray unto God, that our blind eyes may be opened, that wee may diſcerne aright of the paſſion of Chriſt. It is a wonder to ſee how men are carried away with a liking of vaine ſhewes, games, & enterludes: how they ſpend even whole dayes in beholding them, and their money alſo that they may come to the places where they are: oh then how exceedingly ought our hearts to be raviſhed with this moſt admirable ſhew, in which the Son of God himſelfe rides moſt gloriouſly in his chariot of triumph, and leads his and our moſt curſed enemies captive, yea treads them under his foot! This triumph is ſet forth unto us in the preaching of the Goſpel, and may be ſeene of us all freely without money, or monyworth. What wretches then ſhall we be, if we ſuffer our hearts to be filled with earthly delights, and in the meane ſeaſon have little or no deſire to behold with the eyes of our minde this goodly ſpectacle that is to be ſeene in the paſſion of Chriſt, that ſerves to revive and refreſh our ſoules to life eternall? Phil. 3.18.

Thirdly, if Chriſt when he was moſt weak and baſe in the eyes of men, did moſt of all triumph upon the croſſe: then every one of us muſt learne to ſay with the Apoſtle *Paul, God forbid that I ſhould rejoyce in any thing, but in the croſſe of Chriſt Ieſus our Lord.* That we may ſay this truly, firſt of all wee muſt labour to have the benefit of the croſſe of Chriſt, not only in the remiſſion, but alſo in the mortification of our ſinnes: Secondly, we muſt not be diſcomforted but rather rejoyce and triumph therein. A Chriſtian man can never have greater honor then to ſuffer for the Goſpel of Chriſt, when Gods cals him thereunto; and therfore S. *Paul* ſetteth forth another moſt glorious ſhew Gal. 6.14. 1 Cor. 4.9.

which all those must make that suffer any thing for Gods cause. They must encounter with the world, the flesh, and the divel, and are placed as it were on a theater: and in this conflict the beholders are men and angels: yea the whole hoast of heaven and earth; the Vmpire or Iudge is God himselfe, who will give sentence of victory on their side, and so they shall overcome. We must not hereupon thrust our selves into danger: but when it shall please God to call us thereunto, we must thinke our selves highly honoured of him. As when God sendeth losse of friends, of substance, or good name, or any other calamity, we must not despaire, or be over grieved, but rather rejoyce and addresse our selves, then, with our Saviour Christ to make a triumph.

Thus much of Christs triumph, and the passion of his crosse. Now followeth the second degree of his humiliation, in these words, *And buried*. Where we must consider these points: I. Why it was needfull that Christ should be buried. II. Who was the author of his buriall. III. The manner or preparation to his buriall. IV. The place and time where and when he was buried. Of these in order. For the first, the causes are many, but especially foure, why Christ was to be buried. I. That the truth and certainty of his death might be confirmed unto us, and that no man might so much as imagine that his death was a phantasticall death, or his body a phantasticall body: for men use not to bury a living but a dead man; or a man in shew, but a true man. II. That his buriall might bee unto him a passage from the estate of humiliation to the estate of exaltation, which began in his resurrection: and hee could not have risen againe, if hee had not bin first buried. III. That the outward humiliation in the forme of a servant, which he took upon him, might bee continued upon him to the lowest degree of all: and therefore it was not sufficient that he should be crucified even to death, but being dead, he must also be buried. IV. Christ was buried, that hee might not onely vanquish death on the crosse, but even after the manner of conquerours, subdue him at his owne home, and as it were, plucke him out of his owne cabine or denne.

II. The authors of Christs buriall were *Ioseph of Arimathea*, & *Nicodemus*, who came to Iesus by night. Now concerning them and this their fact, there are many things worthy to be considered in this place. First of all, they were disciples of Christ, and the difference betweene them and the rest is to be considered. The other disciples though in number they were but few, yet in the feast before his passion they openly followed him: but when Christ was to be arraigned, and the persecution of the Church of the new Testament began in him, then *Iudas* betrayed him, *Peter* denyed him, and the rest fled away: yet even at the same instant these two secret disciples of our Saviour Christ, *Ioseph of Arimathea* and *Nicodemus* take courage to themselves, and in time of danger openly professe themselves to be Christs disciples by an honourable and solemne buriall; God no doubt opening their hearts and inabling them to doe so. The like is to be seene in all ages since the passion of Christ in the Church of God, in which men zealous for the Gospel in peace have bin timerous in persecution, whereas weake ones have stood out against their enemies even unto death it selfe. The reason is, because God will humble those his servants which are oftentimes indued with great measure of graces, and contrariwise exalt and strengthen the weake and feeble: and the same no doubt will be found true among us, if it should please God to send any new triall into the Church of England. This serves to teach us to thinke charitably of those which are as yet but weake among us: and withall in our profession to carry a low saile, & to thinke basely of our selves, and in the whole course of our lives creepe alow by the ground, running on in feare and trembling, because the Lord oftentimes humbles those that be strong, and gives courage and strength to weake ones boldly to confesse his name. Secondly, whereas these two disciples have such care of the buriall of Christ, we learne that it is our duty to be carefull also for the honest and solemne buriall of our brethren. The Lord himselfe hath cómanded it, *Thou art dust, & to dust thou shalt returne*. Also the bodies of men are the good creatures of God, yea the bodies of Gods children are the temples of the H. Ghost, and therfore there is good cause why they should bee honestly laid in the earth. And it was a curse and judgement of God upon *Iehoiakim, that he must not* be *buried*, but *like a dead Asse be drawn and cast out of the gates of Ierusalem*. And so the Lord threatens a curse upon the *Moabites*, because they did not bury the king of Edom, but burnt his bones into lime. And therefore it is a necessary duty, one neighbor & friend to looke to the honest buriall of another. Hence it followes, that the practise of Spaine and Italy and all the popish countries, which is to keepe the parts of mens bodies and such like reliques of Saints unburied, that they may be seene of men and worshipped, hath no warrant: dust they are, and to dust they ought to be returned.

Furthermore, the properties and vertues of both these men are severally to be considered. And first to begin with *Ioseph*, he was a *Senatour*, a man of great account, authoritie, and reputation among the Iewes. It may seeme a strange thing, that a man of such account would abase himself so much as to take down the body of Christ from the crosse. It might have bin an hindrance to him, & a disgrace to his estate and calling: as we see in these daies, it would be thought a base thing for a knight or lord to com to the place of execution, & take down a thief from the hand of the hangman to bury him: but this noble Senatour *Ioseph* for the love he bare to Christ made no account of his estate & calling,

Matth. 27. 57,58,&c. Mark. 15. 43. Ioh. 19. 38.

Gen. 3. 19.

Ier. 22. 19.

Amos 2. 1.

Luk. 23. 50.

calling, neither did hee ſcorne to take upon him ſo baſe an office, conſidering it was for the honour of Chriſt: where we learne, that if we truely love Chriſt, and our hearts be ſet to beleeve in him, wee will never refuſe to performe the baſeſt ſervice that may bee for his honour; nothing ſhall hinder us. It is further ſaid, that he was *a good man and a juſt, and alſo a rich man.* And the firſt appeareth in this, that hee would neither conſent to the counſell nor fact of the Iewes in crucifying Chriſt. It is rare to finde the like man in theſe dayes. Luke 23. 50,51.

From this example we learne theſe Leſſons. I. That a rich man, remaining a rich man may bee a ſervant of God, and alſo be ſaved: for riches are the good bleſſings of God, and in themſelves do no whit hinder a man in comming to Chriſt. But ſome will ſay, Chriſt himſelfe ſaith, *It is eaſier for a (b) cable to goe thorow the eye of a needle, then a rich man to enter into the kingdome of heaven. Anſ.* It is to be underſtood of a rich man, ſo long as hee ſwelleth with a confidence in his wealth: but we know that if a cable bee untwiſted and drawne into ſmall threeds, it may bee drawne through the eie of a needle: ſo he that is rich let him denie himſelfe, abaſe himſelfe, and lay aſide all confidence in himſelfe, in his riches and honour, and be as it were, made ſmall as a twine threed, and with this good Senatour *Ioſeph* become the diſciple of Chriſt, he may enter into the kingdom of heaven. But Chriſt ſaith in the parable, that riches are thornes, which choake the grace of God. *Anſw.* It is true, they are thornes in that ſubject, or in that man that putteth his truſt in them; not in their owne nature, but by reaſon of the corruption of mans heart, who makes of them his God. S. *Iohn* ſaith further, that *Ioſeph* was *a diſciple* of Chriſt, but yet a cloſe *diſciple* for feare of the Iewes. And this ſhewes, that Chriſt is moſt ready to receive them that come unto him, though they come laden with manifold wants. I ſay not this, that any hereby ſhould take boldneſſe to live in their ſinnes, but my meaning is, that though men be weake in the faith, yet are they not to be diſmayed, but to come to Chriſt, who refuſeth none that come to him. *Draw neere to God* (ſaith Saint *Iames*) *and he will draw neere to you.* Chriſt doth not forſake any, till they forſake him firſt. Laſtly, the holy Ghoſt ſaith of him, that he waited for the kingdome of God, that is, hee did beleeve in the Meſſias to come, and therfore did waite daily till the time was come, when the Meſſias by his death and paſſion ſhould aboliſh the kingdome of ſin and Satan, and eſtabliſh his owne kingdome throughout the whole world. The ſame is ſaid of Simeon, that he was a good man, and feared God, and waited for the conſolation of Iſrael. This was the moſt principall vertue of all that *Ioſeph* had, and the very roote of all his goodnes and righteouſnes, that he waited for the kingdome of God. For it is the property of faith, wherby we have confidence in the Meſſias, to change our nature, and to purifie the heart, and to make it bring forth workes of righteouſneſſe. There bee many among us, that can talke of Chriſts kingdome, and of redemption by him, and yet make no conſcience of ſinne, and have little care to live according to the Goſpell which they profeſſe: and all is, becauſe they do not ſoundly beleeve in the Meſſias, and they wait not for the kingdome of heaven & therefore there is no change in them: but we for our parts muſt labour to have this affiance in the Meſſias with *Ioſeph*, & to waite for the ſecond appearance, that thereby we may be made new creatures, having the kingdome of Satan battered and beaten downe in us, and the kingdome of God erected in our hearts. b Matth. 19.24. Ioh. 19.38. Iam. 4.8.

Touching *Nicodemus* S. *Iohn* ſaith, that *he came to Ieſus by night.* Many men build upon this example, that it is lawfull to be preſent at the maſſe; ſo bee it, in the meane ſeaſon wee keepe our hearts to God: and indeede ſuch men are like *Nicodemus*, in that they labour to burie Chriſt as much as they can, though now after his reſurrection he ſhould not bee buried againe. But though *Nicodemus* durſt not openly at the firſt profeſſe the name of Chriſt, yet after his death when there is moſt danger, he doth: and by this meanes he reformeth his former action. Ioh. 19.39.

Thus much of the perſons that buried Chriſt. The third thing to be obſerved, is the manner of Chriſts buriall, which ſtandeth in theſe foure points. Firſt, they take downe his bodie from the croſſe: ſecondly, they winde it: thirdly, they lay it in a tombe: fourthly, the tombe is made ſure. Of theſe in order. Firſt, *Ioſeph* taketh downe the body of Chriſt from the croſſe wheron he was executed, but marke in what manner: hee doth it not on his owne head without leave, but he goeth to *Pilate* and beggeth the body of Chriſt and craveth libertie to take it downe, becauſe the diſpoſing of dead bodies was in *Pilates* hand, hee being deputie at that time: whereby wee learne, that in all our dealings and actions (though they have never ſo good an end) our dutie is to proceede as peaceably with all men as may bee, as Saint *Iames* ſaith: *the wiſedome that is from above is firſt pure, then peaceable, gentle, &c.* Againe, this teacheth us, that in all things which concerne the authoritie of the Magiſtrate, and belong unto him by the rule of Gods word, wee muſt attẽpt to do whatſoever we do by leave. And by this wee ſee what unadviſed courſes they take, that being private men in this our Church, will notwithſtanding take upon them to plant churches without the leave of the magiſtrate beeing a Chriſtian Prince. Having thus taken the body of Chriſt downe, they goe on to winde it. And *Ioſeph* for his part brought linnen cloathes, and *Nicodemus* a mixture of Mirrhe & Aloes to the quantitie of an hundred pounds for the honourable buriall of Chriſt. His winding was on this maner; they wrapped his bodie haſtily in linnen cloathes, ſweete Iam. 3.17. Ioh 19.39. Luke 24. 1.

odours put thereto. Besides all this, in the Iewes burials there was enbalming and washing of the body, but Christs body was not (a) enbalmed or washed, because they had no time to doe it, for the preparation of the Passeover drew neare. And whereas these two men burie Christ at their owne cost and charges, we are taught to bee like affected to the living members of Christ: when they want we must releeve and comfort them liberally and freely. It may here bee demanded, whether men may not bee at cost in making funerals, considering even Christ himselfe is with much cost buried. *Answ.* The bodies of all dead men are to be buried in seemely and honest manner, and if they bee honorable, they may be buried honourably: yet now there in no cause why mens bodies should be washed, annointed, and embalmed, as the vse was among the Iewes: for they vsed embalming as a pledge and signe of the resurrection; but now since Christs coming we have a more certaine pledge thereof, even the resurrection of Christ himselfe, and therfore it is not requisite that wee should use embalming and washing as the Iewes did. And the clause which is specified in Saint *Matthew* is not to bee omitted, that *Ioseph* wrapped Christs body in *a cleane linnen cloath:* whereby wee learne, that howsoever the strange fashions fetcht from Spaine and Italy are monstrous and to be abhorred, yet, seeing the body of a man is the creature of God, therefore it must bee arraied in cleanly manner, and in *holy comelinesse*. *Paul* requires that the minister of the Gospell in all things bee seemely or comely: and herein he ought to be a patterne of sobrietie unto all men. Thirdly, after they have wound the body of Christ, they *lay it in a tombe*: and lastly, *they make it sure, closing it up with a stone rolled over the mouth of it.* Also the Iewes request *Pilate* to *seal it* that none might presume to open it: besides they set a band of souldiers to watch the tombe, and to keepe it that his body bee not stollen away. Many reasons might be alleaged of this their dealing, but principally it came to passe by the providēce of God, that hereby hee might confirme the resurrection of Christ. For whereas the Iewes would neither be mooved by his doctrine, nor by his workes and miracles to beleeve, he causeth this to bee done, that by the certainetie of his resurrection, hee might convince them of hardnesse of heart, and prove that hee was the Sonne of God.

Thus much of the manner of his buriall. Now followes the place where Christ was buried. In the place we are to marke three things: First, that Christ was laid in *Iosephs* tombe, whereby wee may gather the greatnesse of Christs poverty, in that hee had not so much ground as to make himselfe a grave in: and this must bee a comfort to the members of Christ that are in povertie. And it teacheth them, if they have no more but foode and rayment, to bee therewith content, knowing that Christ their head and king hath consecrated this very estate unto them. Secondly, the tombe wherein Christ was laid was a new tombe wherein never any man lay before. And it was the speciall appointment of Gods providence that it should bee so, because if any man had beene buried there aforetime, the malitious Iewes would have pleaded that it was not Christ that rose againe, but some other. Thirdly, we must observe, that this tombe was in a garden, as the fall of man was in a garden and as the apprehension of Christ in a garden beyond the brooke Cedron. And here wee must note the practice of a good man: this garden was the place of *Iosephs* delight and holy recreation, wherein hee used to solace himselfe in beholding the good creatures of God: yet in the same place doth hee make his owne grave long before hee died: whereby it appeares, that his recreation was joyned with a meditation of his end: and his example must be followed of us. True it is, God hath given us his creatures not onely for necessity, but also for our lawfull delight; but yet our dutie is, to mingle therewith serious meditation and consideration of our last end. It is a brutish part to use the blessings and creatures of God, and not at all to be bettered in regard of our last end by a further vse thereof.

The time when Christ was buried was the evening, wherein the Sabbath was to begin according to the manner of the Iewes, which began their daies at Sunne setting, from evening to evening, according to that in Genesis: *the evening and the morning was the first day.* Now *Ioseph* commeth a little before evening and beggeth the body of Christ, and burieth it: where note, that howsoever we are not bound to keepe the Sabbath so strictly as the Iewes were, yet when we have any busines or worke to be done of our ordinary calling, wee must not take a part of the Lords Sabbath to doe it in, but prevent the time, and doe it either before, as *Ioseph* did, or rather after the Sabbath. This is little practised in the world. Men think, if they goe to Church before and after noone to heare Gods word, then all the day after they may doe what they list, and spend the rest of the time at their owne pleasure: but the whole day is the Lords, and therefore must bee spent wholy in his service, both by publike hearing of the word, and also by private reading and meditation on the same.

To conclude the doctrine of Christs buriall. Here it may be demanded, how he was alwaies after his incarnation both God and man, considering that hee was dead and buried, and therefore body and soule were sundred, and a dead man seemes to be no man. *Answ.* A dead man in his kinde is as true a man as a living man: for though body and soule be not united by the bond of life, yet are they united by a relation which the one hath to the other in the counsell and good pleasure of God; and that as truly as man and woman remaine coupled

a *P. Ram. Theol. l. 1. c 14.* Seemes to bee deceived, in that he puts Christs buriall for his enbalming, and his descending into hell, for his buriall or lying in the grave.

1. Cor. 15. 19.

Mat. 27. 59.

Tit. 2. 3.

1. Tim. 3. 2. *νεφαλιος* Ioh. 19. 42. Mat. 27. 60, 66.

Ioh. 19. 41. Gen. 3. 8. Iohn 18. 1.

Luk. 23. 53. Mat. 27. 57.

pled into one flesh by covenant of marriage, though afterward they be distant a thousand miles asunder. And by vertue of this relation every soule in the day of judgement shalbe reunited to his owne body, and every body to his owne soule. But there is yet a more straight bond betweene the body and soule of Christ in his death and buriall. For as when he was living, his soule was a meane or bond to unite his Godhead and his body together: so when hee was dead, his very Godhead was a meane or middle bond to unite the body and soule: and to say otherwise, is to dissolve the hypostaticall union, by vertue whereof Christs bodie and soule though severed each from other, yet both were still joyned to the Godhead of the Sonne.

*Damas.*

The use and profit which may bee made of Christs buriall is two-fold. I. It serveth to worke in us the buriall of all our sinnes. *Know ye not* (saith *Paul*) *that all who have beene baptized into Christ, have been baptized into his death, and are buried with him by baptisme into his death?* If any shall demand, how any man is buried into the death of Christ, the answer is this Every Christian man and woman are by faith mistically united unto Christ, & made all members of one body, whereof Christ is the head. Now therefore as Christ by the power of his Godhead when he was dead and buried, did overcome the grave and the power of death in his owne person; so by the very same power, by meanes of his spirituall conjunction doth he worke in all his members a spirituall death and buriall of sinne and naturall corruption. When the Israelites were in burying of a man, for feare of the souldiers of the Moabites, they cast him for haste into the sepulchre of *Elisha*. Now the dead man, so soone as he was downe, and had touched the body of *Elisha*, he revived and stood upon his feet: so let a man that is dead in sinne bee cast into the grave of Christ, that is, let him by faith but touch Christ dead and buried, it will come to passe by the vertue of Christs death and buriall, that hee shall bee raised from death and bondage of sinne to become a new man.

Rom. 6.3.

2. King. 13.21.

Secondly, the buriall of Christ serveth to be a sweete perfume of all our graves and burials: for the grave in it selfe is the house of perdition, but Christ by his buriall hath as it were consecrated & perfumed all our graves: and in stead of houses of perdition, hath made them chambers of rest and sleep, yea beds of downe: and therefore howsoever to the eye of man the beholding of a funerall is terrible, yet if we could then remember the buriall of Christ, and consider how he thereby hath changed the nature of the grave, even then it would make us to rejoyce. Lastly we must imitate Christs buriall in beeing continually occupied in the spirituall buriall of our sinnes.

Isa. 57.2.

Thus much of the buriall. Now followeth the third and last degree of Christs humiliation: *He descended into hell.* It seemes very likely that these words were not placed in the Creede at the first, or (as some thinke) that they crept in by negligence, because above threescore Creeds of the most ancient Councels and Fathers want this clause: and among the rest the *Nicene Creede*. But if the ancient and learned Fathers assembled in that Councell had bin perswaded, or at the least had imagined that these words had beene set downe at the first by the Apostles, no doubt they would not in any wise have left them out. And an ancient writer saith directly, that these words, *He descended into hell*, are not found in the Creede of the Romane Church, nor used in the Churches of the East, and if they bee, that then they signifie the buriall of Christ. And it must not seeme strange to any, that a word or twaine in processe of time should creepe into the Creed, considering that the originall copies of the bookes of the old and new testament have in them sundry (*a*) varieties of reading and (*b*) words otherwhiles, which from the margine have crept into the text. Nevertheless considering that this clause hath long continued in the Creede, and that by common consent of the Catholike Church of God, and it may carie a fit sense and exposition; it is not, as some would have it, to be put forth.

*P. Viret in Symb.*

*Erasm. in Colloq.*

*Ruff. inexposit. Symb.*

a *Varias lectiones* Matth 27.9. Ieremie for Zacharie.

Therefore that we may come to speake of the meaning of it; we must know that it hath foure usuall expositions, which wee will rehearse in order, and then make choise of that which shalbe thought the fittest. The first is, that Christs soule after the passion upon the crosse, did really and locally descend into the place of the damned. But this seemes not to be true. The reasons are these. I. All the Evangelists, and among the rest S. *Luke*, intending to make an (*c*) *exact narration* of the life and death of Christ, hath set downe at large his passion, death, buriall, resurrection, and ascension, and withall they make rehearsall of small circumstances; therefore no doubt they would not have omitted Christs locall descent into the place of the damned, if there had beene any such thing. And the end why they penned this history was, that wee might beleeve that Iesus Christ is the Sonne of God; and beleeving we might have life everlasting. Now there could not have beene a greater matter for the confirmation of our faith then this, that Iesus the sonne of *Mary* who went downe to the place of the damned, returned thence to live in happinesse for ever. I I. If Christ did goe into the place of the damned, then either in soule or in bodie, or in his Godhead. But his Godhead could not descend, because it is every where, & his body was in the grave. And as for his soule it went not to hell; but presently after his death it went to paradise, that is, the third heaven, a place of joy and happinesse, Luke 23.43. *This day shalt thou be with me in paradise*: which words of Christ must bee understood of his manhood or soule, and not of his Godhead. For they are an answer to a demaund: and

Luke 1.3.

c *Omnia assequuta diligenter.*

Ioh. 20.31.

there-

therefore unto it they muſt bee ſutable. Now the thiefe ſeeing that Chriſt was firſt of al crucified, and therefore in all likelihood ſhould firſt of all die, makes his requeſt to this effect: *Lord, thou ſhalt ſhortly enter into thy kingdom, remember me then*; to which Chriſts anſwer (as the very words import) is thus much: I ſhall enter into paradiſe this day, and there ſhalt thou bee with me. Now there is no entrance, but in regard of his ſoule or manhood. For the Godhead which is at all times in all places, cannot bee ſaid properly to enter into a place. Againe, when Chriſt ſaith, *thou ſhalt be with me in Paradiſe*, he doth intimate a reſemblance, which is betweene the firſt and ſecond *Adam*. The firſt *Adam* ſinned againſt God, and was preſently caſt forth out of Paradiſe: Chriſt the ſecond *Adam* having made a ſatisfaction for ſinne, muſt immediately enter into Paradiſe. Now to ſay that Chriſt in ſoule deſcended locally into hell, is to aboliſh this analogie betweene the firſt and ſecond *Adam*.

III. Auncient Councels in their confeſſions and Creeds omitting this clauſe, ſhew, that they did not acknowledge any reall deſcent, and that the true meaning of thoſe words, *hee deſcended*, was ſufficiently included in ſome of the former articles; and that may appeare, becauſe when they ſet downe it, they omit ſome of the former: as *Athanaſius* in his Creede ſetting downe theſe words, *he deſcended, &c.* omits the *buriall*, putting them both for one as he expounds himſelfe (*b*) elſe where. Now let us ſee the reaſons which may bee alleaged to the contrary.

*Object.* I. Matth. 12. 40. *The Sonne of man ſhall be three dayes and three nights in the earth*, that is, in *hell*. *Anſ.* I. This expoſition is directly againſt the ſcope of the place: for the Phariſies deſired *to ſee a ſigne*, that is, ſome ſenſible & manifeſt miracle: & hereunto Chriſt anſwers that hee will give them the ſigne of *Ionas*, which cannot bee the deſcent of his ſoule into the place of the damned, becauſe it was inſenſible; but rather his buriall, and after it his manifeſt and glorious reſurrection. II. The heart of the earth may as well ſignifie the *grave*, as the center of the eatth. For thus *Tyrus* bordering upon the ſea, is ſaid to bee in the *heart of the ſea*. III. This expoſition takes it for granted that hell is ſeated in the middeſt of the earth: whereas the Scriptures reveale unto us no more but this, that hell is in the lower parts: but where theſe lower parts ſhould be, no man is able to define.

*Object.* II. Act. 2. 37 *Thou wilt not leave my ſoule in hell, neither wilt thou ſuffer thy holy one to ſee corruption*. *Anſ.* Theſe words cannot proove any locall deſcent of Chriſts ſoule. For *Peters* drift in alleaging of them is, to proove the reſurrection, and hee ſaith expreſſely, that the words muſt be underſtood of the reſurrection of Chriſt. ver. 31. *Hee ſeeing this before, ſpake of the reſurrection of Chriſt*. What? namely theſe words, *his ſoule was not left in hell, &c.* Now there in no reſurrection of the ſoule, but of the body onely, as the ſoule can not bee ſaid to fall, but the body. It will bee replied that the word נפש cannot ſignifie the body, and the word שאול the grave. *Anſw.* The firſt word, ſignifies not onely the ſpirituall part of man, the ſoule; but alſo the whole perſon, or the man himſelfe, Rom. 13. 1. 1. Cor. 15. 40. And the ſecond is as well taken for the grave, as for hell: Apoc. 20. 14. *Death and hell are caſt into the lake of fire*. Now we can not ſay, that hell is caſt into hell, but the grave into hell. And the very ſame word in this text, muſt needes have this ſenſe. For *Peter* makes an oppoſition betweene the grave into which *David* is ſhut up, and the hell out of which Chriſt was delivered. v. 29. 31. Againe, it will be ſaid, that in this text there bee two diſtinct parts: the firſt, of the ſoules comming forth of hell, in theſe words, *Thou wilt not leave my ſoule in hell*. The ſecond, of the bodies riſing out of the grave, in the next words: *Neither wilt thou ſuffer my fleſh to ſee corruption*. *Anſ.* It is not ſo. For fleſh in this place ſignifies not the body alone, but the humane nature of Chriſt, as appeares ver. 30. vnleſſe we ſhall ſay, that one and the ſame word in the ſame ſentence is taken two waies. And the words rather carry this ſence: Thou wilt not ſuffer me to continue long in the grave; nay which is more, in the time of my continuance there, thou wilt not ſuffer me ſo much as to feele any corruption; becauſe I am thy holy one.

*Object.* III. 1. Pet. 3. 19. *Chriſt was quickned in ſpirit, by the which ſpirit he went and preached to the ſpirits which are in priſon*. *Anſ.* The place is not for this purpoſe. For by *ſpirit* is not meant the ſoule of Chriſt, but the Godhead, which in the miniſtery of *Noe* preached repentance to the old world. And I thinke that *Peter* in this place alludes to another place in *Gen.* 6. 3. where the Lord ſaith, *My ſpirit ſhall not alwaies ſtrive with man, becauſe he is but fleſh*. And if the ſpirit doe ſignifie the ſoule, then Chriſt was quickned either by his ſoule, or in his ſoule. But neither is true. For the firſt, it can not bee ſaid, that Chriſt was quickned by his ſoule, becauſe it did not joyne it ſelfe to the body; but the Godhead joyned them both. Neither was hee quickned in ſoule: for his ſoule died not. It could not die the firſt death, which belongs to the body: and it did not die the ſecond death, which is a totall ſeparation from God: onely it ſuffered the ſorrowes of the ſecond death, which is the apprehention of the wrath of God; as a man may feele the pangs of the firſt death, and yet not die the firſt death, but live. Againe, it is to no end that Chriſts ſoule ſhould goe to hell to preach, conſider that it was never heard of, that one ſoule ſhould preach to another, eſpecially in hell, where all are condemned, and in conſcience convicted of their juſt damnation, and where there is no hope of repentance or redemption. It will be anſwered, that this preaching is onely reall or experimentall, becauſe

Chriſt

b Lib de incar. Chri. hom. 1. & 2. in ſymb.

In corde marium, Ezech. 17. 4.

Bellar. quæſt. de deſcen.

Chriſt ſhewes himſelfe there to convince the unbeleefe of his enemies: but this is flat againſt reaſon. For when a man is juſtly condemned by God, and therefore ſufficiently convicted, what need the Iudge himſelfe come to the place of execution to convict him? And it is flat againſt the text; For the preaching that is ſpoken of here, is that which is performed by men in the miniſtery of the word, as *Peter* expounds himſelfe, 1 *Pet.* 4. 6. *To this purpoſe was the Goſpel preached vnto the dead, that they might be condemned according to men in the fleſh, that they might live according to God in the Spirit.* Laſtly, there is no reaſon why Chriſt ſhould rather preach and ſhew himſelfe in hell, to them that were diſobedient in the daies of *Noe*, than to the reſt of the damned.

After juſt execution conviction is needleſſe.

And this is the firſt expoſition, the ſecond follows: *Hee deſcended into Hell*, that is, Chriſt deſcended into the grave, or was buried. This expoſition is agreeable to the truth, yet is it not meet or convenient. For the clauſe next before, *he was buried*, contained this point: and therfore if the next words following yeeld the ſame ſence, there muſt be a vaine and needleſſe repetition of one and the ſame thing twice, which is not in any wiſe to bee allowed in ſo ſhort a Creed as this. If it be ſaid, that theſe words are an expoſition of the former, the anſwer is, that then they ſhould bee more plaine then the former. For when one ſentence expoundeth an other, the latter muſt alwaies be the plainer; but of theſe two ſentences, *He was buried*, *He deſcended into hell*, the firſt is very plaine and eaſie, but the latter very obſcure and hard, and therefore it can bee no expoſition thereof: and for this cauſe this expoſition neither, is it to be received.

Thirdly, others there be which expound it thus: *He deſcended into hell*, that is; Chriſt Ieſus, when he was dying upon the croſſe, felt and ſuffered the pangs of hell & the full wrath of God ſeazing upon his ſoule. This expoſition hath his warrant in Gods word, where hell often ſignifies the ſorrowes and paines of hell, as *Hannah* in her ſong unto the Lord ſaith, *The Lord killeth & maketh alive, he bringeth down to hell and raiſeth up*, that is, hee makes men feele woe and miſerie in their ſoules, even the pangs of hell, and after reſtoreth them. And *David* ſaith, *The ſorrowes of death compaſſed me, and the terrours of hell laid hold on me.* This is an uſuall expoſition received of the Church, and they which expound this Article thus, give this reaſon therof. The former words, *was crucified, dead and buried*, doe containe (ſay they) the outward ſufferings of Chriſt: now becauſe he ſuffered not onely outwardly in body, but alſo inwardly in ſoule, therfore theſe words *he deſcended into hell*, do ſet forth unto us his inward ſufferings in ſoule, when hee felt upon the croſſe the full wrath of God upon him. This expoſition is good and true, and whoſoever will, may receive it. Yet nevertheleſſe it ſeemes not ſo fitly to agree with the order of the former articles. For theſe words, *was crucified dead and buried*, muſt not bee underſtood of any ordinary death, but of a curſed death, in which Chriſt ſuffered the full wrath of God, even the pangs of hell both in ſoule and body: ſeeing then this expoſition is contained in the former words, it cannot fitly ſtand with the order of this ſhort Creede, unleſſe there ſhould be a diſtinct article of things repeated before.

1. Sam. 2. 6.

Pſal. 18. 5.

But let us come to the fourth expoſition, *He deſcended into hell*, that is; when he was dead and buried, hee was held captive in the grave, and lay in bondage under death for the ſpace of three dayes. This expoſition alſo may bee gathered forth of the Scriptures. Saint *Peter* ſaith, *God hath raiſed him up* (ſpeaking of Chriſt) *and looſed the ſorrowes of death, becauſe it was unpoſſible that hee ſhould bee holden of it.* Where wee may ſee that between the death and reſurrection of Chriſt, there is placed a third matter, which is not mentioned in any clauſe of the Apoſtles Creede, ſave in this; and that is his bondage under death, which commeth in betweene his death and riſing againe. And the words themſelves doe moſt fitly beare this ſenſe, as the ſpeech of *Iacob* ſheweth, *I will goe downe into * hell, unto my ſonne mourning.* And this expoſition doth alſo beſt agree with the order of the Creed: firſt, he was crucified and died; ſecondly, he was buried; thirdly, laid in the grave, and was therein held in captivity and bondage under death. And theſe three degrees of Chriſts humiliation, are moſt fitly correſpondent to the three degrees of his exaltation. The firſt degree of exaltation *he roſe againe the third day*, anſwering to the firſt degree of his humiliation *hee died:* the ſecond degree of his exaltation, *he aſcended into heaven*, anſwering to going downe into the grave, *was buried:* and thirdly, *his ſitting at the right hand of God* (which is the higheſt degree of his exaltation) anſwering to the loweſt degree of his humiliation, *he deſcended into hell.* Theſe two laſt expoſitions are commonly received, and wee may indifferently make choice of either: but the laſt (as I take it) is moſt agreeable to the order and words of the Creede.

Act. 2. 24.

Gen. 37. 35 * Or the grave.

Thus much for the meaning of the words: now follow the uſes. And firſt of all *Chriſts deſcending into hell*, teaching every one of us, that profeſſe the name of Chriſt, that if it ſhall pleaſe God to afflict vs, either in body or in mind, or in both, though it bee in moſt grievious and tedious manner, yet muſt wee not thinke it ſtrange. For if Chriſt upon the Croſſe not onely ſuffered the pangs of hell, but after hee was dead, death takes him, and as it were carries him into his den, or cabbin, and there triumpheth over him, holding him in captivitie and bondage, and yet for all this was hee the Sonne of God: and therefore when Gods hand is heavie upon us any way, wee are not to deſpaire, but rather thinke it is the good pleaſure of GOD to frame and faſhion us, that wee may become like unto Chriſt Ieſus as

good children of God. *David* a man after Gods owne heart was by *Samuel* anointed King over Israel, but withall GOD raised up *Saul* to persecute him, as the fowler hunteth the Patridge in the mountaines, in so much that *David* said, there was but one steppe betweene him and death. So likewise *Iob* a just man and one that feared God with all his heart, yet how heavily did God lay his hand upon him? his goods and cattle were all taken away, and his children slaine, and his body stricken by Sathan with lothsome byles from the sole of his foot to the crowne of his head: so as hee was faine to take a potsheard, and scrape himselfe sitting among the ashes. And *Ionah* the servant and Prophet of the most high God, when hee was called to preach to Ninive, because hee refused for feare of that great citie, God met with him, and he must bee cast into the sea, and there be swallowed up of a Whale, that so hee might chastise him: and thus doth he deale with his owne servants, to make them conformable to Christ. And further when it pleaseth GOD to lay his hand upon our soules, and make us have a troubled and distressed conscience, so as wee doe as it were struggle with Gods wrath as for life and death, and can finde nothing but his indignation seazing upon our soules, which is the most grievous and perplexed estate that any man can bee in: in this case howsoever we can not discerne or see any hope or comfort in our selves, wee must not thinke it strange, nor quite despaire of his mercy. For the Sonne of God himselfe descended into hell, and death carried him captive, and triumphed over him in the grave: and therefore though God seeme to be our utter enemie, yet wee must not despaire of his helpe. In divers Psalmes wee reade how *David* was not onely persecuted outwardly of his enemies, but even his soule and conscience were perplexed for his sinnes, so as his very *bones were consumed within him, and his moysture was turned into the drought in sommer*, This caused *Iob* to cry out, that *arrowes of God were within him, and the venome thereof did drinke up his spirit, the terrors of God did fight against him, and the griefe of his soule was as weighty as the sand of the sea*, by reason whereof hee saith, that *the Lord did make him a marke and a butte to shoote at*: and therefore when God shall thus afflict us, either in body, or in soule, or in both, wee must not alwaies thinke that it is the wrathfull hand of the Lord that begins to bring us to utter condemnation for our sinnes, but rather his fatherly worke to kill sin in us, and to make us grow in humility, that so wee may become like unto Christ Iesus. Secondly, whereas Christ for our sakes was thus abased, even unto the lowest degree of humiliation that can bee, it is an example for us to imitate, as Christ himselfe prescribeth: *Learne of me, that I am meeke and lowly*. And that wee may bee the better to doe this, wee must learne to become nothing in our selves, that wee may bee all in all forth of our selves in Christ: wee must loath, and thinke as basely of our selves as possibly may bee in regard of our sinnes, Christ Iesus upon the Crosse was content for our sake, to become *a worme and no man*, as *David* saith; which did chiefly appeare in this lowest degree of his of his humiliation, when as death did as it were tread on him in his denne; and the same mind must likewise be in us which was in him. The liking that we have of our selves must bee meere nothing, but all our love and liking must bee foorth of our selves in the death and blood of Christ.

And thus much of this clause, as also of the state of Christs humiliation. Now followeth his second estate, which is his *exaltation* into glory, set downe in these words, *The third day he rose againe from the dead, &c.* And of it wee are first to speake in generall, then in particular according to the severall degrees thereof. In generall, the *exaltation* of Christ is that glorious or happy estate, into which Christ entred after he had wrought the worke of our redemption upon the Crosse. And hee was exalted according to both natures, in regard of his Godhead, and also of his manhood. The exaltation of the Godhead of Christ, was the manifestation of the Godhead in the manhood. Some will peradventure demand, how Christs Godhead can bee exalted, seeing it admits no alteration at all. *Answ.* In it selfe it cannot bee exalted, yet being considered as it is joyned with the manhood into one person, in this respect it may be said to bee exalted: and therefore I say, the exaltation of Christs Godhead is the manifestation of the glory thereof in the manhood. For though Christ from his incarnation was both God and man, and his Godhead all that time dwelt in his manhood, yet from his birth unto his death, the same Godhead did little shew it selfe, and in that time of his suffering did as it were lye hid under the vaile of his flesh, as the soule doth in the body, when a man is sleeping, that thereby in his humane nature hee might suffer the curse of the Law, and accomplish the work of redemption for us, in the low and base estate of a servant. But after this worke was finished, he began by degrees to make manifest the power of his Godhead in his manhood. And in this respect his Godhead may bee said to bee exalted. The exaltation of Christs humanilitie stood in two things. The first, that he laid downe all the infirmities of mans nature, which hee carried about him so long as hee was in the state of a servant, in that he ceased to be wearie, hungry, thirsty, &c. Here it may bee demanded, whether the wounds and skarres remaine in the body of Christ now after it is glorified. *Answ.* Some thinke that they remaine as testimonies of that victorie which Christ obtained of his and our enemies, and that they are no deformitie to the glorious body of the Lord, but are themselves also in him in some unspeakable manner glorified. But indeede it rather

Iob 2. 8, 9.

Psal. 22. 6.

Psal. 32. 3, 4. Iob 6. 4.

Mat. 11. 29.

Olev. l. de subst. fœd & Th. Bez.

seemes

seemes to be a truth, to say that they are quite abolished; because they were a part of that ignominious and base estate in which our Saviour was upon the crosse: which after his entrance into glory he laid aside. And if it may be thought, that the wounds in the hands and feete of Christ remaine to bee seene, even to the last judgement, why may wee not in the same manner thinke, that the veines of his body remaine emptied of their blood, because it was shed upon the crosse?

The second thing required in the exaltation of Christs manhood is, that both his body and soule were beautified & adorned with all qualities of glory. His mind was inriched with as much knowledge & understanding as can possibly befall any creature, and more in measure then all men and angels have: and the same is to be said of the graces of the spirit in his will and affections: his body also was incorruptible, and it was made a shining body, a resemblance wherof some of his disciples saw in the mount: & it was indued with agility, to move as wel upward as downeward; as may appeare by the ascension of his body into heaven, which was not caused by constraint, or by any violent motion, but by a propertie agreeing to all bodies glorified. Yet in the exaltation of Christs manhood we must remember two caveats: first, that he did never lay aside the essentiall properties of a true body: as length, breadth, thicknes, visibility, localitie, which is to bee in one place at once and no more, but keepes all these still, because they serve for the being of his body. Secondly, we must remember that the gifts of glory in Christs body are not infinite, but finite: for his humane nature being but a creature, and therefore finite, could not receive infinite graces and gifts of glory. And hence it is more then manifest, that the opinion of those men is false, which hold that Christs body glorified, is omnipotent and infinite, every way able to do whatsoever he wil: for this is to make a creature to be the creator.

Thus much of Christs exaltation in generall. Now let us come to the degrees thereof, as they are noted in the Creede, which are in number three: I. *He rose againe the third day:* II. *Hee ascended into heaven:* III. *Hee sitteth at the right hand of God the Father Almightie.* In the handling of Christs resurrection wee must consider these points: I. Why Christ ought to rise againe: II. The manner of his rising: III. The time when he rose: IV. The proofes of his resurrection: V. The uses thereof. For the first, it was necessarie that Christ should rise again, and that for three especiall causes. First, that hereby he might shew to al the people of God that he had fully overcome death. For also, if Christ had not risen how should wee have bin perswaded in our consciences, that hee had made a full & perfect satisfaction for us? nay rather we should have reasoned thus: Christ is not risen, and therefore hee hath not overcome death, but death overcame him. Secondly, Christ which dyed, was the Sonne of God; therefore the author of life it selfe: and for this cause it was neither meete nor possible for him to bee holden of death, but he must needs rise from death to life. Thirdly, Christs priesthood hath two parts: one, to make satisfaction for sinne by his one only sacrifice upon the crosse; the other, to apply the vertue of this sacrifice unto every beleever. Now he offered the sacrifice for sinne upon the crosse, before the last pang of his death, and in dying satisfied the justice of God: and therefore being dead must needs rise againe to performe the second part of his priesthood, namely, to apply the vertue thereof unto all that shall truly beleeve in him, and to make intercession in heaven unto his Father for us here on earth. And thus much of the first point.

Now to come to the manner of Christs resurrection; five things are to be considered in it. The first, that Christ rose againe not as every private man doth, but as a publike person representing all men that are to come to life eternall. For as in his passion, so also in his resurrection, he stood in our roome and place: and therefore when he rose from death, we all, yea the whole Church rose in him, and together with him. And this point not considered, wee do not conceive aright of Christs resurrection, neither can we reape sound comfort by it. Eph. 2.6.

The second is, that Christ himselfe, and no other for him, did by his owne power raise himselfe to life. This was the thing that hee meant, when hee said, *Ioh.2.19. Destroy this temple, and in three daies I will built it againe:* and more plainely, *I have* (saith he, *John 10.18.*) *power to lay downe my life, & I have power to take it againe.* From whence we learn divers instructions. First, whereas Christ raiseth himselfe from death to life, it serveth to proove that hee was not only man, but also true God. For the body being dead, could not bring againe the soule & joyne it selfe unto the same, and make it selfe alive againe; neither yet the soule that is departed from the body can returne againe and quicken the body: and therefore there was some other nature in Christ, namely, his Godhead, which did reunite soule and body together, and thereby quicken the manhood. Secondly, if Christ give life to himselfe being dead in the grave, then much more now being alive in heaven glorified, is he able to raise up his members from death to life. We are all by nature even starke dead in sinne, as the dead body rotten in the grave: and therefore our duty is, to come to Christ our Lord by humble prayer, earnestly intreating him that hee would raise us up every day more and more from the grave of our sinnes to newnes of life. He can of men dead in their sinnes, make us alive unto himselfe, to live in righteousnesse and true holinesse all the daies of our life.

The third thing is, that Christ rose againe with an earthquake. And this serves to proove that he lost nothing of his power by death; but

ſtill remained the abſolute Lord and King of heaven and earth, to whom therefore the earth under his feete trembling doth him homage. This alſo prooveth unto us, that Chriſt which lay dead in the grave, did raiſe himſelfe againe by his own almightie power. Laſtly, it ſerveth to convince the keepers of the grave, the women which came to embalme him, and the diſciples which came to the ſepulchre, and would not yet beleeve that he was riſen againe. But how came this earth-quake? *Anſ.* S. *Matthew* ſaith, there was a great earth-quake. For *the Angel of the Lord deſcended from heaven, &c. Matth.* 28.2. This ſhewes that the power of Angels is great, in that they can moove and ſtir the earth. Three Angels deſtroyed Sodome and Gomorrah. An Angel deſtroyed all the firſt borne of Egypt in one night. In the hoaſt of *Senacherib* one angel ſlew in one night an hundred foureſcore and five thouſand men. Of like power is the divell himſelfe to ſhake the earth, and to deſtroy us all, but that God of his goodneſſe limits and reſtraines him of his libertie. Well, if one Angel be able to ſhake the earth, What then will Chriſt himſelfe doe when he ſhall come to judgement the ſecond time, with many thouſand thouſands of Angels? oh how terrible and fearefull will his comming be! Not without cauſe ſaith the holy Ghoſt, that the wicked at that day ſhall cry out, wiſhing hils to fal upon them, and the mountaines to cover them for feare of that great and terrible day of the Lord.

Gen. 19. 1.13. Exod. 12. 29. 2 King. 19.35.

The fourth thing is, that an Angel miniſtred to Chriſt, being to riſe againe, in that hee came to the grave, and rolled away the ſtone, and ſate upon it. Where obſerve, firſt how the angels of God miniſter unto Chriſt, though dead and buried; whereby they acknowledge that his power, majeſtie, and authoritie is not included within the bounds of the earth, but extends it ſelf even to the heavens themſelves & the hoaſts thereof, and that according to his humanitie. Wicked men for their parts laboured to cloſe him up in the earth, as the baſeſt of all creatures: but the angels of heaven moſt readily accept him as their ſoveraigne Lord and King: as in like manner they did in his tẽption in the wildernes, and in his agony in the garden. Secondly, that the opinion of the Papiſts & others, which thinke that the body of Chriſt went thorow the grave-ſtone when he roſe again, is without warrant. For the end no doubt, why the angel rolled away the ſtone was that Chriſt might come forth. And indeed it is againſt the order of nature, that one body ſhould paſſe thorow another, without corruption or alteration of either, conſidering that every body occupies a place, and two bodies at the ſame inſtant cannot be in one proper place.

Mat. 4.11 Luk 22. 43.

Furthermore it is ſaid, that when the angel ſate on the ſtone, *Mat.* 28.3,4. *His countenance was like lightning, & his rayment as white as ſnow:* & this ſerved to ſhew what was the glory of Chriſt himſelf. For if the ſervant and miniſter be ſo glorious, then endleſſe is the glory of the Lord and maſter himſelfe. Laſtly it is ſaid, that for feare of the angel the watch-men were aſtonied, and became as dead men: which teacheth us, that what God would have come to paſſe, all the world can never hinder. For though the Iewes had cloſed up the grave with a ſtone, and ſet a band of ſouldiers to watch, leſt Chriſt ſhould by any meanes be taken away, yet all this availeth nothing: by an angel from heaven the ſeale is broken, the ſtone is remooved, and the watch-men are at their wits ends. And this came to paſſe by the providence of God; that after the watch-men had teſtified theſe things to the Iewes, they might at length bee convicted, that Chriſt whom they crucified, was the Meſſias.

The fifth and laſt point is, that Chriſt roſe not alone, but accompanied with others: as St. *Matthew* ſaith, *Mat.* 27.52,53. that *the graves opened, and many bodies of the Saints which ſlept, aroſe, and came out of the graves, and went into the citie, and appeared unto many after Chriſts reſurrection.* And this came to paſſe, that the Church of God might know and conſider, that there is a reviving and quickning vertue in the reſurrection of Chriſt, whereby he is able, not only to raiſe our dead bodies unto life, but alſo when wee are dead in ſinne, to raiſe us up to newnes of life. And in this very point ſtands a maine difference betweene the reſurrection of Chriſt, and the reſurrection of any other man. For the reſurrection of *Peter* nothing availes to the raiſing of *David* or *Paul*: but Chriſts reſurrection availes for all that have beleeved in him: by the very ſame power whereby hee raiſed himſelfe, he raiſeth all his members: and therefore he is called a *quickning ſpirit*. And let us marke the order obſerved in riſing. Firſt Chriſt riſeth, & then the Saints after him. And this came to paſſe to verifie the Scripture, which ſaith, that *Chriſt is the firſt borne of the dead*. Now he is the firſt borne of the dead, in that he hath this dignitie & priviledge to riſe to eternall life the firſt of all men. It is true indeed that *Lazarus* & ſundry other in time roſe before Chriſt: but yet they roſe to live a mortall life, & to die againe: Chriſt he is the firſt of all that roſe to life everlaſting & to glory: never any roſe before Chriſt in this maner. And the perſons that roſe with Chriſt are to be noted, they were the *Saints of God*, not wicked men: wherby we are put in mind, that the elect children of God only are partakers of Chriſts reſurrection. Indeed both good and bad riſe again, but there is great differẽce in their riſing: for the godly riſe by the vertue of Chriſts reſurrection, & that to eternal glory: but the ungodly riſe by the vertue of Chriſt, not as he is a redeemer, but as he is a terrible judge, and is to execute juſtice on thẽ. And they riſe again for this end, that beſides the firſt death of the body, they might ſuffer the ſecond death, which is the powring forth of Gods wrath upon body & ſoule eternally. This difference is proved un-

Col. 1.18.

1 Cor. 15.20. to us by that which *Paul* saith, *Christ is the first fruits of them that sleepe.* Among the Iewes such as had corne fields gathered some little quantitie thereof, before they reaped the rest, and offered the same unto God: signifying thereby, that they acknowledged him to be the author and giver of all increase; and this offering was also an assurance unto the owner, of the blessing of God upon the rest, and this being but one handfull did sanctifie the whole crop. Now Christ to the dead is as the first fruits to the rest of the corne, because his resurrection is a pledge and an assurance of the resurrection of the faithfull. When a man is cast into the sea, and all his body is under the water, there is nothing to bee looked for but present death; but if he carry his head above the water, there is good hope of a recovery: Christ himselfe is risen as a pledge that al the just shal rise again: he is the head unto his Church, & therefore all his members must needs follow in their time. It may bee demanded, What became of the Saints that rose againe after Christs resurrection. *Ans.* Some thinke they dyed againe: but seeing they rose for this end to manifest the quickning vertue of Christs resurrection, it is as like, that they were also glorified with Christ, and ascended with him to heaven.

Thus much of the manner of Christs resurrection: Now followes the time when he rose againe, and that is specified in the Creede, *The third day he rose againe.* Thus saith our Saviour Christ unto the Pharises, *Mat.* 12.39. *As Ionas was three daies & three nights in the Whales belly: so shall the Son of man be three daies & three nights in the heart of the earth.* And though Christ was but one day and two peeces of two daies in the grave; (for he was buried in the evening before the Sabbath, and rose in the morning the next day after the Sabbath) yet is this sufficient to verifie the saying of Christ. For if the analogie had stood in three whole daies, then Christ should have risen the fourth day. And it was the pleasure of God that hee should lye thus long in the grave, that it might be knowne that he was throughly dead: and he continued no longer, that hee might not in his body see corruption. Againe, it is said that Christ rose againe in the end of the Sabbath, whē the first day of the week began to dawne. And this very time must bee considered, as the reall beginning of the new spirituall world, in which we are made the sonnes of God. And as in the first day of the first world, light was commanded to shine out of darknesse upon the deepes; so in the first day of this new world, the Sunne of righteousnesse riseth and giveth light to them that sit in darkenesse, and dispels the darkenesse that was under the old Testament. And here let us marke the reason why the Sabbath day was changed. For the first day of the week, which was the day following the Iewes Sabbath, is our Sabbath day, which day we keepe holy in memory of the glorious resurrection of Christ: and therefore it is called *the Lords day.* And it may not unfitly be tearmed [a] *Sunday*, though the name came first from the heathen, because on this day the blessed Sun of righteousnesse rose from death to life.

His abode in the grave was about 38. houres.

Mat. 28.1

Apoc. 1. 10.

[a] *Hierom.*

Let us now in the next place proceed to the proofes of Christs resurrection, which are diligently to be observed, because it is one of the most principall points of our religion. For as the Apostle saith, *Rom.* 4.25. *He died for our sins, and rose againe for our justification:* and againe, 1 *Cor.* 15.14. *If Christ be not risen, then is our preaching vaine, and your faith is also vaine.* The proofes are of two sorts: first, Christs appearances unto men: secondly, the testimonies of men. Christs appearances were either on the first day, or on the daies following. The appearances of Christ the same day he rose again are five. And first of all early in the morning he appeared to *Mary Magdalen*, *Mark*, 16.9. In this appearance divers things are to be considered. The first of what note and qualitie the partie was, to whom Christ appeared. *Answer.* *Mary Magdalen* was one that had bin possessed with seaven divels, but was delivered and became a repentant sinner, and stood by when Christ suffered; and came with sweete odours when hee was dead to embalme him. And therfore to her is granted this prerogative, that shee should be the first that should testifie his resurrection unto men. And hence we learne, that Christ is ready and willing to receive most miserable wretched sinners, even such as have bin vassals and bondslaves of the divell, if they will come to him. Any man would thinke it a fearefull case, to bee thus possessed with divels, as *Mary* was: but let all those that live in ignorance, and by reason thereof live in sinne without repentance, know this; that their case is a thousand times worse then *Mary Magdalens* was. For what is an impenitent sinner? surely nothing else but the castle and hold of the divell, both in body and soule. For looke as a Captaine that hath taken some hold or skonse, doth rule and governe all therein, and disposeth it at his will & pleasure: even so it is with all blind and impenitent sinners; not one divell alone, but even legions of divels possesse them, and rule their hearts: & therefore howsoever they may sooth themselves, and say all is well, for God is merciful; yet their case is farre worse then *Maries* was. Now then, would any be freed from this fearefull bondage? let them learne of *Mary Magdalen* to follow Christ, and to seeke unto him, and then albeit the divell and all his angels possesse their hearts, yet Christ being the strong man, will come and cast them all out, and dwell there himselfe.

The second is, what Christ in his appearance said to *Mary*. *Ans.* He said, *Ioh.* 20.17. *Touch me not, for I am not yet ascended to my Father.* *Mary* no doubt was glad to see Christ, and therefore looked to have conversed as familiarly with him as shee was woont before his death: but hee forbids her to touch

him, that is, not to looke to enjoy his corporall preſence as before, but rather to ſeeke for his ſpirituall preſence by faith, conſidering he was ſhortly to aſcend to his Father. For this cauſe when hee appeared to his diſciples, hee ſtaied not long with them at any time, but only to manifeſt himſelfe unto them, thereby to prove the certaintie of his reſurrection. This prohibition ſhewes firſt of all, that it is but a fond thing to delight in the outward picture and portraiture of Chriſt, as the Ieſuites doe, who ſtand much upon his outward forme and lineaments. Secondly, it overthroweth the popiſh crucifixes, and all the carved and molten images of Chriſt, wherin the Papiſts worſhip him. For corporall preſence is not now required: therefore ſpirituall worſhip only muſt be given unto him. Thirdly, it overthroweth the reall preſence of Chriſt in the Sacrament. Many are of minde, that they cannot receive Chriſt, except they eate and drinke his body and blood corporally: but it is not much materiall, whether we touch him with the bodily hand or no, ſo be it we apprehend him ſpiritually by faith. Laſtly, as we muſt not have earthly conſiderations of Chriſt; ſo muſt we on the contrary labour for the ſpiritual hand of faith, which may reach up it ſelfe to heaven, & there lay hold on him. This is the very thing which Chriſt inſinuateth to *Mary* in ſaying, *Touch me not.* And Saint *Paul* ſaith, 2 Cor. 5. 16, 17. *Henceforth know wee no man after the fleſh, yea though wee had knowne Chriſt after the fleſh, yet now we know him no more:* that is, we know him no more as a man living among us, and therefore hee addeth, *If any man be in Chriſt, hee is a new creature:* and this new creation is not by the bodily preſence of Chriſt, but by the apprehenſion of faith.

The ſecond appearance was to *Mary Magdalen*, and to the other *Marie*, as they were going from the grave to tell his diſciples; at which time, Chriſt meets them, & bids them goe tell his brethren that hee is riſen againe. And wheras Chriſt ſendeth women to his diſciples, he purpoſed hereby to checke them for their unbeleefe. For theſe women forſooke him not at his death, but ſtood by and ſaw him ſuffer, and when he was buried they came to embalme him: but all this while what became of his diſciples? Surely, *Peter* denied him, and all the reſt fled away, even *Iames* and *Iohn* the ſonnes of thunder, ſave that *Iohn* ſtood aloofe to behold his death. Hereupon Chriſt to make them aſhamed of their fault, ſendeth theſe women unto them, to publiſh that unto them which they by their calling ought above other to have publiſhed. Secondly, this teacheth that whereas Christ buldeth his kingdome and publiſheth his Goſpel by Apoſtles, Evangeliſts, Paſtours, Teachers, he can, if it ſo pleaſe him, performe the ſame by other meanes. In this his ſecond appearance, he uſed weake & ſilly women to publiſh his reſurrection, and thereby ſheweth that hee

Mat. 28. 9, 10.

A is not bound to the ordinary meanes, which now he uſeth. Thirdly, he ſent them to his diſciples, to ſhew that howſoever they had dealt unfaithfully with him, by forſaking him, and denying him, yet he had not quite forſaken them, but if they would repent and beleeve, hee would receive them into his love and favour againe, and therefore calleth them his brethren, ſaying: *Go and tell my brethren.* This teacheth us a good leſſon, that howſoever our ſinnes paſt are to humble us in regard of our ſelves, yet muſt they not cut off, or diſmay us from ſeeking to Chriſt; yea even then when we are laden with the burden of thē, we muſt come unto him, and he will eaſe us, *Mat.* 16. 7.

B Fourthly, whereas ſilly women are ſent to teach Chriſts diſciples, which were ſchollers brought up in his owne ſchoole, we are admoniſhed, that ſuperioritie in place & calling, muſt not hinder us ſomtime to heare and to be taught of our inferiours. *Iob* ſaith, *Iob* 31. 13. hee never refuſed the counſell of his ſervant: and *Naaman* the *Syrian* obeyed the counſell of a ſilly maide which adviſed him to goe to the Prophet of the Lord in Samaria to be cured of his leproſie: and when he had bin with the Prophet, hee obeyed the counſell of his ſervants that perſwaded him tō do all the Prophet had ſaid, *Waſh and be cleane.*

2 King. 5. 3. 13.

C Now after that the women are come to the diſciples & make relatiō of Chriſts reſurrection, the text ſaith, Luk. 24. 11. *Their words ſeemed as fained things unto them, neither beleeved they them.* Hence we learne two things: the firſt, that men of themſelves cannot beleeve the doctrine of Chriſtian religion; it is a hard matter for a man to beleeve ſundry things in the worke of creation. The temporall deliverance of the children of Iſrael ſeemed to them *as a dreame:* and the reſurrection of Chriſt, even to Chriſts owne diſciples, ſeemed *a fained thing.* The ſecond, that it is an hard thing truly and unfainedly to beleeve the points of religion. Diſciples brought up in the ſchoole of Chriſt, and often catechiſed in this very point of Chriſts reſurrection, yet dull are they to beleeve it. This confuteth and condemneth our carnall goſpellers, that make it the lighteſt and eaſieſt thing that can bee to beleeve in Chriſt: and therefore they ſay their faith is ſo ſtrong, that they would not for all the world doubt of Gods mercie: whereas indeede they are deceived, and have no faith at all, but blind preſumption.

Pſa. 126. 1

D The third appearance was on this manner: As two of Chriſts Diſciples were going from Ieruſalem to *Emmaus* about threeſcore furlongs, and talked together of all the things that were done, Ieſus drew neere and talked with them, but their eyes were holden that they could not know him: and as they went he communed with them, and prooved out of the Scripture his reſurrection, expounding unto them all things that were written of him: then they made him ſtay with them, and their eyes

Luk. 24. 13. 15.

were

were opened, and they knew him by breaking of bread: but he was taken out of their ſight. In this notable appearance we may obſerve theſe foure points: The firſt, that Chriſt held their eyes that they could not know him: they ſaw a man indeede, but who he was they could not tell. By this it is more then manifeſt, that the uſe of our outward ſenſes, as ſeeing, feeling, ſmelling, &c. is ſupplyed unto us continually by the power of Chriſt, & therfore evē in theſe things wee muſt acknowledge the continuall goodnes of God. Now if one man cannot ſo much as diſcerne an other but by the bleſſing of Chriſt, then ſhall wee never be able to diſcerne the way of life from the way of death without him: and therefore we muſt pray unto God that hee would give us his holy ſpirit to inlighten the eyes of our underſtanding, wherby we may be able to ſee & know the way that leadeth unto life, & alſo to walke in the ſame.

Verſ. 32. The ſecond, that as Chriſt was in expounding the Scriptures unto them, *their hearts burned within them.* By this we learne, that howſoever the Miniſters of God publiſh the Goſpel to the outward eares of men, yet it is the proper worke of Chriſt alone to touch & inflame the heart by the fire of his holy ſpirit, and to quicken and raiſe men up to the life of righteouſneſſe & true holineſſe: it is he only that Luk. 3. 16. *baptizeth with the holy Ghoſt and with fire.* And it further admoniſheth us, that we ſhould heare the Word preached from the mouth of Gods Miniſters with burning and melting hearts: but alas, the ordinary practice is flat contrary; mens eyes are drouſie and heavie, and their hearts dead and frozen within them: and that is the cauſe why after much teaching there followes but little profit.

Luk. 24. 30, 31. The third thing is, that Chriſt did *eate with the two diſciples, and was knowne of them in breaking bread.* It is very like that our Saviour Chriſt did in ſome ſpeciall manner bleſſe the bread which he brake, whereby his diſciples diſcerned him from others. And in like manner we muſt by bleſſing our meates & drinkes diſtinguiſh our ſelves, though not from ſuch as are the ſervants of God, yet from all ungodly and careleſſe men. Many being ſilent themſelves do make their children to give thankes, and to bleſſe their meates. And indeede it is a commendable thing if it bee done ſometimes to nurture the child; but for men to disburden themſelves wholly of this dutie, is a fault. And it is a ſhame, that that mouth which openeth it ſelfe to receive the good creatures of God, ſhould never open it ſelfe to bleſſe and praiſe God for the ſame. Therefore in this action of eating and drinking, let us ſhew our ſelves followers of Chriſt, that as by bleſſing the ſame, he was knowne from all other; ſo we may alſo hereby diſtinguiſh our ſelves from the prophane and wicked of this world. Otherwiſe what difference ſhall there be betweene us and the very hogge that eates maſt on the ground; but never lookes up to the tree from whence it fals? And as Chriſt revealed himſelfe unto his diſciples, at that time when they cauſed him to eate meat with them; ſo let us ſuffer Chriſt to be our gueſt, and let us entertaine him in his members, & no doubt he will bleſſe us, and withall reveale himſelfe unto us. The fourth thing is, that having eaten, hee is *taken out of their ſight.* And this came to paſſe not be- Verſ. 31. cauſe the body of Chriſt became ſpirituall, but becauſe either he held their eyes as before, or he departed with celeritie and ſpeed according to the properties of a body glorified.

The fourth appearance of Chriſt was to *Peter* alone, mentioned only by S. *Paul*, 1 Cor. 15. 5. *He was ſeene of Cephas.*

The fift appearance was to all the diſciples together ſave *Thomas*, Ioh. 20. 19. In it we muſt conſider three things, which are all effectuall arguments to proove Chriſts reſurrection. The firſt, that he came and ſtood in the midſt among them the dores being ſhut. Now it may be demanded, how this could be. *Anſw.* The Papiſts ſay, his body was glorified & ſo paſſed thorow the dore, but (as I have ſaid) it is againſt the nature of a bodie, that one ſhould paſſe thorow another, as heate doth thorow a peece of yron, both bodies remaining intire and ſound: therefore wee may rather thinke, that whereas Chriſt came in, when the dores were ſhut; it was either becauſe by his mightie power he cauſed the dores to give place, the diſciples not knowing how: or elſe becauſe he altered the very ſubſtance of the dores, that his body might paſſe thorow, as hee thickned the waters to carry his body when hee walked upon the ſea. Now if this be true, as very like it is, that theſe dumbe creatures gave place to Chriſt, and became plyable unto his commandement, then much more ought wee to carry our hearts conformable and plyant to the will of our Lord Ieſus in all his commandements. The ſecond point is, that when as the diſciples thought Chriſt to have bin a ſpirit; hee to proove the truth of his manhood, ſhewed unto them his hands and feete, and the wound in his ſide, and cals for meate, and eates among them. But it may bee asked how this could bee, conſidering that a glorified body hath no blemiſh, nor needs not to eate, but is ſupported by God without meate: for if this be true in our bodies when they ſhall be glorified, then much more was it true in Chriſt. *Anſ.* True it is, a glorified body hath no blemiſhes; but our Saviour Chriſt had not yet entred into the fulneſſe of his glory. If hee had bin fully glorified, he could not ſo ſenſibly and plainely have made manifeſt the truth of his reſurrection unto his diſciples: and therefore for their ſakes and ours he is content, after his entrance into glory, ſtill to retaine in his body ſome remnants of the ignominies and blemiſhes, which if it had pleaſed him, he might have laid aſide; hee is alſo content to eate, not for need, but to proove that his body was not, a body in ſhew, but a true body: This teacheth

us two lessons: first, if Christ for our good and comfort bee content to retaine these ignominious blemishes, then answerably every one of us must as good followers of Christ referre the workes of our callings to the good of others, as *Paul* saith, *He was free from all men, yet he was content to become all things unto all men, that by all meanes he might win the more.* Secondly, we learne, that for the good of our neighbour, and for the maintaining of love & charitie, we must be content to yeeld from our own right, as in this place our Saviour Christ yeelds of his owne glory for the good of his Church.

1 Cor. 9.19.

The third point is, that hee then gave the Disciples their Apostolicall commission, saying, *Goe and teach all nations:* of which, three points are to be considered. The first, to whom it is given. *Ans.* To them all, as well to one as to another, and not to *Peter* only. And this overthrows the fond and forged opinions of the Papists concerning *Peters* supremacy. If his calling had beene above the rest, then hee should have had a speciall commission above the rest: but one and the same commission is given alike to all. The second, that with the commission he gives his spirit; for, whom hee appointeth to publish his will and word, them he furnisheth with sufficient gifts of his holy spirit to discharge that great function: and therfore it is a defect, that any are set apart to be Ministers of the Gospel of Christ, which have not received the spirit of knowledge, the spirit of wisedome, and the spirit of propheeie in some measure. The third point is, that in conferring of his spirit hee useth an outward signe: for the text saith, *Ioh.*20.22. *He breathed on them, and said, receive the holy Ghost.* The reasons hereof may be these: First, when God created *Adam*, & put into him a living soule, it is said, *Gen.*2.7. *He breathed in his face.* And so our Saviour Christ in giving unto his Disciples the holy Ghost, doth the same, to shew unto them, that the same person that giveth life, giveth grace; and also to signifie unto thē, that being to send them over all the world to preach his Gospel, he was as it were to make a second creation of man, by renuing the image of God in him which he had lost by the fall of *Adam.* Againe, he breathed on them in giving his spirit, to put them in mind that their preaching of the Gospel could not bee effectuall in the hearts of their hearers, before the Lord doth breathe into them his spirit, and thereby draw them to beleeve: and therfore the spouse of Christ desires the Lord *to send forth his north and south wind to blow on her garden, that the spices thereof might flow out,* *Cant.*4.16. The garden is the Church of God, which desires Christ to cōfort her, & to poure out the graces of his spirit on her, that the people of God which are the hearbes and trees of righteousnesse, may bring forth sweet spices, whose fruit may bee for meate, and their leaves for medicines.

Mat.28. 19.

Thus much for the five appearances of Christ the same day he rose againe: Now follow the rest of his appearances which were in the fortie daies following, which are in number sixe. The first is mentioned by S. *Iohn* in these words, *Ioh.*20.26. *Eight daies after when the disciples were within, and Thomas with them, came Iesus when the dores were shut, & stood in the middest of them, and said, Peace be unto you.* In it we must consider two things: I. The occasion thereof: II. The dealing of Christ. The occasiō was this: after Christ had appeared unto the other disciples in *Thomas* absence, they told him that they had seene the Lord: but he made answer, *Except I see in his body the print of the nailes, and put mine hand into his side, I will not beleeve.* Now eight daies after, our Saviour Christ appeared againe unto all his disciples, especially for the curing of *Thomas* his unbeleefe, which was no small sinne, considering it containes in it three great sins. The first, is blindnes of mind: for he had bin a hearer of our Saviour Christ a long time, & had bin instructed touching the resurrection divers times: he was also with Christ & saw him whē he raised *Lazarus*, & had seen, or at leastwise had heard the miracles which he did: and also had heard all the disciples say that they had seene the Lord, and yet will it not sinke into his head. The second is deadnesse of heart. When our Saviour Christ went to raise *Lazarus* that was dead, *Thomas* spake very confidently to his fellow disciples, and said, *Ioh.*11.16. *Let us goe, that we may die with him,* yet when Christ was crucified he fled away, and is the longest from Christ after his resurrection, and when he is certainly told therof, he will not acknowledge it or yeeld unto it. The third is, wilfulnesse: for when the disciples told him that they had seene the Lord, he said flatly, that unlesse hee saw in his hands the print of the nailes hee would not beleeve, and that which is worse then all this, he continued eight daies in this wilfull mind. Now in this exceeding measure of unbeleefe in *Thomas*, any man, even he that hath the most grace, may see what a masse of unbeleefe is in himselfe, and what wilfulnesse and untowardnesse to any good thing, in so much that we may truly say with *David, Lord what is man that thou so regardest him?* And if such measure of unbeleefe was in such men, as the disciples were, then we may assure our selves, that it doth much more exceede in the common professors of religion in these daies, let them protest to the contrary what they wil.

Vers 25.

Psal 8.4.

Now the cause of his unbeleefe was this: hee makes a law to himselfe, that hee will see and feele, or else he will not beleeve: but this is flat against the nature of faith which consisteth neither in seeing nor feeling. Indeede, in things natural a man must first have experience in seeing and feeling; and then beleefe: but it is contrary in divinitie, a man must first have faith and beleefe, and then comes experience afterward. But *Thomas* having not learned this, doth over-shoote himselfe: and herein also many deceiue themselves, which

thinke

thinke they have no faith, becauſe they have no feeling. For the chiefeſt feeling that wee muſt have in this life, muſt bee the feeling of our ſinnes and the miſeries of this life, and though we have no other feeling at all, yet we muſt not therefore ceaſe to beleeve.

In Chriſts dealing with *Thomas* we may conſider three actions. The firſt, that he ſpeaks to *Thomas* alone, and anſwers him accordingly to the very words which he had ſpoken of him in his abſence, & that word for word. And by this hee laboured to overthrow his unbeleefe, and to convince him, that being abſent he knew what he ſpake. And by this we learne that though wee want the bodily preſence of Chriſt, he being now in heaven, yet he knoweth well what we ſay, and if need were, could repeat all our ſayings word by word: and if it were not ſo, how could it be true that we muſt give an account of every idle word? Now this muſt teach us, to looke that our ſpeech bee gracious according to the rule of Gods holy word. Secondly, this muſt make us willing and ready to direct our prayers to Chriſt, conſidering he knoweth what we pray for, and heareth every word we ſpeake. The ſecond action is, that Chriſt condeſcends to *Thomas*, and gives him libertie to feele the print of the nailes, and to put his finger into his ſide. He might have rejected *Thomas* for his wilfulneſſe, yet to helpe his unbeleefe, hee yeeldeth unto his weakeneſſe. This ſheweth that Chriſt is moſt compaſſionate to all thoſe that unfainedly repent them of their ſinnes and cleave unto him, although they doe it laden with manifold wants. *David* ſaith, that the Lord hath compaſſion on them that feare him, as a father hath compaſſion on his children: and hee addes the reaſon: *For he knoweth of what we are made.* And the Prophet *Eſay*, *He will not breake the bruiſed reede, and ſmoaking flaxe hee will not quench.* When a childe is very ſicke, in ſo much that it caſteth up all the meat which it taketh, the mother will not be offended thereat, but rather pitie it. Now our Saviour Chriſt is ten thouſand times more mercifull to them that beleeve in him, then any mother is or can be. The third action is, that when *Thomas* had ſeene and felt the wounds, Chriſt revived his faith, whereupon he brake forth and ſaid, *My Lord and my God.* In which words he doth moſt notably bewaile his blindneſſe and unbeleefe; and as a fire that hath bin ſmoothered, ſo doth his faith burſt forth and ſhew it ſelfe. And in this example of *Thomas* we may ſee the eſtate of Gods people in this life. Firſt, God giveth them faith, yet afterward for a time he doth (as it were) hide the ſame in ſome corner of their hearts, ſo as they have no feeling thereof, but thinke themſelves to be voide of all grace: and this hee doth for no other end but to humble them: and yet again after all this, the firſt grace is further renued and revived. Thus dealt the Lord with *David* and *Salomon* (for whereas he was a pen-man of Scripture, & therfore an holy man of God, we may not thinke that he was wholly forſaken) with *Peter*, and in this place with *Thomas*. And the experience of this ſhall every ſervant of God finde in himſelfe.

Ioh. 20. 27.

Pſal. 103. 13.

Iſa. 42. 3.

Ioh. 20. 28.

The ſecond appearance of Chriſt was to ſeven of his Diſciples as they went on fiſhing, in which he gives three teſtimonies of his godhead, and that by death his power was nothing diminiſhed. The firſt, that when the Diſciples had fiſhed all night, and caught nothing, afterward by his direction they catch fiſh in abundance and that preſently. This teacheth us, that Chriſt is a Soveraigne Lord over all creatures, and hath the diſpoſing of them in his owne hands: and that if good ſucceſſe follow not when men are painefull to their callings, it is becauſe God will prepare and make them fit for a further bleſſing. Chriſt comes in the morning, and gives his Diſciples a great draught of fiſh: yet before this can bee, they muſt labour all night in vaine. *Ioſeph* muſt be made ruler over all Egypt, but firſt he muſt be caſt into a dungeon where hee can ſee no Sun, nor light, to prepare him to that honour: and *David* muſt be King over Iſrael, but the Lord will firſt prepare him hereunto, by raiſing up *Saul* to perſecute him: therefore when God ſendeth any hinderances unto us in our callings, we muſt not deſpaire, nor be diſcouraged; for they are the meanes whereby God maketh us fit to receive greater bleſſings at his hands, either in this life or in the life to come. The ſecond is, that the net was unbroke, though it had in it great fiſhes to the number of an hundred fifty three. The third, that when the diſciples came to land, they ſaw hot coales and fiſh laid thereon, and bread. Now ſome may aske, whence was this foode? *Anſw.* The ſame Lord that was able to provide a whale to ſwalow up *Ionas*, & ſo to ſave him: and he that was able to provide a fiſh for *Peters* angle with a peece of twentie pence in his mouth; and to make a litle bread & few fiſhes to feed ſo many thouſands in the wildernes; the ſame alſo doth of himſelf provide bread and fiſhes for his diſciples. This teacheth us, that not onely the bleſſing, but alſo this very having of meate, drinke, apparell is from Chriſt: and hereupon all ſtates of men, even the kings of the earth are taught to pray that God would give them their daily bread. Again, when we ſit down to eate & drink, this muſt put us in minde that we are the gueſts of Chriſt himſelf: our food which we have, commeth of his meere gift; and he it is that entertaines us if we could ſee it. And for this cauſe we muſt ſoberly & with great reverēce, in feare and trembling uſe all Gods creatures as in his preſence. And when we eate & drink, we muſt alwaies looke that all our ſpeech bee ſuch as may beſeeme the gueſts of our Lord and Saviour Ieſus Chriſt. Vſually the practiſe of men is far other wiſe, for in feaſting many take libertie to ſurfet, and to be drunke, to ſweare, and to blaſpheme: but if we ſerve the Lord, let us remember whoſe gueſts we are, and who is our

Ioh. 21. 1. 6.

entertainer; and ſo behave our ſelves as being in his preſence, that all our actions and words may tend to his glory.

1 Cor. 15.7. The third appearance was to *Iames*, as Saint *Paul* recordeth, although the ſame bee not mentioned in any of the Evangeliſts.

Matth. 28. 16. The fourth was to all his diſciples in a mountaine, whither he had appointed them to come.

Act. 1. 12. The fifth and laſt appearance was in the mount of Olives, when he aſcended into heaven. Of theſe three laſt appearances, becauſe the holy Ghoſt hath onely mentioned them, I omit to ſpeake, and with the repeating of them I let them paſſe.

Thus much of the appearances of Chriſt after his reſurrection: the witneſſes thereof are of three ſorts: I. angels. II. women that came to the grave to embalme him. III. Chriſts own diſciples who did publiſh and preach the ſame according as they had ſeene and heard of our Saviour Chriſt: and of theſe likewiſe I omit to ſpeake, becauſe there is not any ſpeciall thing mentioned of them by the Evangeliſts.

Now follow the uſes, which are two-fold: ſome reſpect Chriſt, and ſome reſpect our ſelves. Vſes which concerne Chriſt are three: I. Whereas Chriſt Ieſus being ſtarke dead roſe againe to life by his owne power, it ſerveth to proove unto us that he was the Son of God. Thus *Paul* ſpeaking of Chriſt ſaith, that he was Rom. 1. 4. *declared mightily to be the Sonne of God touching the ſpirit of ſanctification, by the reſurrection from the dead.* And by the mouth of *David* God ſaid, Pſal. 2. 7. *Thou art my ſonne, this day have I begotten thee.* Which place muſt be underſtood not ſo much of the eternall generation of Chriſt before all worlds, as of the manifeſtation thereof in time after this manner. *This day*, that is, at this time of thine owne incarnation, but eſpecially at the day of thy reſurrection, *I have begotten thee*, that is, I have made manifeſt that thou art my Sonne: ſo is this place expounded by Saint *Paul* in the Acts. Secondly, Chriſts riſing from death by his owne power, prooves unto us evidently, that he is Lord over all things that are: & this uſe S. *Paul* makes hereof, for ſaith he, Rom. 14. 9. *Chriſt therefore dyed, that he might be Lord both of the dead and of the quicke.* And indeed whereas hee roſe againe on this manner, he did hereby ſhew himſelfe moſt plainly to be a mightie Prince over the grave, death, hell, and condemnation, and one that had all-ſufficient power to overcome them. Thirdly, it prooves unto us, that he was a perfect Prieſt, and that his death and paſſion was a perfect ſatisfaction to the juſtice of God for the ſins of mankinde. For whereas Chriſt died he died for our ſinnes: now if he had not fully ſatisfied for them all (though there had remained but one ſinne, for which he had made no ſatisfaction) he had not riſen againe: but death which came into the world by ſinne, and is ſtrengthened by it, would have held him in bondage: and therefore, whereas he roſe againe, it is more then manifeſt, that he hath made ſo full a ſatisfaction, that the merit thereof doth and ſhall countervaile the juſtice of God for all our offences. To this purpoſe *Paul* ſaith, 1 *Cor.* 15. 17. *If Chriſt be not riſen again, your faith is vaine, and you are yet in your ſins*, that is, Chriſt had not ſatisfied for your ſinnes, or at leaſt you could not poſſibly have knowne that hee had made ſatisfaction for any of them, if he had not riſen againe.

The uſes which concerne our ſelves are of two ſorts: comforts to the children of God, and duties that are to be learned and practiſed of us all. The comforts are eſpecially three. Firſt, Chriſts reſurrection ſerveth for the juſtification of all that beleeve in him, even before God the Father: as *Paul* ſaith, Rom. 4. 25. *Chriſt was given to death for our ſinnes, and is riſen againe for our juſtification:* which words have this meaning: when Chriſt died, we muſt not conſider him as a private man, as we have ſhewed before, but as one that ſtood in the ſtead and roome of all the elect: in his death he bare our ſinnes, and ſuffered all that we ſhould have ſuffered in our owne perſons for ever, and the guilt of our offences was laid upon him: and Iſa. 53. 12. therefore *Eſay* ſaith, *he was numbred among the wicked.* Now in this his riſing againe, he freed and diſburdened himſelfe not from any ſinnes of his owne, becauſe he was without ſinne, but from the guilt and puniſhment of our ſinnes imputed unto him. And hence it comes to paſſe, that all thoſe which put their truſt and affiance in the merit of Chriſt, at the very firſt inſtant of their beleeving have their owne ſins not imputed unto them, and his righteouſneſſe imputed.

Secondly, the reſurrection of Chriſt ſerveth as a notable meanes to worke inward ſanctification, as Saint *Peter* ſaith, *Wee are regenerate* 1 Pet. 1. 3. *to a lively hope by the reſurrection of Ieſus Chriſt from the dead.* And S. *Paul, We are then* (ſaith he) Rom. 6. 4. 5. *buried with him by baptiſme into his death, that like as Chriſt was raiſed up from the dead by the glory of his Father, ſo we alſo ſhould walke in newneſſe of life. For if wee bee grafted with him to the ſimilitude of his death, wee ſhall be alſo to the ſimilitude of his reſurrection.* Which words import thus much, that as Chriſt by the power of his own Godhead, freed his manhood from death and from the guilt of our ſins: ſo doth hee free thoſe that are knit unto him by the bond of one ſpirit, from the corruption of their natures in which they are dead, that they may live unto God. In the naturall body, the head is the fountaine of all the ſenſes and of motion: and therefore by ſundry nerves diſperſed thorow the body, the power of mooving and of ſenſe is derived even to the leaſt parts; ſo as the hands and feete moove by meanes of that power which comes from the head: and ſo it is in the ſpirituall body of Chriſt, namely, the Church: hee is the head and the fountaine of life, and therefore hee conveyeth ſpirituall life to every one of his members: and that

very

very power of his Godhead, whereby hee raised up himselfe when he was dead, he conveyeth from himselfe to his members, and thereby raiseth them up fromthe death of sinne to newnesse of life. And looke as in a perfect body, when the head hath sense and motion, the hand that is of the same bodie hath also the sense and motion convenient for it: so likewise Christ being the resurrection and the life; as there is spirituall life in him, so every member of his shall feele in it selfe spirituall sense and motion, whereby it is raised up from sinne, and liveth unto God. For the better conceiving of this, we must consider two things: the outward meanes of this spirituall life, and the measure of it. For the meanes, if we will have common water, we must go to the well: and if we would have water of life, we must goe unto Christ, who saith, *If any man thirst, let him come unto me and drinke.* Now this well of the water of life is very deep, and we have nothing to draw with, therefore we must have our pipes and conduits to convey the same unto us, which are the word of God preached, and the administration of the Sacraments. Christ saith, *The dead shall heare the voyce of the sonne of God, and they that heare it shall live*; where by the *dead* is meant, not the dead in the grave, but those that are dead in sinne. And againe, Christ saith, the words which *I speake are spirit and life*, because the word of God is the pipe whereby he conveyeth into our dead hearts spirit and life. As Christ when hee raised up dead men, did onely speake the word and they were made alive: and at the day of judgement by his very voice, when the trumpet shall blow, all that are dead shall rise againe: So it is in the first resurrection; they that are dead in their sins, at his voice uttered in the ministery of the word shal rise againe. To goe further, Christ raised three from the dead; *Iairus* daughter newly dead; the widdowes sonne dead and wounded up and lying on the hearse: *Lazarus* dead and buried, and stinking in the grave; and all this he did by his very voice: so also by the preaching of his word, he raiseth all sorts of sinners, even such as have lien long in their sinnes as rotting and stinking carrion. The Sacraments also are the pipes and conduits whereby God conveyeth grace into the heart, if they are repaired to, that is, if they be received in unfained repentance for all our sins, and with a true and lively faith in Christ for the pardon of the same sinnes. And so, I take it, they be rightly used as flagons of wine, which revive the Church being sicke and falne into a swound. As for the measure of life derived from Christ, it is but small in this life, and given by little and little, as *Osee* saith, *The Lord hath spoiled us, and he will heale us, he hath wounded us, & he will bind us up.* After two daies *he will revive us, & in* the third *he will raise us up, and wee shall live in his sight.* The Prophet *Ezechiel* in a vision is carried into the midst of a field, full of dead bones, and he is caused to prophesie over them, and say, *O ye dry bones, heare the word of the Lord:* at the first there was a shaking, and the bones came together bone to bone, and their sinewes and flesh grew upon them, and upon the flesh grew a skin. Then hee prophesied unto the winds the second time, and they lived and stood upon their feet, for the breath came upon them, and they were an exceeding great army of men. Hereby it signifieth not onely the state of the Iewes after their captivitie, but in them the state of the whole Church of GOD. For these temporall deliverances signifie further a spirituall deliverance. And we may here see most plainly, that God worketh in the hearts of his children the gifts and graces of regeneration by little and little. First, he giveth no more then flesh, sinewes and skin: then after he giveth them further graces of his spirit, which quickneth them and maketh them alive unto God. The same also we may see in the *vision of the waters that ran out of the Temple*: First, a man may wade to the *ankles*, then after to the *knees*, and so to the *loynes*: then after the waters grow to a *river* that cannot be passed over: and so the Lord conveyeth his graces by little and little, till at the last men have a full measure thereof.

Thirdly, the resurrection of Christ serves as an argument to proove unto us our resurrection at the day of judgement. *Paul* saith, *If the spirit of him that raised up Iesus from the dead, dwell in you, he that raised Christ from the dead, shall also quicken your mortall bodies.* Some will say, that this is no benefit, for all must rise againe, as well the wicked, as the godly. *Answ.* True indeed: but yet the wicked rise not againe by the same cause that the godly doe. They rise againe by the power of Christ, not as he is a Saviour, but as hee is a judge to condemne them. For God had said to *Adam*; at what time hee should eate of the forbidden fruit, he should die the death; meaning a double death, both the first, and the second death. Now then the ungodly rise againe, that God may inflict upon them the punishment of the second death, which is the reward of sinne, that so Gods justice may be satisfied: but the godly rise againe by the power of Christ their head and redeemer, who raiseth them up that they may be partakers of the benefit of his death, which is to enjoy both in body and soule the kingdome of heaven, which he hath so dearely bought for them.

Thus much for the comforts: Now follow the duties, and they are also three. First, as Christ Iesus when he was dead rose againe from death to life by his own power, so we by his grace, in imitation of Christ, must endeavour our selves to rise up from all our sins both originall and actuall unto newnes of life. This is worthily set downe by the Apostle, saying, *We are buried by baptisme into his death, that as Christ was raised up from the dead by the glory of the Father, so we also should walke in newnesse of life*: and therefore wee must endeavour our

selves

Ioh. 7. 37.
Ioh. 5. 25.
Ioh. 6. 63.
Cant. 2. 4.
Ose. 6. 1, 2.
Eze. 37. 6, 7, 8, 9, 10.
Eze. 47. 3, 4, 5.
Rom. 8. 11.
Duties. 1.
Rom. 6. 4.

ſelves to ſhew the ſame power to be in us every day, by riſing up from our owne perſonall ſinnes to a reformed life. This ought to bee remembred of us, becauſe howſoever many heare and know this point, yet very few doe practiſe the ſame. For (to ſpeake plainely) as dead men buried would never heare though a man ſhould ſpeake never ſo loud: ſo undoubtedly among us there bee alſo many living men, which are almoſt in the ſame caſe. The miniſters of God may cry unto them daily, and iterate the ſame thing a thouſand times, & tell them that they muſt riſe up from their ſinnes and leade a new life, but they heare no more then the dead carkaſſe that lyeth in the grave. Indeed men heare with their outward eares, but they are ſo farre from practiſing this dutie, that many judge it to be a matter of reproach and ignominy. And thoſe which make any conſcience of this dutie, how they are laden with nick-names and taunts, who knoweth not? I need not to rehearſe them: ſo odious a thing now adaies is the riſing from ſinne to newneſſe of life. Sound a trumpet in a dead mans eares, he ſtirres not: and let us cry for amendment of life till breath goe out of our bodies, no man almoſt ſaith, *What have I done?* And for this cauſe undoubtedly, if it were not for conſcience of that dutie which men owe unto God, we ſhould have but few miniſters in England. For it is the joy of a Miniſter to ſee the unfained converſion of his people: whereas, alas men generally lie ſnorting in their corruptions, and rather goe forward in them ſtill, then come to any amendment; ſuch is the wonderfull hardneſſe that hath poſſeſſed the hearts of moſt men. He which hath but halfe an eye may ſee this to be true. Oh! how exceeds Atheiſme in all places, contempt of Gods worſhip, prophanation of the Sabbath; the whoredomes and fornications, the crueltie and oppreſſion of this age cry to heaven for vengeance. By theſe and ſuch like ſinnes the world crucifies Chriſt againe. For looke as *Pilates* ſouldiers with the wicked Iewes, tooke Chriſt and ſtripped him of his garments; buffeted him, and ſlew him; ſo ungodly men by their wicked behaviour ſtrip him of all honour, and ſlay him againe. If an infidell ſhould come among us, and yeeld himſelfe to be of our religion, after he had ſeene the behaviour of men, he would peradventure leave all religion: for he might ſay, ſurely it ſeemes this God whom theſe men worſhip, is not the true God, but a God of licentious liberty. And that which is more, whereas at all times we ought to ſhew our ſelves new creatures, and to walke worthy of our Saviour and redeemer, and therfore alſo ought to riſe out of our ſinnes, and to live in righteouſneſſe and true holineſſe, yet we for the moſt part go on ſtill forward in ſin, and every day goe deeper then other to hellward. This hath beene heretofore the common practiſe, but let us now learne after the example of Chriſt, being quickned and revived by his grace, to endeavour our ſelves, eſpecially to come out of the grave of ſinne, and learne to make conſcience of every bad action. True it is, a Chriſtian man may uſe the creatures of God for his delight, in a moderate and godly manner, but Chriſt never gave liberty to any to live licenciouſly: for *he that is free, is yet ſervant unto Chriſt*, as *Paul* ſaith: and therefore we muſt not enterpriſe any thing, but that which may be a worke of ſome good dutie unto God; to which end the Apoſtle ſaith, *Awake thou that ſleepeſt, and ſtand up from the dead, and Chriſt ſhall give thee life.* If this will not moove us, yet let the judgement of God draw us thereunto, *Bleſſed is he* (ſaith the holy Ghoſt) *that hath part in the firſt reſurrection: for on ſuch the ſecond death hath no power:* where mention is made of a double death; the firſt, is the ſeparation of ſoule and body, the ſecond, is the eternall condemnation of ſoule and body in hell fire. Would we now eſcape the ſecond death after this life? we muſt then labour in this life to be partakers of the firſt reſurrection, and that on this manner: looke what ſinnes we have lived in heretofore, wee muſt endeavour to come out of them all, and leade a better life according to all the commandements of God. But if it be ſo that ye will have no care of your owne ſoules goe on hardly to your owne perill, and ſo ye ſhall be ſure to enter into the ſecond death, which is eternall damnation.

Secondly, we are taught by the example of Saint *Paul*, to labour above all things, *to know Chriſt, and the vertue of his reſurrection.* And this we ſhall doe, when we can ſay by experience that our hearts are not content with a drowſie profeſſion of religion, but that wee feele the ſame power of Chriſt, whereby he raiſed up himſelfe from death to life, to be effectuall, and powerfull in us, to worke in our hearts a converſion from all our ſinnes, wherein we have lien dead, to newneſſe of life, with care to live godly in Chriſt Ieſus. And that we may further attaine to all this, we muſt come to heare the word of God preached and taught with feare and trembling; having heard the word, we muſt meditate therein, and pray unto God, not onely publikely, but privately alſo, intreating him that he would reach forth his hand, and pull us out of the grave of ſinne, wherein we have lien dead ſo long. And in ſo doing, the Lord of his mercy, according as he hath promiſed, will ſend his ſpirit of grace into our hearts, to worke in us an inward ſenſe and feeling of the vertue of Chriſts reſurrection. So dealt he with the two diſciples that were going to *Emmaus*; they were occupied in the meditation of Chriſt his death and paſſion: and whiles they were in hearing of Chriſt, who conferred with them, hee gave them ſuch a meaſure of his ſpirit, as made their hearts to *burne* within them. And *Paul* prayeth for the Epheſians, that God would enlighten their eyes, that they might ſee and feele in themſelves the exceeding greatneſſe of the power

1 Cor. 7. 22.

Eph. 5. 14.

Rev. 20. 6.

2. Phil. 3. 10

Luk. 24. 32.

Eph. 1. 19.

of

of God, which he wrought in Chriſt Ieſus, when he raiſed him from the dead.

3. Col. 3. 1. Thirdly, as Saint *Paul* ſaith, *If we bee riſen with Chriſt, then we muſt ſeeke the things that are above.* But how & by what meanes can we riſe with Chriſt, ſeeing we did not die with him? *Anſ.* We riſe with Chriſt thus. The Burgeſſe of a towne in the Parliament Houſe beareth the perſon of a whole towne, and whatſoever he ſaith, that the whole towne ſaith, and whatſoever is done to him, is alſo done to al the town: ſo Chriſt upon the croſſe ſtood in our place, and bare our perſon; and what he ſuffered, we ſuffered: and when he died, all the faithful died in him: and ſo likewiſe as he is riſen againe, ſo are all the faithfull riſen in him. The conſideration whereof doth teach us, that we muſt not have our hearts wedded to this world. Wee may uſe the things of this life, but yet ſo as though we uſed them not. For all our love and care muſt be for things above, and ſpecially we muſt ſeeke the kingdome of God and his righteouſneſſe, peace of conſcience, and joy in the holy Ghoſt. Wee muſt therefore ſue for the pardon of ſinne, for reconciliation to God in Chriſt, and for ſanctification. Theſe are the precious pearles which we muſt ſeeke, & when we have found them, we muſt ſell all that we have to buy them, and having bought them, we muſt lay them up in the ſecret corners of our hearts, valuing and eſteeming of them better then all things in the world beſide.

Thus much of Chriſts reſurrection, containing the firſt degree of Chriſts exaltation: now followeth the ſecond in theſe words, *He aſcended into heaven*: in the handling whereof we are to conſider theſe ſpeciall points: I. the time of his aſcenſion. II. the place. III. the manner. IV. the witneſſes. V. the uſes thereof. For the firſt, the time of Chriſts aſcenſion was fortie daies after his reſurrection, when hee taught his diſciples the things which appertaine to the Kingdome of God. And this ſhewes that he is a moſt faithfull King over his Church, procuring the good thereof. And therefore *Eſay* ſaith, *The government is on his ſhoulders*: And the Apoſtle ſaith, *hee was more faithfull in all the houſe of God, then Moſes was.* Hence we gather, that whereas the Apoſtles changed the Sabbath from the ſeventh day to the eighth, it was no doubt, by the counſell and direction of Chriſt before his aſcenſion: and likewiſe in that they planted Churches, and appointed teachers and meete over-ſeers for the guiding & inſtruction hereof, we may reſolve our ſelves that Chriſt preſcribed the ſame unto them before his aſcenſion: and for theſe and ſuch like cauſes did he aſcend no ſooner.

Act. 1. 3.

Eſa. 9. 6. Heb. 3. 5, 6.

Now looke what care Chriſt at his aſcenſion had over his Church, the ſame muſt all maſters of families have over their houſholds when God ſhall call them out of this world. They muſt have care not onely that their families be well governed while they live; but alſo, that after their death, peace, love, and good order may be continued in their poſteritie. And therefore the Prophet *Eſay* is ſent to *Ezechias* King of *Iuda*, to bid him *ſet his houſe in order, for he muſt die*, ſignifying, that it is the dutie of a good maſter of a family, to have care not onely for the governement of his houſe whileſt he is alive, but alſo that it may be well governed when he is dead. The ſame alſo muſt be practiſed of Gods miniſters: a part of whoſe fidelitie is this, that they have not onely a care to feede their particular flockes while they are alive, but alſo that they further provide for the people after their departure, as much as they can. Example whereof wee have in *Peter*, who ſaith, *I will endeavour alwayes that yee may be able alſo to have remembrance of theſe things after my departure.*

Iſa. 38. 1.

2 Pet. 1. 15.

The place of Chriſts aſcenſion was, the *mount of Olives neere Bethanie*; and it was the ſame place from whence Chriſt went to Ieruſalem to be crucified. One place ſerved to be a paſſage both to paine and torments, and alſo to glorie. This ſhewes that the way to the kingdome of heaven is through afflictions. There are many which have Gods hand heavie upon them in lingring ſickneſſes, as the dead palſie, and ſuch like; wherin they are faine to lie many yeers without hope of cure: wherupon their beds, which ſhould bee unto them places of reſt and eaſe, are but places of woe and miſerie. Yet may theſe men hence have great comfort, if they can make a good uſe of their ſickneſſes: for the beds whereon they ſuffer ſo much torment, ſhall be places from whence they ſhall paſſe to joy and happineſſe. Againe, there be many that for the teſtimonie of the truth, and for religions ſake ſuffer impriſonment, with many afflictions; now if they can uſe their afflictions well, their priſons ſhall be *Bethanies* unto them; although they be places of bondage, yet God will at length make them places of entrance to libertie. Many a man for the maintaining of faith and good conſcience, is baniſhed out of his countrey, and is faine to live in a ſtrange place among a people to whom he is unknowne: but let him uſe it well: for though it be a place of griefe for a time, as *Bethany* was to Chriſt when he went to ſuffer, yet God will make it one day to be a paſſage into heaven.

Luke 24. 50. & 19. 29. Act. 1. 12.

Thus much of the place of his aſcending. The third thing to be conſidered, is the manner of Chriſts aſcenſion, and it containeth three points. The firſt, that *Chriſt* being now to aſcend, *lift up his hands, and bleſſed his diſciples.* In the Scripture are mentioned divers kinds of bleſſings. The firſt, when one prayeth to God for a bleſſing upon another: and this bleſſing doe kings and princes beſtow upon their ſubjects, and parents on their children: and for this cauſe children are well taught to aske their fathers and mothers bleſſing, that they may pray to God to bleſſe them. There is another kinde of bleſſing, when a man doth not onely pray for a bleſſing, but alſo pronounceth it:

Luke 24. 50.

This did the priests in the old Testament: and thus *Melchisedecke* when hee met *Abraham* blessed him, saying, *Blessed art thou Abraham of God, the most high possessour of heaven and earth.* Gen. 14. 19. And this was the ordinary dutie of the priests, prescribed by God himselfe: and therefore the very forme of words which they used, is set downe after this manner, *The Lord blesse thee and keepe thee, the Lord make his face to shine upon thee, &c.* Numb. 6. 24,25,26. The third kinde of blessing is, when a man doth not onely pray to God and pronounce blessing, but by the spirit of prophecie doth foretell a particular blessing upon any. Thus *Isaac* blessed *Iacob* and *Esau*, particularly foretelling both their estates. And *Iacob* blessed the twelve Patriarkes by the same spirit, foretelling them what should befall them many hundred yeeres after. Gen. 27. 28. Gen. 49. Now our Saviour Christ did not blesse his disciples any of these three wayes: and therefore there remaineth a fourth kind of blessing which he used, and that was after this manner: Christ in blessing his disciples did not onely pronounce or foretell a blessing that should come to his disciples, but did conferre and give the same unto them. For he is the fountaine and author of all blessings. And therefore *Paul* saith, that *God the Father hath blessed us in all spirituall blessings in Christ.* Eph. 1. 3.

Hence wee learne, first, that all those which deny themselves and flie to Christ, and put their affiance in him, shall be freed from the curse of the law, and from the wrath of God due unto them for their sinnes, whatsoever they are. Secondly, that the curses of men must not discourage us from doing well. For though men curse, yet Christ blesseth: and for this cause hee saith, *Woe bee unto you, when all men speake well of you:* Luk. 6. 26. as if he should say, then you want the blessing of God. And we must remember, that when men shall curse us for doing our dutie, even then the blessing of God shall bee upon us; and the curse causeless shall not hurt. And God saith to *Abraham*, Gen. 12. 3. he will curse them that curse him: Thirdly, we learne that no witchcraft, nor sorcery, (which often are done with cursing) shall be able to hurt us. For looke where Christ will blesse, there all the divels in hell can never fasten a curse. This is found true by experience. For when *Balaam* the wizzard should have cursed the people of Israel, and had assaied to doe it many waies, but could not; at length he said, *There is no sorcerie * against Iacob, nor soothsaying against Israel.* Numb. 23. 23. * The English translation being otherwise here seemes to faile. This is a notable comfort to the people of God, that witches and sorcerers, doe what they can, shall never be able to hurt them. It may be, that their bad practices may annoy mens bodies and goods, yet the Lord will turne all to a blessing upon his servants, either in this life, or in the life to come.

The second point is, *that Christ went apart from his disciples, and ascended upward toward heaven in their sight.* For the right understanding of this, sundry speciall points must be observed. The first, that the lifting up of his bodie was principally by the mightie power of his Godhead, and partly by the supernaturall propertie of a glorified bodie, which is to moove as well upward as downward, without constraint or violence. The second, that Christ did goe from earth to heaven really and actually, and not in appearance onely. The third, that he went visibly in the sight of his Disciples. The fourth, that he went locally, by changing his place and going from earth to heaven, so as he is no more on earth bodily, as we are now on earth. It may be objected, that *Christ* made a promise *that he would be with his Church to the end of the world.* Matth. 28. 20. *Answ.* That promise is to be understood of the presence of his spirit, or Godhead, not of the presence of his manhood. Againe, it may bee further alleadged, that if the Godhead be on earth, then must the manhood be there also, because they are both united together. *Answ.* It is not true, that of two things conjoyned, where the one is, there must the other be also. For the Sunne it selfe, and the Sun-beames are both joyned together, yet they are not both in all places together. For the body of the Sunne is onely in the heavens, but the Sunne-beames are also upon the earth. The argument therefore followes not: Christs manhood subsists in that person which is every where: *ergo*, his manhood is every where. *Vide Th. contra. Gent. lib. 4. c. 49.* And the reason is, because the Sonne of God subsists not onely in his divine nature, but also by it: whereas hee doth not subsist at all by the manhood, but onely in it: for hee subsisted before all eternitie, when the manhood was not. Nay rather because the manhood doth subsist by the person of the Sonne, therefore the person extends it selfe further then the manhood, which is assumed and sustained by it; and hath his existing thence. For that very thing whereby any other thing either essentially or accidentally is, extends it selfe further then the thing whereby it is. As the humane nature whereby *Peter* is a man, extends it selfe further then to *Peter*, namely, to all other men: and the whiteneſse whereby the snow is white, extends it selfe further then to that snow which a man holds in his hand.

The third point is, that in the ascension *a cloud tooke Christ from the sight of his disciples.* Act. 1. 9. And whereas hee caused a cloud to come betweene their sight and himselfe, it signified unto them, that they must now be contented with that which they had seene, and not to seeke to know further what became of him afterward; and the same thing is taught unto us also: we must content our selves with that which God hath revealed in his word, and seeke no further, specially in things which concerne God. For the like end in the giving of the law in *Sinai*, God appeared in a cloud: and when he did manifest his glory in the temple which *Salomon* made, a thicke cloud filled the same. Exod. 19. 9. 1 King. 8. 10,11.

The fourth point to be considered, is concer-

ning

ning the witneſſes of his aſcenſion, which were his owne diſciples in the mount of Olives at Bethanie, and none but they. Now it may be demaunded, why he would not have all the whole nation of the Iewes to ſee him aſcend, that ſo they might know that hee was riſen againe, and beleeve in him. *Anſw.* The reaſon may be this: it was his good pleaſure that the points of faith and religion, whereof this article is one, ſhould rather be learned by hearing then by ſeeing. Indeed Chriſts owne diſciples were taught the ſame by ſight, that they might the better teach others which ſhould not ſee; whereas now the ordinarie meanes to come by faith is hearing.

Luke 24. 50. Act. 1. 9.

The uſes to be made of Chriſts aſcenſion, are of two ſorts; ſome are comforts to Gods Church and people, and ſome are duties. The comforts are eſpecially foure. The firſt is this: Chriſt Ieſus did aſcend up to heaven, *to leade captivitie captive*, a moſt worthy benefit. By *captivitie* is meant, *ſinne* and *Satan* which did & do leade men captive into perdition: ſecondly *death* and the *grave*, which held him captive and in bondage for the ſpace of three dayes. And he leades them all captive two waies: firſt in himſelfe, in that he began his triumph upon the croſſe, as I have ſhewed, and continued the ſame till his very aſcenſion: ſecondly, in all his members, becauſe by his mighty power being now aſcended, he doth ſubdue and weaken the power of ſinne & Satan; which he manifeſteth every day by killing the corruption of their natures, and the rebellion of their fleſh. But it may be demanded, how Chriſt doth leade his enemies captive, conſidering the divell reignes every where, and the world, and death & hell. *Anſ.* Chriſts victory over his and our enemies hath five degrees. Firſt, it is ordained by God; ſecondly, it is fore-told; thirdly, it is wrought; fourthly, it is applyed; laſtly, it is acompliſhed. The ordaining of it was before all worlds: the fore-telling of it was in all the ages of the old teſtament: the working of it was upon the croſſe, and afterwards: the applying hath been ſince the beginning of the world more or leſſe: and it is onely in part in this life; that while Chriſt is bruiſing of the head of Satan, hee againe may bruiſe his heele: the accompliſhment ſhall not be before the laſt judgement.

Eph. 4. 8.

Rom. 16. 20.

From this great benefit beſtowed on Gods Church, there are many duties to bee learned. Firſt, here is an inſtruction for all ignorant perſons and impenitent ſinners, which abound among us in every place, whoſoever they bee, that live in the blindneſſe of their mindes, and hardnes of their hearts; they muſt know this, that they are captives and bondſlaves of ſinne and Satan, of hell, death, and condemnation: and let no man flatter himſelfe of what ſtate or degree ſoever he be (for it is Gods truth,) if he have not repented of all his ſinnes, hee as yet is no better then a ſervant or a vaſſall, yea a very drudge of the divell. Now then, what wilt thou doe in this caſe? The beſt thing is, to lay to thy heart this benefit of Chriſt. Hee is aſcended up to heaven to leade captive, and to vanquiſh the divell and all his angels, under whom thou lyeſt bound and that not onely in himſelf, but in his members. Now then if thou wilt become a true member of Chriſt, he will free thee from this bondage. Therefore take heede how thou continueſt longer in thy old ſinnes, and in thy groſſe ignorance: and ſeeing Chriſt hath made a way to libertie; let us ſeeke to come out of this ſpirituall bondage: hee is aſcended for this end and purpoſe to free us from it; therefore if we refuſe this benefit, our ſtate will be the more damnable. A man lies bound hand and foote in a darke dungeon, and the keeper comes & ſets open the priſon dore and takes off his bolts, and biddes him come out; if he refuſe and ſay that he is well, may it not bee thought that he is a madde man, and will any be ſorry for his caſe? No ſurely. Well, this is the ſtate of all impenitent ſinners. They lie faſt fettered and bound under the power of ſinne and Satan, & Chriſt it is who is aſcended into heaven to unlooſe them of this bondage: he hath ſet open the priſon doore, and hath unlocked our fetters: if we refuſe to come out, & lie ſtill in our ſins, there remaineth nothing for us, but everlaſting thraldome. Let us therefore in the feare of God, if we have care of our owne ſoules, receive and imbrace this benefit which redounds unto us by Chriſts aſcenſion.

Secondly, in that Chriſt is aſcended to heaven to leade captive ſinne and Satan, here is a good conſolation for al thoſe that are afflicted in conſcience for their ſins. There is no man in this caſe but he hath great cauſe to feare, yet muſt he not be diſcouraged. For Chriſt by his aſcenſion like a noble Captaine hath taken ſin and Satan priſoner, and hath pinnioned them faſt, ſo as all the power they have, is in Chriſts hand: & therefore for this cauſe although they are ſuffered to exerciſe and afflict us, yet by his grace they ſhall never be able to prevaile againſt us. Therefore we may ſafely caſt our care upon God, and not feare overmuch.

Hence alſo wee may learne a third dutie. There is no man that knoweth what ſin meaneth, and what the blood of Chriſt meaneth, but in regard of the corruption of his owne nature, he will ſay with *Paul*, that he is ſold under ſinne, and in regard thereof will crie out with him alſo, *O wretched man that I am, who ſhall deliver me from this body of death?* yea it will make his hart to bleed within him. Now what ſhall he doe in this caſe? ſurely let him remember the end of Chriſts aſcenſion, which is to vanquiſh and ſubdue the rebellion of his nature, and labour to feele the benefit thereof: and then he ſhall no doubt finde, that Chriſt wil *diſſolve in him the works of the divell, & tread Satan under his feete.* And thus alſo thoſe that feele in themſelves the law of their members rebelling againſt the law of their minde, muſt come to Chriſt, & he will helpe & free them.

Rom. 7. 14. Verſ. 24.

1 Ioh. 3. 8. Rom. 16. 20.

The ſecond benefit of Chriſts aſcenſion is

that he aſcended up to heaven to beſtow gifts upon his Church, as it is ſaid in the place before mentioned. He aſcended up on high, &c. *He gave gifts unto men*, that is, the gift of the knowledg of Gods word, the gift of preaching and prophecie, & all other gifts needful for the good of his Church. The conſideration of this, that Chriſt who is the fountaine of grace, & in whom are hid all the treaſures of wiſedome & knowledge, ſhould be mindful of us, & vouchſafe ſuch ſpeciall favour to his Church, muſt cauſe every one of us who hath received any gift of God (as there is no man but he hath received his portion) to be humbled in his owne eyes for the ſame. There is no cauſe why wee ſhould be proud of our gifts; ſeeing wee have nothing but that which we have received. For to this end Chriſt aſcended, to give gifts unto men, and therefore our gifts whatſoever they bee, are not our owne, but we haue them from Chriſt, & we are ſtewards of them a while for the good of others. The more the Lord gives to man, the more he requires at his hands; and as for ſuch as having good gifts abuſe the ſame, their ſin is the more grievous, and their danger the greater. Men of great gifts unleſſe they uſe them aright with humbled harts, ſhall want Gods bleſſing vpon them. For he giveth grace to the humble. The high hils after much tillage are often barren, whereas the low vallies by ſtreames of water paſſing thorow thē, are very fruitfull: and the gifts of God joyned with a ſwelling heart are fruitleſſe, but joyned with love & the grace of humility they edifie.

Eph. 4. 8.

Secondly, if Chriſt aſcend up to heaven to give gifts unto men, here we may ſee how many a man and woman in theſe our daies are over-ſeene, in that they plead ignorance, & ſay that they hope God will haue them excuſed for it, ſeeing that they are not learned; they have dull wits, & it is not poſſible to teach thē now, they are paſt learning: & hereupon they preſume they may live in groſſe ignorance, as blind almoſt in religion as when they were firſt borne. But mark, I pray you, who is it that is aſcended up into heaven; namely, Chriſt Ieſus our Lord, who made thee of nothing. Now was he able to give thee a beeing, when thou wert not, and is hee not likewiſe able to put knowledge into thy ſoul, if ſo be thou wilt uſe the meanes which he hath appointed? and the rather, ſeeing he is aſcended for that end: but if thou wilt not uſe the meanes to come to knowledge, thy caſe is deſperate, and thou art the cauſe of thine owne condemnation, and thou bringeſt confuſion upon thine owne head Therefore let ignorant men labour for knowledge of Gods word. Ignorance ſhall excuſe none: it wil not ſtand for paiment at the day of judgement. Chriſt is aſcended to this end to teach the ignorant, to give knowledge & wiſdome unto the ſimple, & to give gifts of prophecy unto his miniſters, that they may teach his people. Therefore I ſay againe, let ſuch as be ignorāt uſe the meanes diligently, & God wil

A

give the bleſſing. Thirdly, wheras it is thought to be a thing not poſſible, to furniſh a whole Church with preaching miniſters, it ſeemes to be otherwiſe. For wherefore did Chriſt aſcend to heaven? was it not to give gifts unto his Church? what, is Chriſts hand now ſhortned? undoubtedly we may reſolve our ſelves, that Chriſt beſtowed gifts ſufficient upon men in the Church: but it is for our ſins that they are not imployed. The fountaines of learning the Vniverſities; though they are not dammed up, yet they ſtream not abroad as they might. Many there be in them indued with worthy gifts for the building of the Church; but the covetouſneſſe of men hinders the comfortable entrance which otherwiſe might bee. Laſtly, ſeeing Chriſt aſcēded to give gifts needfull for his Church, as the gift of teaching, the gift of prophecy, the gift of tongues, of wiſedome, and knowledge: the dutie of every man is, eſpecially of thoſe that live in the ſchooles of learning, to labour by all meanes to increaſe, cheriſh, and preſerve their gifts, & as *Paul* exhorteth *Timothie*, to *ſtirre up the gift of God*, that is, as men preſerve the fire by blowing it, ſo by our diligence wee muſt kindle and revive the gifts and graces of God beſtowed on us. Chriſt hath done his part, and there is nothing required but our paines and fidelity.

B

1 Tim. 1. 6 ἀναζωπυρεῖν

The third benefit that comes by Chriſts aſcenſion is, that hee aſcended to prepare a place for all that ſhould beleeve in him: *In my Fathers houſe* (ſaith Chriſt) *are many dwelling plaæs, if it were not ſo, I would have told you, I goe to prepare a place for you.* For by the ſin of *Adam* our entrance into heaven was taken away. If *Adam* by his fall did exclude himſelf from the earthly paradiſe, then how much more did he exclude himſelfe from heaven? And therefore all mankind ſinning in him, was likewiſe deprived of heaven. The people of Iſrael being in woe & miſerie, cried out that they had ſinned, & therefore *the Lord had covered himſelfe with a cloud, that their prayers could not paſſe through.* And *Eſay* ſaith, *that our ſins are a wall betwixt God & us.* And S. *Iohn* that *no unclean thing muſt enter into the heavenly Ieruſalē.* Now ſeeing we have ſhut our ſelves out of heaven by our ſins, it was requiſite that Chriſt Ieſus our Saviour ſhould go before us to prepare a place, and to make ready a way for us. For he is King over all, he hath the keyes of heaven, hee openeth and no man ſhutteth: and therefore it is in his power to let us in, though wee have ſhut our ſelves out. But ſome may ſay, if this be the end of his aſcenſion to prepare a place in heaven, then belike ſuch as died before the comming of Chriſt were not in heaven. *Anſ.* As there are two degrees of glory, one incompleate and the other compleate or perfect, (for the faithfull departed are in glory but in part, and there remaines fulnes of glory for ſuch then at the day of judgement, when ſoule and body ſhall bee both glorified together:) ſo anſwerably there are two degrees of preparation of places in

C

Ioh 14. 2

Gen. 3. 24

Lam. 3. 44.

Iſa. 59. 2.

Rev. 21. 27.

D

heaven

heaven. The places of glory were in part prepared for the faithfull from the beginning of the world, but the full preparation is made by Chriſts aſcenſion. And of this laſt preparation is the place of *John* to be underſtood.

The uſe of this doctrine is very profitable: Firſt, it overthroweth the fond doctrine of the Church of Rome, which teacheth that Chriſt by his death did merit our juſtification, & that we being once juſtified doe further merit ſalvation, and purchaſe for our ſelves a place in heaven. But this is as it were to make a partition betweene Chriſt and us in the worke of our redemption, whereas in truth not onely the beginning and continuance of our ſalvation, but alſo the accompliſhment thereof in our vocation, juſtification, ſanctification, glorification, is wholly and onely to be aſcribed to the meere merit of Chriſt: and therefore having redeemed us on earth, he alſo aſcends to prepare a place in heaven for us.

Secondly, this ſerves to condemne the fearefull, lamentable, and deſperate ſecuritie of theſe our daies. Great is the love of Chriſt in that he was content to ſuffer the pangs of hell to bring us out of hell: and withall to goe to heaven to prepare a place for us there: and yet who is it that careth for the place, or maketh any account thereof? who forſaketh this world, and ſeekes unto Chriſt for it? And further, leſt any man ſhould ſay, alas, I know not the way: therefore Chriſt before hee aſcended made *a new and living way*, with his own blood, as the Apoſtle ſpeaketh. And to take away all excuſes from men, hee hath ſet markes and bounds in this way, and hath placed guides in it, namely, his miniſters, to ſhew all the paſſengers a ſtraight and ready courſe into the kingdome of heaven. And though Chriſt have done all this for us, yet the blindneſſe and ſecurity of men is ſuch, that none almoſt walketh in this way, nor careth to come into this manſiõ place; but in ſted of this they walk in by-waies according to the luſts of their owne fleſh. Whẽ they are commanded to go Eaſtward to Ieruſalem, they turn Weſtward another way: whẽ they are commanded to go on forward to heaven, they turn againe backward & go ſtraight to hell. Men run on all the daies of their lives in the broad way that leadeth to deſtruction, and never ſo much as once make inquiry for a reſting place in heaven; but when the houre of death commeth, then they call for the guide; whereas all their lives before they have runne out of the way many thouſand miles: but then alas, it is too late, unleſſe it be the unſpeakeable mercy of God. For they have wandered ſo far aſtray, that in ſo ſhort a ſpace they cannot be able to come into the right way againe. Yet generally, this the ſtate of moſt amongſt us, whoſe ſecuritie is ſo much the more grievous and fearefull, becauſe Chriſt hath done all that heart can wiſh. There is nothing elſe required, but only that by his grace we ſhould walke in the way. There was never any that knew the

A

B

C

D

ſtate of the people in theſe daies, but hee will graunt, that this is moſt true which I ſay. Beſides, as by this we are brought to a ſight of the deſperate ſecurity of this age: ſo we may further learne our owne duties. Is Chriſt gone to heaven before-hand to prepare a place for thee? then practiſe that which *Paul* teacheth: *Have thy cõverſation in heavẽ*. The words which he uſeth are very ſignificant, & the meaning of thẽ is: Ye are free-denizens of the city of God, & therefore as free-men in Gods houſe, let all your cares & duties, all your affaires & doings be in heaven. In the world if a man make purchaſe of an houſe, his heart is alwaies there: there he puls downe and builds againe: there he makes him orchards and gardens: there hee means to live and die. Chriſt Ieſus hath bought the kingdome of heavẽ for us (the moſt bleſſed purchaſe that ever was) & hath paid the deereſt price for it that ever was paid, evẽ his own precious blood: & in this city he hath prepar'd for us a dwelling place, & made us free denizẽs of it: therfore al our joy, & al our affaires ought to be there. It will be ſaid, how ſhall a man upon earth have his cõverſation in heaven? *Anſ.* We muſt converſe in heaven, not in body but in heart: and therefore, though our bodies bee on earth, yet our hearts joy & comfort, and al our meditation muſt be in heaven. Thus muſt we behave our ſelves like good free-men in Gods houſe. It muſt be far from vs, to have our joy and our hearts ſet on the things of this world.

Phil. 3. 20 πολίτευμα ἐν οὐρανοῖς.

Thirdly, the cõſideration of this; that Chriſt Ieſus hath prepared a place for us in heaven, and alſo hath trained the way with his owne blood, muſt make every one of us *to ſtrive to enter in at the ſtraight gate*, as our Saviour Chriſt counſelleth us, *Luk.* 13. 24. & that as wraſtlers do, which ſtrive for life and death. Within this gate is a dwelling place of happineſſe ready for us. If a man were aſſured that there were made for him a great purchaſe in Spaine or Turkey; ſo as if he would but come thither, he might enjoy it; would hee not adventure the dangers of the ſea, and of his enemies alſo, if neede were, that he might come to his owne? Well, behold Chriſt Ieſus hath made a purchaſe for us in heaven, and there is nothing required of us, but that we wil come & enjoy it. Why then ſhould men refuſe any paines, or feare in the way? nay we muſt ſtrive to get in: it may be we ſhal be pinched in the entrãce, for the gate is ſtrait and low; we muſt be faine to leave our wealth behind us, & the pleaſures of this life; & enter we muſt, though we ſhould be conſtrained to leave our fleſh behind us, for the purchaſe that is made is worth ten thouſand worlds. And beſides, if we loſe it by fainting in the way our purchaſe ſhall be the blacknes of darknes for ever with the divel & al his angels; who therfore would not ſtrive, though he loſt his life in the gate? The urging of this point is needfull in theſe daies. There is ſtriving enough for worldly preferment, but a man almoſt muſt goe alone in the ſtraight way that

leadeth to heaven, he ſhall have none to beare him company. And where are they that ſtrive to enter? where is the violence offered to the kingdome of heaven? where be the violent which ſhould take it to themſelves, as in the daies of *Iohn* Baptiſt? *Matth.*11.12.

Fourthly, if Chriſt have prepared a place for us in heaven, then wee are in this world as pilgrims & ſtrangers, and therfore muſt learne the counſell of Saint *Peter*: *As ſtrangers and pilgrims abſtaine from fleſhly luſts, which fight againſt the ſoule.* 1 Pet.2.11. Hee that doth eſteeme himſelfe as a pilgrim, is not to intangle himſelf with the affaires of this world, nor put in practeſe the behaviour thereof; but to behave himſelf as a free-man of heaven, as ſtrangers uſe to live in forraine countries, according to the faſhion of their owne. And therefore in thought, word, & deed, in life & converſation, he muſt ſo carry himſelfe, as thereby he may appeare to all the world of what countrey he is. An ancient divine ſpeaking of ſuch as had curled & imbroidered haire, bids them cõſider, whether they muſt go to heaven with ſuch haire or no: and whereas they adorned themſelves with winckles made of other womens haire, he askes them whether it may not bee the haire of a damned perſon or no. If it may be, he further demanded, how it may beſeeme them to weare it which profeſſe themſelves to be the ſonnes and daughters of God. The like may be ſaid of all other ſins, they that bee of Gods houſe muſt behave themſelves as free-men there. And when God hath made us free, it doth not beſeeme us to make our ſelves bond-men of ſin and Satan, and of this world.

Tertul.l. de habit. mul.

Fiftly, ſeeing Chriſt went to heaven to prepare a place for all that beleeve in him, here is a good duty for parents. Many of them are very carefull to prefer their children to great places & noble-mens houſes, and they are not to be blamed therefore: but if they would indeede be good parents to their children, they ſhould firſt endeavour thẽſelves to get roomes for them in heaven: they that doe this, are good parents indeed. Some wil ſay, how ſhall we get this preferment for them? *Anſ.* God hath two houſes, his Church, and the kingdome of heaven. The Church is his houſe of grace: Heaven is his houſe of glory. Now if thou wouldeſt bring thy childe to a place in the houſe of glorie, then thou art firſt of all to get him a place in the houſe of grace: bringing him up ſo in the feare of God, that both in life and converſation hee may ſhew himſelfe to be a member of the Church: and then aſſure thy ſelfe, that after this life, hee ſhall be remooved to the ſecond houſe of God, which is the houſe of glorie, & there bee free-man for ever in the kingdome of heaven. And if thou ſhalt thus provide for thy childe, thou ſhalt not leave him as an orphane when thou dieſt, but he ſhall have God for his father, and Chriſt for his brother, and the holy Ghoſt his Comforter. And therefore firſt of all & above all, remember to make thy childe a member of Gods Church. Let the example of *David* excite all parents hereunto; *I had rather* (ſaith he) *be a doore-keeper in the houſe of God, then to dwell in the tabernacle of wickednes. For a day in thy courts is better then a thouſand elſe-where,* Pſal.48.10.

Laſtly, hence we may find remedy againſt the tediouſneſſe of ſickneſſe and feare of death. Thou which feareſt death remember that Chriſt is gone to heaven to prepare a place for thy body, where it muſt be glorified, and live for ever with the bleſſed Trinitie, and all the Saints and Angels, though for a while it lye dead and rot in the grave. Remember this alſo, thou which continueſt in any lingring ſickneſſe, Chriſt Ieſus hath prepared a place for thee, wherein thou ſhalt reſt in joy and bliſſe without all paine or faintneſſe.

The fourth benefit is, that Chriſt aſcended up to heaven *to ſend the Comforter unto his Church.* This was a ſpeciall end of his aſcenſion, as appeares by Chriſts owne words, *Ioh.* 16.7. *It is* (ſaith he) *expedient that I goe away, for if I go not, the Comforter will not come: but if I depart, I will ſend him unto you.* And againe, Ioh. 14.16. *I will pray unto the Father, and he ſhall give you another Comforter, which ſhall abide with you for ever, even the ſpirit of truth.* But ſome wil ſay, how can Chriſt ſend his ſpirit unto his Church, for the perſon ſending, & the perſon ſent are unequal, whereas all three perſons in Trinitie are equal, none greater or leſſer then another, none inferiour or ſuperiour to other. *Anſw.* It is true indeede: but we muſt know, that the action of ſending in the Trinitie makes not the perſons unequall, but onely ſhewes a diſtinction and order among equals. The Father ſends the Sonne, the Father and the Sonne both ſend the holy Ghoſt: yet the Father is not above the Sonne, neither the Father or the Sonne above the holy Ghoſt, but all are equall in degree, though in regard of order one is before another: and it ſtands with reaſon. For two men that are equall in degree, may upon mutuall conſent one ſend another. But it may be further demanded, how the holy Ghoſt can bee ſent which is every where? *Anſ.* The H. Ghoſt indeede is every where, therefore he is ſent not ſo much in regard of the preſence of his eſſẽce or ſubſtance, as of his operation whereby hee renueth and guideth the members of Chriſt.

Now then, this being ſo, here firſt wee have occaſion to conſider the miſerie of the world. When a man is troubled in his minde (as no ungodly man, but ſometime hee feeles the terrour of conſcience for his ſinnes) then hee labours to remoove it by merry company and pleaſant bookes, whereas Chriſt at his aſcenſion ſent his holy Spirit to be the comforter of his Church: and therefore when we are troubled in conſcience for our ſins, we ſhould not ſeeke eaſe by ſuch ſlender meanes, but rather ſeeke for the helpe & comfort of the H. Ghoſt, and labour to have our ſinnes waſhed away, & our hearts purified and cleanſed by the blood

of

of Christ. As for wine, and mirth and such like meanes of comfort, neither at the day of death, nor at the day of judgement shall they stand us in stead, or be able to comfort us. Again, when crosses & calamities fall, the counsel of the minister is not sought for, but the helpe of such as are called cunning men & cunning women, that is, of charmers, inchanters, and figure-casters: a bad practice. Christ at his ascension sent his holy Spirit unto his Church and people, to be their guide & comforter in their calamities and miseries: and therfore when any man is in distresse, hee should have recourse to the right meanes of comfort; namely, the Word and Sacraments, & there he should find the assistance of the holy Ghost. Thus the Prophet *Esay* informeth the Iewes: When they shall say unto you: inquire at them which have a spirit of divination, & at the southsayers which whisper and murmur: *Should not a people inquire at their God, from the living to the dead? To the law, and to the testimonie.* Esa. 8.19. *Rebecca*, when the two twinnes strove in her wombe, what did shee? the text saith, she sent to *aske the Lord.* Yet commonly the men of these daies leave God, and seeke to the instruments of the divell. To goe yet further, God useth for sundry causes most of all to afflict his deerest children. *Iudgement*, saith *Peter, begins at Gods house.* S. *Luke* saith, that a certaine woman was *bound of Satan eighteene yeeres*, but what was shee? *a daughter of Abraham*, that is, a child of God. When the like condition shall befall any of us, let us remember the end why Christ ascended up to heaven: & let us pray unto God that he will give us his spirit, that thereby we may bee eased and delivered, or els inabled to persevere & continue in patience: and this is the true way and meanes to lighten & ease the burthen of al afflictions. And for this cause *Paul* prayeth, that the Colossians might bee *strengthned with all might, through his glorious power, unto all patience and long sufferance with joyfulnes.* Col. 1.11. For to whom soever God gives grace to beleeve, to them also hee gives power to suffer affliction by the inward worke of his spirit. Secondly, if Christ have sent unto his Church, the holy spirit to be our comforter, our duty is, to prepare our bodies and soules to be fit temples and houses for so worthy a guest. If a man were certified that a Prince would come to his house, hee would dresse it up, & have al things in as good order as might be: and shall we not much more endeavour to purifie & cleanse our soules and bodies from all sinne, that they may bee fit temples for the entertainement of the holy Ghost, whom Christ Iesus had sent to bee our comforter? the Shunamite was carefull to entertaine the man of God *Elisha*, for she said to her husband, *Let us make him a little chamber I pray thee, with walls, and let us set him there a bed and a stoole, a table and a candle-sticke.* 2 Kin. 4. 10. Now how much more carefull ought wee to bee to entertaine God himselfe, who is content to come and dwel with us: and therefore we must

A adorne our bodies and soules with grace, that he may lodge, and suppe, and dine with us, as he hath promised: but on the contrary, if wee defile our bodies with sin, wee banish the holy Ghost out of our hearts, and invite the divell to come & dwell with us. For the more a man defileth his body, the fitter and cleaner it is for him. And to conclude this point, let us remember that saying which is used of some, that Christ when he went hence, gave us his pawne, namely, his spirit, to assure us, that hee would come to us againe, and also hee tooke with him our pawn, namely, his flesh, to assure us further, that we should ascend up to him. Tertull.

Thus much for the benefits of Christs ascension. Now follow the duties whereunto we
B are mooved, and they are two. First, wee must be here admonished, to renounce the ubiquity, and the errour of the reall & essentiall presence of the body of Christ in the Sacrament of the Lords Supper; as flatly oppugning this article of Christs ascension into heaven. For it is flat against the nature of a true body to subsist in many places at once. Secondly, as the Apostles then did, when they saw Christ ascending up into heaven, so must we do also: while he was present with them, they gave him honour, but when they saw him ascending, they *adored him* with far greater reverence: and so must wee now for the same cause bow the knees of our hearts unto him. Luk. 24. 42.

C Thus much of the second degree of the exaltation of Christ: Now followes the third, in these words, *And sitteth at the right hand of God the Father Almightie.* In the handling whereof, we are first to shew the meaning of the words: secondly, the comforts and benefits that redound to Gods Church: thirdly, the duties that we are mooved unto. For the meaning of the words: if we speake properly, God hath neither right hand nor left, neither can hee bee said to sit or stand; for God is not a body, but a spirit: the words therefore cõtaine a borrowed speech from earthly kings & potẽtates, whose manner and custome hath beene, to place such persons at their right hands, whom they purpose to advance to any speciall office or dig-
D nity. So, King *Salomon* when his *mother* came to speake with him rose up from his throne, & met her, and caused *a seate to be set at his owne right hand*, and set her upon it, in token, no doubt, of honour which he gave unto her. To the same purpose *David* saith, *Vpon thy right hand did stand the Queene in a vesture of gold.* And the sonnes of *Zebedeus* made suite to Christ, *that one of thẽ might sit at his right hand, and the other at his left in his kingdome.* Now their request was to have the two speciall and principall dignities of his kingdome. Thus we see it is manifest, that the sitting at the right hand of an earthly Prince signifieth advancement into authority and honour: and therefore the same phrase of speech applied to Christ signifieth two things. First, his full and manifest exaltation in dignity, honor, and glorie: and 1 King 2. 19. Psal 45.9 Mark. 10. 37

in this ſenſe it is ſaid, that *to him is given a name that is above all names, that at the name of Ieſus every knee ſhall bow.* Phil. 2.9. Secondly, it ſignifieth his full and manifeſt exaltation into the authority and government of his kingdome, which ſpreads it ſelfe over heaven and earth: ſo *David* ſaith, *Pſal.* 110.1. *The Lord ſaid vnto my Lord Sit thou at my right hand untill I make thine enemies thy footeſtoole,* Which place being alleadged by S. *Paul* repeating the words, but changing the phraſe, is thus ſet downe: *He ſhall reigne till he have put all his enemies under his feete.* 1 *Cor.* 15. 25. And to ſpeake in briefe, the ſcope of the words is to ſhow, that Chriſt God and man after his aſcenſion is advanced to ſuch an eſtate in which he hath fulneſſe of glory, power, majeſtie, and authoritie in the preſence of his Father and all the Saints and holy Angels.

Furthermore: in the words three circumſtances muſt be obſerved. The firſt, is the place where Chriſt is thus advanced, noted in the former article. *Hee aſcended in to heaven, and ſits* (namely in heaven) *at the right hand of God.* The place then, where Chriſt Ieſus in both his natures, as he is God and alſo man, doth rule in full glory, power, & majeſtie, is heaven it ſelfe. To which effect *Paul* ſaith, *Eph.* 1.12. *God raiſed Chriſt from the dead, and put him at his right hand in the heavenly places.* And in the Epiſtle to the Hebrewes it is ſaid, *he ſits at the right hand of the majeſtie in higheſt places.* Heb 1.3. This point well conſidered, ſerves to diſcover the overſight of ſundry Divines, which hold and teach, that to ſit at the right hand of God, is to bee every where in all places, and not in heaven onely, that they might hereby lay a foundation for the ubiquitie of Chriſts manhood: which nevertheleſſe the heavens muſt containe till the time that all things be reſtored. The ſecond circumſtance, is the time when Chriſt began to ſit at the right hand of God the Father, which is to be gathered by the order of the articles. For firſt, Chriſt died & was buried, then he roſe again & aſcended into heaven, & after his aſcenſion hee is ſaid to ſit at the right hand of his Father. This order is alſo noted unto us by S. *Paul: Who ſhall condemne?* (ſaith he) *it is Chriſt which is dead, yea or rather riſen againe, who is alſo at the right hand of God.* Rom. 8. 34. And S. *Marke* ſaith, when Chriſt was riſen againe he appeared to his diſciples, and after he had *ſpoken unto them, he was received into heaven, and ſet at the right hand of God.* Mar. 16. 19. But it may be demãded, how this can ſtand with truth, that Chriſt ſhould not begin to ſit at the right hand of his Father before the aſcenſion, conſidering he is one God with the Father, and therefore an abſolute and ſoveraigne King from all eternitie. *Anſw.* As Chriſt is God or the Word of the Father, hee is coequal and coeternal with him in the regiment of his kingdome: and hath neither beginning, middle, nor ending thereof; yet as Chriſt is God incarnate, and in one perſon God-man or Man-god, hee began after his aſcenſion and not before, to ſit at the right hand of his Father: and as Saint *Peter* ſaith, *was made Lord*; partly becauſe as hee was God, hee did then manifeſt himſelfe to bee that which indeed he was before, namely, God & Lord of heaven & earth: and partly, becauſe as he was man, hee received dominion or Lordſhip from the Father, which he had not before, & thereby was even in his manhood exalted to bee king of heavẽ & earth: and in this ſenſe Chriſt ſaith of himſelfe, *All power is given to me in heaven and earth.* Act. 2.36. Matt. 28. 19. The third circumſtance, is concerning the perſon at whoſe right hand Chriſt ſits, noted in the words of the article, of *God the Father Almighty*, whereby is ſignified, that he receives all the honour, power, and glory of his kingdome from his Father; as hee, that is ſet at the right hand of a Prince, receives the honour and authority which he hath, from the prince. Now if it bee alleadged, that by this meanes Chriſt ſhall bee inferiour to his Father, becauſe he which receiveth honour of another, is inferiour to him of whom hee receiveth it: the anſwer is, that in Chriſt we muſt conſider his perſon and his office: in reſpect of his perſon, as he is the eternall Sonne of God, he is equall to the Father, and is not here ſaid to ſit at his right hand: yet in reſpect of the office which he beares, namely, as he is a Mediatour, and as he is man, he is inferiour to the Father, and receives his kingdome from him. As he is God, he is our King and head, and hath no head more then the Father: as hee is Mediatour, he is alſo our head, yet ſo as he is under the Father as beeing his head. 1 Cor. 11. And wee muſt not thinke it ſtrange, that one and the ſame thing ſhould be both equall and inferiour to another, divers reſpects conſidered.

Now in that Chriſts placing at the right hand of his Father argues inferiority between the Father and him, hence we learne that they are deceiued which from this article gather, that in the glorification of Chriſt there is a transfuſion of the proprieties of the Godhead, as omnipotency, omnipreſence, &c. into his manhood. For this is to aboliſh all inferiority, and to make an equality betweene the creature and the Creator.

And whereas againe the word *Almighty* is repeated, it is done vpon ſpeciall reaſon: becauſe Chriſt ſitting at the right hand of God doth preſuppoſe omnipotencie. For in vaine were all power in heaven and earth given to him, vnleſſe he were omnipotent as the Father to execute the ſame. And therefore the ſong of the elders was on this manner: *Worthy is the Lambe that was killed to receive power and riches, and wiſedome, and ſtrength, and honour, and glory, and praiſe.* Rev. 5.22.

The benefits which redound unto us by Chriſts ſitting at the right hand of God are two, one concernes his prieſthood, the other his kingly office. The benefit ariſing from his prieſthood is his *Interceſſion* for us: for this is one of the ends why Chriſt is now exalted in glorie, and ſits at the right hand of his Father;

namely, to make requeſt in the behalfe of all that come unto him, as *Paul* ſaith, *Chriſt is riſen againe, and ſitteth at the right hand of God, and maketh requeſt for us.* Rom.8. 34.

Now that we may rightly underſtand what his Interceſsion is, wee are to conſider theſe points. Firſt, to whom it is made: Secondly, in what manner: Thirdly, whether it be made by Chriſt alone or no: Fourthly, what be the fruits and benefits thereof: Fifthly, the duties whereunto wee are mooved thereby. For the firſt, *Interceſsion* is, to make ſute, requeſt, or intreaty in ſome ones behalfe to another: and this is done by Chriſt for us unto God, as *Paul* ſaith, *There is one God, and one Mediator betweene God and Man, which is the Man Chriſt Ieſus.* 1 Tim. 2. 5. Here at the very firſt ariſeth a difficulty: for in every interceſsion there bee three parties: the perſon offended; the perſon offending; the interceſſor, diſtinct from them both. Now if Chriſt the Son of God, make interceſsion to God for man, then he maketh interceſsion to himſelfe, becauſe hee is true God; which cannot be: how then ſhall Chriſt be a Mediator? *Anſ.* This point hath ſo troubled the Church of Rome, that for the reſolving of it, they have deviſed an errour, avouching that Chriſt is Mediatour onely as hee is man, not as hee is God, which is untrue. For as both natures doe concurre in the worke of ſatisfaction, ſo likewiſe doe they both concurre in the worke of interceſsion: and therefore a more meete and convenient anſwer is this; Chriſt Ieſus God-Man in both natures is directly our Mediatour to the firſt perſon the Father, as S. *John* ſaith, *If any man ſinne, we have an Advocate with the Father, Ieſus Chriſt the juſt.* 1 Ioh. 2. 1. And thus wee have three perſons in the worke of interceſsion really diſtinguiſhed. The party offended is God the Father; the party offending is man; and thirdly, the interceſſour diſtinct from them both, is Chriſt the ſecond perſon in Trinity. For howſoever in Godhead He and the Father be One, yet in perſon they are really diſtinguiſhed, and he as it were in the middle betweene the Father and us: for the Father is God and not Man: we that beleeve in Chriſt are men not God: Chriſt himſelfe both Man and God. It may be further replyed, that this anſwer will not ſtand, becauſe not onely the Father is offended, but alſo the Sonne and the holy Ghoſt: and therefore there muſt be a Mediator to them alſo. *Anſ.* The interceſsion of Chriſt is directed to the Father the firſt perſon immediately: now the Father, the Sonne, and the holy Ghoſt have all one indiviſible eſſence, and by conſequent one and the ſame will; whereupon the Father being appeaſed by Chriſts interceſsion, the Sonne and the holy Ghoſt are alſo appeaſed with him and in him. Thus then interceſsion is made to the whole Trinity, but yet immediately and directly to the firſt perſon, and in him to the reſt.

The ſecond point to bee conſidered, is the *manner* of his interceſsion unto his Father. We A muſt not imagine, that Chriſt now in heaven kneeles downe on his knees, and utters words, and puts up a ſupplication for all the faithfull to God the Father: for that is not beſeeming the Majeſty of him that ſits at the right hand of God. But the manner of his interceſsion is thus to be conceived: When one is to ſpeake to an earthly Prince in the behalfe of another; firſt of all he muſt come into the preſence of the King: and ſecondly, make his requeſt: and both theſe, Chriſt performeth for us unto God. For the firſt, after his aſcenſion he entred into heaven, where hee did preſent unto his Father, firſt of all his owne perſon in two natures; ſecondly, the invaluable merits B of his death and paſſion, in which he was well pleaſed. And wee muſt further underſtand, that as on the croſſe hee ſtood in our roome, ſo in heaven he now appeares as a publike perſon in our ſtead, repreſenting all the elect that ſhall beleeve in him, as the holy Ghoſt ſaith, *Chriſt Ieſus aſcended up into heaven, to appeare in the ſight of God for us.* Heb. 9. 24. And for the ſecond, Chriſt makes requeſt for us, in that he *willeth* according to both his natures, and *deſireth* as hee is man, that the Father would accept his ſatisfaction in the behalfe of all that are given unto him. And that he makes requeſt on this manner, I proove it thus: Looke what was his requeſt in our behalfe when hee was here upon earth, the ſame for ſubſtance it continues ſtill in heaven: but here on earth the ſubſtance of C his requeſt was, that he *willed and deſired* that his Father would be well pleaſed with us for his merits, as appeares by his prayer in Saint *John*, *Father, I will that thoſe which thou haſt given me be with me even where I am, that they may behold my glory which thou haſt given mee: for thou lovedſt me before the foundation of the world.* Cap. 17. 24. Therefore he ſtill continues to make requeſt for us, by willing and deſiring that his Father would accept his merits in our behalfe. If it be alleadged, that Chriſt in this ſolemne prayer uſed ſpeech and proſtration of his body, the anſwer is, that theſe actions were no eſſentiall parts of his prayer. The proſtrating of his body ſerved onely as a token of ſubmiſſion to D God, as Chriſt was a creature: and the ſpeech which he uſed, ſerved onely to utter and expreſſe his requeſt. Furthermore, a difference here muſt be marked betweene Chriſts paſſion and his interceſsion. The paſſion ſerves for the working and cauſing of a ſatisfaction to Gods juſtice for us; and it is, as it were, the tempering of the plaiſter: the interceſsion goes further: for it applyes the ſatisfaction made, and layes the ſalve to the very ſore. And therefore Chriſt makes requeſt not onely for the elect generally, but for particular men, as *Paul, Iames, John*, and that particularly, as hee teſtifieth of himſelfe, ſaying, *I have prayed for thee Peter, that thy faith faile not.* Luk. 22. 32. If any ſhall ſay, that Chriſts *willing and deſiring of a thing*, cannot bee a requeſt or interceſsion, the anſwer is, that in vertue and efficacy it countervailes all the prayers in the

world. For whatſoever Chriſt willeth, the ſame alſo the Father being well pleaſed with him, willeth; and therefore whatſoever Chriſt as a Mediatour willeth for us at the hands of his Father, in effect or ſubſtance is a requeſt or prayer.

The third point is, that Chriſt alone, and none with him makes interceſſion for us. And this I proove by induction of particulars. Firſt of all, this office appertaines not to the angels: they are indeed miniſtring ſpirits for the good of Gods choſen; they rejoyce when a ſinner is converted; and when he dyeth, they are ready to carry his ſoule into *Abrahams* boſome; and God otherwhiles uſeth them as meſſengers to
Luk. 1. 13. reveale his will: thus the Angel *Gabriel* brings a meſſage to *Zachary* the Prieſt, that God had heard his prayer: but it is not once ſaid in all the Scriptures, that they make interceſſion to God for us. As for the Saints departed, they cannot make interceſſion for us, becauſe they know not our particular eſtates here on earth, neither can they heare our requeſts. And therfore if we ſhould pray to them to pray for us, we ſhould ſubſtitute them iuto the roome of God, becauſe wee aſcribe that to them, which is proper to him, namely, the ſearching of the heart, and the knowledge of all things done upon earth; though withall wee ſhould ſay, that they doe this not by themſelves, but of God. As for the faithfull here on earth, indeed they have warrant, yea Commandement to pray one for another: yet can they not make interceſſion for us. For firſt, hee that makes interceſſion muſt bring ſomething of his owne, that may be of value and price with God to procure the grant of his requeſt: ſecondly, he muſt doe it in his owne name: but the faithfull on earth make requeſt to God one for another, not in their owne names, nor for their owne merits, but in the name, and for the merits of Chriſt. It is a prerogative belonging to Chriſt alone to make a requeſt in his owne name, and for his owne merits: we therfore conclude, that the worke of interceſſion is the ſole worke of Chriſt, God and man, not belonging to any creature beſide in heaven or in earth. And whereas the Papiſts cannot content themſelves with his interceſſion alone, as being moſt ſufficient: it argues plainely, that they doubt either of his power, or of his will:
Iam. 1. 6. whereupon their prayers turne to ſinne.

The fruits and benefits of Chriſts interceſſion are theſe. Firſt, by meanes of it wee are aſſured, that thoſe which are repentant ſinners ſhall ſtand and appeare righteous before God for ever: at what time ſoever Chriſt, being now in heaven, and there preſenting himſelfe and his merits before his Father, ſhewes himſelfe deſirous and willing, and they whoſoever they are being ſinners, ſhould be accepted of God for the ſame, even then immediately at that very inſtant this his will is done, and they are accepted as righteous before God indeed. When a man lookes upon things directly through the ayre, they appeare in their proper formes and colours as they are, but if they be looked upon thorow a greene glaſſe, they all appeare greene: ſo likewiſe if God behold us as we are in our ſelves, we appeare as vile and damnable ſinners: but if he looke upon us as wee are preſented before his throne in heaven, in the perſon of our Mediator Chriſt Ieſus, willing that we ſhould be approoved for his merits: then we appeare without all ſpot and wrinkle before him. And this is the vſe *Paul* makes hereof: *It is God* (ſaith he) *that* Rom. 8. 34. *juſtifieth:* and the reaſon is rendred: *for it is Chriſt that is dead, yea or rather which is riſen againe, who is alſo at the right hand of God, and makes requeſt for us.*

Secondly, Chriſts interceſſion ſerves to preſerve all repentant ſinners in the eſtate of grace: that being once juſtified and ſanctified, they may ſo continue to the end. For when any ſervant of God is overtaken by the corruption of his owne nature, and fals into any particular ſinne, then Chriſts interceſſion is made as a bleſſed Hand to apply the ſalve of his death to that particular ſore. For he continually appeares before God, and ſhewes himſelfe to be willing that God the Father ſhould accept his one onely ſacrifice for the daily and particular ſinnes of this or that particular man: and this is done, that a man being juſtified before God, may not fall away quite from grace, but for every particular ſinne may bee humbled, and receive pardon. If this were not ſo, our eſtate ſhould be moſt miſerable, conſidering that for every ſinne committed by us after our repentance, we deſerve to be caſt out of the favour of God.

Thirdly, Chriſts interceſſion ſerveth to make our good workes acceptable to God. For even in the beſt workes that a man can doe, there are two wants. Firſt, they are good onely in part: Secondly, they are mingled with ſinne. For as a man is partly ſpirit or grace, and partly fleſh; ſo are his workes partly gracious, and partly fleſhly. And becauſe grace is onely begun in this life, therefore all the workes of grace in this life are ſinfull and imperfect. Now by Chriſts interceſſion his ſatisfaction is applyed to our perſons, and by conſequent the defect of our workes is covered and remooved, and they are approoved of God the Father. In a viſion S. *John* ſaw an An- Rev. 8. 3. gel, ſtanding before the Altar with a golden cenſer full of ſweet odours to offer up with the prayers of the Saints upon the ſame. And this ſignifies, that Chriſt preſents our workes before the throne of God, and by his interceſſion ſanctifies them, that they may be acceptable to God. And therefore wee muſt remember that when wee doe any thing that is accepted of God, it is not for our ſakes, but by reaſon of the value and vigour of Chriſt his merit.

Fourthly, the interceſſion of Chriſt made in heaven, breedeth and cauſeth in the hearts

of men upon earth that beleeve another interceſsion of the ſpirit, as S. *Paul* ſaith, *He giveth us his ſpirit, which helpeth our infirmities, and maketh requeſt for us with ſighes, which cannot be expreſſed, but he which ſearcheth the heart, knoweth what is the meaning of the ſpirit, for he maketh requeſt for the Saints, according to the will of God.* Rom.8. 26.
Now the ſpirit is ſaid to make requeſt, in that it ſtirres and mooves every contrite heart to pray with ſighes and groanes unſpeakable to God for things needfull: and this grace is a fruit derived from the interceſsion of Chriſt in heaven by the operation of the ſpirit. For as the Sunne though the body of it abide in the heavens, yet the beames of it deſcend to us that are on the earth: So the interceſsion of Chriſt made in heaven is tyed as it were to his perſon alone, yet the groanes and deſires of the touched heart, as the beames thereof, are here on earth among the faithfull. And therefore if we deſire to know whether Chriſt make interceſsion for us or no, wee need not to aſcend up into the heavens to learne the truth: but we muſt deſcend into our owne hearts and looke whether Chriſt have given us his ſpirit, which makes us cry unto God, and make requeſt to him with groanes and ſighes that cannot be expreſſed: and if we finde this in our hearts, it is an evident and infallible ſigne, that Chriſt continually makes interceſsion for us in heaven. He that would know whether the Sun ſhine in the Firmament, muſt not climbe up into the cloudes to looke, but ſearch for the beames thereof upon the earth: which when he ſees, he may conclude, that the Sunne ſhines in the Firmament. And if wee would know whether Chriſt in heaven makes interceſsion for us, let us ranſacke our owne conſciences, and there make ſearch whether wee feele the ſpirit of Chriſt crying in us, *Abba*, Father. As for thoſe that never feele this worke of Gods ſpirit in them, their caſe is miſerable, whatſoever they be. For Chriſt as yet makes no interceſsion for them, conſidering theſe two alwayes goe together, his interceſsion in heaven, and the work of his ſpirit in the hearts of men, mooving them to bewaile their owne ſinnes with ſighes and groanes that cannot be expreſſed, and to cry, and to pray unto God for grace: and therefore all ſuch, whether they be yong or old, that never could pray, but mumble up a few words for faſhions ſake, cannot aſſure themſelves to have any part in Chriſts interceſsion in heaven.

The duties to be learned hence are theſe. Firſt, whereas Chriſt makes interceſsion for us, it teacheth all men to be moſt carefull to love and like this bleſſed Mediator, and to be ready and willing to become his ſervants and Diſciples, and that not for forme and faſhion ſake onely, but in all truth and ſincerity of heart. For he aſcended to heaven, and there ſits at the right hand of his Father to make requeſt for us, that we might be delivered from hell, and come to eternall life. Wicked *Haman* procured letters from *Ahaſhueroſh*, for the deſtruction of all the Iewes, men, women, and children in his dominions: this done, *Heſter* the Queene makes requeſt to the King that her people might be ſaved, and the letters of *Haman* revoked; ſhe obtaines her requeſt, and freedome was given, and contrary letters of joyfull deliverance were ſent in poſt-haſt to all Provinces where the Iewes were. Whereupon aroſe a wonderfull joy and gladneſſe among the Iewes, and it is ſaid, that *thereupon many of the people of the land became Iewes.* Heſt.8. 17.
Well now, behold a greater matter among us then this: for there is the hand-writing of condemnation, the law; and therein the ſentence of a double death, of body and ſoule, and Satan as wicked *Haman* accuſeth us, and ſeekes by all meanes our condemnation, but yet behold, not any earthly *Heſter*, but Chriſt Ieſus the Sonne of God is come downe from heaven, and hath taken away this hand-writing of condemnation, and cancelled it upon the croſſe, and is now aſcended into heaven, and there ſits at the right hand of his Father, and makes requeſt for us: and in him his Father is well pleaſed, and yeeldeth to his requeſt in our behalfe. Now then what muſt we doe in this caſe? Surely, looke as the Perſians became Iewes when they heard of their ſafety: ſo we in life and converſation muſt become Chriſtians, turne to Chriſt, imbrace his doctrine, and practiſe the ſame unfainedly. And we muſt not content our ſelves with a formall profeſſion of religion, but ſearch our owne hearts, and flye unto Chriſt for the pardon of our ſins, and that earneſtly, as for life and death, as the theefe doth at the barre, when the Iudge is giving ſentence againſt him. When we ſhall thus humble our ſelves, then Chriſt Ieſus that ſits at the right hand of God will pleade our cauſe, and be our atturney unto his Father, and his Father againe will accept of his requeſt in our behalfe. Then ſhall we of Perſians become Iewes, and of the children of this world become the ſonnes of God. Secondly, when we pray to God, we muſt not doe as the blind world doth, as it were, ruſh upon God in praying to him without conſideration had to the Mediatour betweene us and him, but wee alwayes muſt direct our prayers to God in the name of Chriſt, for hee is advanced to power and glory in heaven, that hee might bee a fit patrone for us, who might preferre and preſent our prayers to God the Father, that thereby they might be accepted, and wee might obtaine our requeſt. So likewiſe wee muſt give thankes to God in the name of Chriſt: for in him and for his ſake God doth beſtow on us his bleſſings. Iohn 16. 26.

Thus much of Chriſts interceſsion: the other benefit which concernes Chriſts Kingly office, is, that he *ſits at the right hand of his Father* for the adminiſtration of that ſpeciall Kingdome which is committed to him. I ſay *ſpeciall*, becauſe he is our King, not onely by right of creation governing all things created,

together with the Father and the holy Ghost, but also more specially by the right of redemption in respect of another Kingdome, not of this world, but eternall and spirituall, respecting the very conscience of man. In the administration whereof he hath absolute power to command and forbid, to condemne and absolve, and therefore hath the keyes of heaven and hell to open and shut: which power no creature beside, no not the Angels in heaven can have. For the better understanding of this which I say, we are to consider, first, the dealing of Christ toward his owne Church; secondly, his dealing in respect of his enemies. And his dealing toward his owne Church stands in foure things. The first, is the collecting or gathering of it: and this is a speciall end of his sitting at the right hand of his Father. Christ said to his Disciples, *I have chosen you out of this world*: and the same may truly be said of all the Elect, that Christ in his good time wil gather them all to himselfe, that they may be a peculiar people to God. And this action of his in collecting the Church, is nothing else but a translation of those whom he hath ordained to life everlasting out of the Kingdome of darknesse, in which they have served sin and Satan, into his owne kingdome of grace, that they may be ruled and guided by him eternally. And this hee doth two waies: first, by preaching of the Word, for it is a powerfull outward meanes, whereby he singleth & sorteth his owne servants from the blind and wicked world, as *Paul* saith, *He gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the gathering together of the Saints*. And hence we learne two things. The first, that every Minister of Gods Word, and every one that intendeth to take upon him that calling, must propound unto himselfe principally this end, to single out man from man, and gather out of this world such as belong to the Church of Christ: and as *Ieremy* saith, to *separate the precious from the vile*. The second: that all those which will be good hearers of Gods Word, must shew themselves so farre forth conformable unto it, that it may gather them out of the world, and that it may worke a change in them, and make them the servants of Christ: and if the preaching of the Word doe not worke this good in our hearts, then the end will bee a separation from the presence of God. Christ when he came neere Ierusalem, and considered their rebellion whereby they refused to be gathered unto him, wept over it, and said, *O Ierusalem, Ierusalem, thou which stonest the Prophets, and killest them that are sent unto thee, how often would I have gathered thy children together as the henne gathereth her chickens under her wings, and thou wouldst not!* And by this he teacheth, that if the preaching of the Word turne not us to Christ, it turnes to our destruction.

Ioh.15. 19.

Eph.4. 11,12.

Ier.15.19.

Mar.23. 37.

The other meanes of gathering the Church, and that more principall, is the inward operation of the spirit, whereby the mind is inlightned, the heart is mollified, and the whole man is converted to God. And this ordinarily is joyned with the Ministery or preaching of the Word, as appeares by the example of *Lydia*. S. *Luke* saith, *God opened her heart to bee attentive to the doctrine of the Apostles*. And by the example of *Paul*, when Christ saith, *Saul, Saul, why persecutest thou me?* at this very speech hee is converted, and saith, *Who art thou, Lord? what wilt thou that I doe?* And this is manifest also by experience. There is nothing in the world more contrary to the nature of man, then the preaching of the Word: for it is the wisedome of God, to which the flesh is enmity. Here then it may be demanded, how it can bee in force to turne any man to God. *An.* The Word preached is the scepter of Christs Kingdome; which against the nature of man, by the operation of the holy Ghost joyned therewith, doth bend and bow the heart, will, and affections of man to the will of Christ.

Act.16. 14.

Act.9.4. Ver.5,6.

The second worke of Christ is, after the Church is gathered, to guide it in the way to life everlasting. Hee is the Shepheard of his Church, which guideth his flocke in and out, and therefore *Paul* saith, *They that are Christs, are guided by his spirit*. And by *Isaiah* the Lord saith, those his servants which are turned from idolatry, he will guide in the way, and *their eares shall heare a voyce behind them, saying, This is the way walke in it, when thou turnest to the right hand and to the left*. Which voyce is nothing else but the voyce of the holy Ghost in the mouth of the Ministers, directing them in the waies of God. The children of Israel were travelling from Egypt to the land of Canaan full forty yeares, whereas they might have gone the journey in forty dayes. Their way was thorow the wildernesse of Arabia: their guides were *a pillar of cloud by day, and a pillar of fire by night*: the manner of their journey was this: *when the pillar mooved, they mooved: when the pillar stood still, they stood still*: and so long as the pillar either mooved or stood still, they likewise mooved or stood still. And by all this a further matter, namely, the regiment of Christ over his Church, was signified. Every one of us are as passengers and travellers, not to any earthly Canaan, but to the heavenly Ierusalem: and in this journey wee are to passe thorow the wild and desert wildernesse of this world: our guide is Christ himselfe, figured by the pillar of fire and the cloud: because by his Word and Spirit he sheweth us how farre we may goe in every action, and where we must stand, and he goes before us as our guide to life everlasting.

Rom.8. 14.

Isai.30. 21.

Exod.40. 36,37.

Isai.45.

The third worke of Christ is, to exercise his Church unto spirituall obedience by manifold troubles, crosses, temptations and afflictions in this world, as earthly Kings use to traine and exercise their subjects. When our Saviour Christ was with his Disciples in a ship, there arose a great tempest upon the Sea, so as the ship was almost covered with waves; but hee

was

was asleepe: and his disciples came and awoke him, saying, *Save us master, we perish.* Behold here a lively picture of the dealing of Christ with his servants in this life. His manner is to place them upon the sea of this world, and to raise up against them bleake stormes and flaes of contrary winds by their enemies, the flesh, the divell, the world. And further, in the middest of all these dangers he for his owne part maketh as though hee lay asleepe for a time, that he may the better make triall of their patience, faith, and obedience. And the ends for which he useth this spirituall exercise are these. The first, to make all his subjects to humble themselves, and as it were to goe crooked and buckle under their offences committed against his majesty in times past. Thus *Iob* after the Lord had long afflicted him, and laid his hand sore upon him, saith, *Behold I am vile:* and againe, *I abhor my selfe and repent in dust and ashes.* In the same manner we being his subjects and people, must looke to bee exercised with temptations and afflictions which shall make us bend and bow for our sinnes past, as the old man goeth crooked and doubles to the earth by reason of age. The second, is to prevent sinnes in the time to come. A Father when he sees his child too bold and venturous about fire and water, takes it and holds it over the fire or over the water, as though he would burne or drowne it, whereas his purpose indeed is nothing else but to prevent danger in time to come: In like manner Christs subjects are bold to sinne by nature, and therefore to prevent a mischiefe, hee doth exercise them with affliction, and seemes for a season as though hee would quite forsake his Church; but his meaning is onely to prevent offences in time to come. The third end is, to continue his subjects in obedience unto his commandements: so the Lord saith, when hee would bring his Church from idolatry; *Behold, I will stop thy way with thornes, and make an hedge, that shee shall not finde her pathes.* The holy Ghost here borrowes a comparison from beasts, which going in the way, see greene pastures, and desire to enter in, and therefore goe to the hedge, but feeling the sharpnesse of the thornes dare not adventure to goe in: So Gods people like unto wild beasts in respect of sin, viewing the greene pastures of this world, which are the pleasures thereof, are greatly affected therwith: and if it were not for sharpnesse of crosses and temptations, which are Gods spirituall hedge by which hee keepeth them in, they would range out of the way, and rush into sinne, as the horse into the battell.

The fourth and last worke of Christ in respect of his Church is, that he sits at the right hand of his Father to defend the same against the rage of all enemies whatsoever they are: & this he doth two waies. First, by giving to his servants sufficient strength to beare all the assaults of their enemies, the world, the flesh, and the divell: For *Paul* saith, those to whom the Lord hath given the gift of *faith*, to them also he hath given this gift to *suffer afflictions*. And the same Apostle also prayeth for the Colossians, that *they may be strengthned with all might through his glorious power unto all patience and long suffering with joyfulnesse*. The evidence hereof wee may more plainely see in the most constant deaths of the Martyrs of Christ, recorded both in the Word of God, and in the Church-histories. It is wonderfull to see their courage and constancy. For at such times as they have beene brought to execution, they refused to be bound or chained, willingly suffering most cruell torments, without shrinking or feare; such courage and strength the Lord gave them to withstand the violent rage of all their adversaries.

Secondly, hee defends his Church by limiting the power and rage of all enemies. And hence it is, that although the power of the Church of God on earth bee weake and slender in it selfe, and contrariwise the power of the divell exceeding great, yet can hee not so much as touch the people of God. And hee more prevailes by inward suggestions and temptations then by outward violence. And if it were not that the power of Christ doth bridle his rage, there could bee no aboad for the Church of Christ in this world.

Thus we have seene what are the workes of Christ in governing his Church: and we for our parts that professe our selves to bee members thereof, must shew our selves to be so indeed, by an experience of these workes of his in our owne hearts. And we must suffer him to gather us under his owne wing, and to guide us by his Word and Spirit; and we are to acquaint our selves with those spirituall exercises, whereby his good pleasure is to nurture us to all obedience. Lastly, we must depend on his ayde and protection in all estates. And seeing wee in this land have had peace and rest with the Gospel of Christ among us a long time, by Gods especiall goodnesse, we must now after these dayes of peace looke for dayes of tribulation: we must not imagine that our ease and liberty will continue alwayes. For looke as the day and night doe one follow another: so likewise in the administration of the Church hereupon earth, Christ suffereth a continuall intercourse between peace and persecution. Thus he hath done from the beginning hitherto, and we may resolve our selves, that so it will continue til the end: & therfore it shall be good for us in these daies of peace, to prepare our selves for troubles & afflictions: and when troubles come, wee must still remember the fourth worke of Christ in the government of his Church, namely, that in all dangers hee will defend us against the rage of our enemies, as well by giving us power and strength to beare with patience and joy whatsoever shall be laid upon us, as also bridle the rage of the world, the flesh, and the divell, so as they shall not bee able to exercise their power

Matth. 8. 24.

Iob 39. 37. & 42. 6.

Osea. 2. 4.

Phil. 1. 29.

Col 1. 11.

and malice to the full against us.

Thus much of the dealing of Christ towards his owne Church and people. Now followeth the second point, namely, his dealing towards his enemies; and here by enemies I understand all creatures, but especially men, which as they are by nature enemies to Christ and his Kingdome, so they persevere in the same enmity unto the end. Now his dealing towards them is, in his good time to worke their confusion, as he himselfe saith. Luk 19. 27. *These mine enemies that would not that I should reigne over them, bring them hither, and slay them before me.* And *David* saith, Psal. 2. 9. & 110. 1. *the Lord will bruise his enemies with a rod of yron, and breake them in pieces like a potters vessell.* And againe, I sh 10. 24. *I will make thine enemies thy foot-stoole.* As *Iosuah* dealt with the five Kings that were hid in the cave; hee first makes a slaughter of their armies; then he brings them forth and makes the people to set their feete on their neckes, and to hang them on five trees? So Christ deales with his enemies; he treads them under his feete, and maketh a slaughter not so much of their bodies as of their soules. And this the Church of God finds to be true by experience, as well as it finds the love of Christ towards it selfe.

Now he confounds his enemies two waies: The first, is by hardnesse of heart, which ariseth when God withdraweth his grace from man, and leaveth him to himselfe, so as he goeth on forward from sinne to sinne, and never repenteth to the last gaspe. And wee must esteeme of it as a most fearefull and terrible judgement of God: for when the heart is possessed therewith, it becomes so flinty and rebellious, that a man will never relent or turne to God. This is manifest in *Pharaoh*, for though God sent most grievous plagues both upon him and al the land of Egypt, yet would hee not submit himselfe, save onely for a fit, while the hand of God was upon him: for after, hee returned to the former obstinacy, in which hee continued till hee was drowned in the Sea. And this judgement of God is the more fearefull, because when a man is in the middest of all his misery, he feeles no misery. And as in some kind of sickenesse a man may dye languishing: so where hardnesse of heart reignes wholly and finally, a man may descend to the pit of hell triumphing and rejoycing. And to come neere to our selves, it is to bee feared lest this Iudgement of all Iudgements be among us in these our dayes. For where is any turning to God by repentance? Still men goe forward in sinne without remorse. Wee have had the Word preached among us a long time, but it taketh no place in mens hearts. They are not softned with the Hammer of Gods Word: nay, they are like the smiths stithy or anvill, which the more it is beate with the hammer, the harder it is. But in the feare of God, let us seeke to be changed, and take heed: the deceitfulnesse of sinne is wonderfull. Let us not bee carried away with an overweening

A of our selves; a man may have good gifts of God, as the gift of knowledge, the gift of prophecy, the gift of conceiving a prayer (I say not of praying truly:) and hereupon thinke himselfe in good case; and yet for all this have nothing but an impenitent and flinty heart. For this cause it standeth every man upon to looke unto it, lest this Iudgement of God take hold on him. And that wee may avoyde the same, we must labour for two things: I. to feele the heavy burden of our sinnes, and to be touched in conscience for them, even as wee are troubled in our bodies with the aches and paines thereof: this is a token of grace. II. We must labour to feele in our soules the want
B of Christ: we say indeed that we feele it, but it is a very great matter to have an heart that doth open it selfe, and as it were gape after Christ, as the dry and thirsty land where no water is. Though wee have knowledge and learning never so much, and many other gifts of God, yet if we have not broken hearts that feele the burden of our sinnes, and the want of Christ, and that wee stand in neede of every drop of his blood for the washing away of all these our sinnes, our case is miserable. And the rather we must prevent this hardnesse of heart, because Christ Iesus in heaven sits at the right hand of his Father in full power and authority, to kill and confound all those that bee his
C enemies, and will not submit themselves to beare his yoake.

The second way is, by finall desperation, I say, finall, because all kinde of desperation is not evill. For when a man despaireth of himselfe and of his owne power in the matter of his salvation, it tends to his eternall comfort. But finall desperation is, when a man utterly despaires of pardon of his owne sinnes, and of life everlasting. Examples hereof we have in *Saul* that slew himselfe, and in *Achitophel* and *Iudas*, that hanged themselves. This sinne is caused thus. So many sinnes as a man committeth without repentance, so many most bloody wounds he giveth unto his own soule: and either in death or life God makes him feele the smart, and the huge waite of them
D all: whereby the soule sinkes downe to the gulfe of despaire without recovery. God said to *Cain*: if thou doe amisse, *sinne lieth at the doore*. Where hee useth a borrowed speech from wild beasts, who so long as they are sleeping stirre not; but being awaked, they flie in a mans face, and rend out his throat. In like manner the sinnes which thou committest, lye at the doore of thine heart, though thou feele them not: and if thou do not prevent the danger by speedy repentance, God will make thee to feele them once before thou die, and raise up such terrours in thy conscience, that thou shalt thinke thy selfe to bee in hell before thou art in hell: and therefore it is good for every man to take heede how hee continues an enemy to Christ. The best course is to turne betime from our sinnes, and become the friends Gen. 4. 7.

of

of Chriſt, that ſo wee may eſcape theſe fearefull judgements.

And whereas Chriſt in this manner governs all things in heaven and earth, we are bound to performe unto him three duties; reverence, obedience, thankfulnes. For the firſt, *Paul* ſaith, Phil. 2. 10. *God hath exalted him and given him a name above al names, that at the name of Ieſus* (which name is his exaltation in heaven in full power and glory) *ſhould every knee bow.* We dare not ſo much as ſpeake of an earthly king unreverently: what reverence then doe wee owe unto Chriſt the King of heaven and earth? *Davids* heart was touched in that he had cut off but the lap of *Sauls* garment, when hee might have ſlaine him, becauſe he was the Lords annointed, 1 *Sam.* 24. 6. oh then, how much more ought our hearts to be touched, if we ſhall in the leaſt meaſure diſhonour Chriſt Ieſus our Lord and King? Secondly, we are here taught to performe obedience unto him, and doe him all the homage we can. The maſter of his family in all his lawful commandements muſt be obeyed: now the Church of Chriſt is a family, & we are members thereof; therefore we muſt yeeld obedience to him in all things: for all his commandements are juſt. When *Saul* was choſen king over Iſrael, *certaine men which feared God, whoſe hearts God had touched, followed him to Gibea, and brought him preſents; but the wicked deſpiſed him,* 1 *Sam.* 10. 26, 27. the ſame is much more to be verified in us toward Chriſt our Lord. We muſt have our harts touched with deſire to performe obedience unto him: if not, we are men of Belial that deſpiſe him. If this obedience were put in practiſe, the Goſpel would have better ſucceſſe in the hearts of the people, and the Lords Sabbath would be better kept, and men would beare greater love both to God and to their neighbours then now they doe. The third dutie which we owe unto him is thankefulnes, for the endles care which he ſhews in the governing and preſerving of us. When *David* waxed old, and had made *Salomon* his ſonne king in his ſtead, all the people ſhouted & cried, *God ſave king Salomon, God ſave king Salomon, ſo as the earth rang againe,* 1 Kin. 1. 39, 40. Shall the people of Iſrael thus rejoyce at the crowning of *Salomon*, and ſhall not we much more rejoyce when as Chriſt Ieſus is placed in heaven at the right hand of his Father, and hath the everlaſting ſcepter of his kingdome put into his hand? And we are to ſhew this thankefulnes unto him by doing any thing in this world that may tend to his honour & glory, though it be with the adventure of our lives. When *David* deſired to drinke of the water of the well of Bethlehē, *three of his mightie men went & brake into the hoaſt of the Philiſtims, & brought him water,* 2 *Sam.* 23. 15, 16. Thus they ventured their lives for *Davids* ſake: and ſhall not we much more willingly venture our lives to do Chriſt ſervice in token of thankfulnes for his continuall preſerving of us?

Thus much of the higheſt degree of Chriſts exaltation in his kingdome. Now followes the laſt point to be beleeved concerning Chriſt, in theſe words, *From thence hee ſhall come to judge the quicke and the dead.* And they containe a proofe or a particular declaration of the former article. For as on earth thoſe that are ſet at the right hand of Kings do execute juſtice in courts or aſſiſes for the maintenance of the ſtate and peace of the kingdome: ſo Chriſt Ieſus ſitting at the right hand of his Father, that is, being made ſoveraigne Lord of al things both in heaven and earth, is to hold a court of aſſiſe, in which he ſhall come to judge both the quicke and the dead.

Now in handling the laſt judgement, we are to conſider theſe points: I. whether there ſhall be a judgement or not: II. the time of it: III. the ſignes thereof. IV. the manner of it. V. the uſe which is to be made thereof. Of theſe in order. For the firſt point, whether there ſhal be a judgement or not? the queſtiō is needfull: for as S. *Peter* ſaith, 2 *Pet.* 3. 3. *There ſhall come in the laſt daies mockers, which ſhall walke after their luſts, and ſay, Where is the promiſe of his comming?* which daies are now. The anſwer to this queſtiō is ſet down in this article, in which we profeſſe that the comming of Chriſt to the laſt judgement, is a point of religion ſpecially to be held and avouched. The reaſons to proove it, are principally two; firſt, the teſtimonie of God himſelfe in the bookes of the old and new Teſtament, which affoord unto us plentifull proofes touching the laſt judgement, ſo as he which will but lightly reade the ſame, ſhall not need to doubt thereof. The ſecond reaſon is taken from the juſtice and goodnes of God, the propertie whereof is to puniſh wicked & ungodly men, and to honour and reward the godly: but in this world the godly man is moſt of all in miſerie, (for judgement beginneth at Gods houſe) and the ungodly have their hearts eaſe. Wicked *Dives* had the world at will, but poore *Lazarus* is hunger-bitten, full of ſores, and miſerable every way. This being ſo, it remaineth that after this life, there muſt needs be a judgement and a ſecond comming of Chriſt, when the godly muſt receive fulneſſe of joy and glory and the ungodly fulneſſe of woe and miſerie. This ſecond reaſon may ſtop the mouthes of all gaine-ſayers in the world whatſoever. But it may be objected, that the whole world ſtands either of beleevers or unbeleevers, and that there is no laſt judgement for either of theſe: for the beeleever, as Chriſt ſaith, *Ioh.* 5. 24. hath everlaſting life, *and ſhall not come into judgement:* and the unbeleever is *condemned already*, Iohn 3. 18. and therefore needeth no further judgement. *Anſwer.* Where it is ſaid, he that beleeveth ſhal not come into judgment, it muſt be underſtood of the judgement of condemnation, and not of the judgement of abſolution; and he that beleeves not, is condemned already in effect and ſubſtance three waies: I. In the counſell of God, who did fore-ſee and appoint his condemnation, as it is a puniſhment of ſin, and execution of his juſtice. II. In the word of God, where he hath his condemnation ſet downe. III. He is condemned in his owne conſcience: for every ungodly mans conſcience is a judge unto himſelfe, which doth every houre condemne him, and it is a forerunner of the laſt judgement. And notwithſtanding all this, there may remaine a ſecond judgement, which is a manifeſtation and finiſhing of that which was begun in the world: and therefore the meaning of that place is this, he that beleeveth not is already judged in part, but ſo as the full manifeſtation thereof, ſhall bee at the ſecond comming of Chriſt.

The ſecond circumſtance, is the time of this judgement: in handling whereof, firſt let us ſee what is the judgement of men; ſecondly, what is the truth. For the firſt, two opinions touching this time take place. The firſt is, that the ſecond comming of Chriſt ſhal be about ſixe thouſand yeeres from the beginning of the world, & for the Elects ſake ſome of theſe daies muſt be ſhortned: and now ſince the beginning of the world, are paſſed five thouſand and almoſt ſixe hundred yeeres, ſo as there remaines but ſome foure hundred. The grounds of this opinion are theſe: Firſt, the teſtimonie of *Elias*, *Two thouſand yeeres before the law: two thouſand yeeres under the law: and two thouſand yeeres under Chriſt. And for the Elects ſake, ſome of theſe yeeres ſhall bee ſhortned.* *Anſ.* This was not the ſentence of *Elias* the Thisbite, but of another *Elias* which was a Iew, no Prophet. And whereas he ſaith: two thouſand yeeres before the law: and two thouſand yeeres under the law; he faileth. For from the

giving of the law to the comming of Chriſt, was about one thouſand and five hundred yeeres: and from the law to the creation above two thouſand. Now if *Elias* cannot ſet downe a juſt number for the time paſt, which a meane man may doe, what ſhall we thinke that he can doe for the time to come? And if hee deceive us in that which is more eaſie to finde, how ſhall wee truſt him in things that bee harder? The ſecond reaſon is this: How long God was in creating the world, ſo long he ſhall be in governing the ſame; but he was ſixe dayes in creating the world, and in the ſeventh he reſted, and ſo proportionally he ſhall be ſixe thouſand yeeres in governing the world; every day anſwering to a thouſand yeeres, as *Peter* ſaith, 2 *Pet.* 3.8. *A thouſand yeeres are but as one day with God*, and then ſhall the end be. *Anſw.* This reaſon likewiſe hath no ground in Gods word: as for that place of *Peter*, the meaning is, that innumerable yeeres are but as a ſhort time with God, and we may as well ſay, two thouſand or ten thouſand yeeres are but as one day with God. For *Peter* meant not to ſpeake any thing diſtinctly of a thouſand yeeres, but of a long time. [A certaine number put for an uncertaine.] Thirdly, it is alleadged, that within ſixe thouſand yeeres from the creation of the world, ſhall appeare in the heavens ſtrange conjunctions, and poſitions of the Starres, which ſignifie nothing elſe but the ſubverſion of the ſtate of the world: nay ſome have noted that the end thereof ſhould have beene in the yeere of our Lord, a thouſand five hundred eightie eight: their writings are manifeſt: but wee finde by experience that this opinion is falſe and frivolous, and their grounds be as frivolous. For no man can gather by the ordinary change of the heavens, the extraordinary change of the whole world.

The ſecond opinion is, that the end of the world ſhall be three yeeres and a halfe after the revealing of Antichriſt. And it is gathered out of places in *Daniel* and the *Revelation*, abuſed. Where a time and times and halfe a time ſignifie not three yeere and a halfe, but a ſhort time. And therefore to take the words properly, is farre from the meaning of the holy Ghoſt. For marke, if the end ſhall be three yeeres and a halfe after the revealing of Antichriſt, then may any man know aforehand the particular moneth wherein the end of the world ſhould be, which is not poſſible.

Now the truth which may be avouched againſt all, is this, that no man can know, or ſet downe, or conjecture the day, the weeke, the moneth, the yeere, or the age wherein the ſecond comming of Chriſt and the laſt judgement ſhall be. For Chriſt himſelf ſaith, *Mat.* 24.36. *Of that day and houre knoweth no man, no not the Angels in heaven, but God onely*: nay, Chriſt himſelfe as he is man knew it not. And when the diſciples asked Chriſt at his aſcenſion, whether he would reſtore the kingdome unto Iſrael, he anſwered, *It is not for you to know the times and ſeaſons, which the Father hath put in his owne power*, Act. 1.7. And *Paul* ſaith, 1 Theſſ. 5.2. *Of the times and ſeaſons, brethren, you have not need that I write unto you. For you your ſelves know perfectly, that the day of the Lord ſhall come, even as a thiefe in the night.* Now we know that a man that keepeth his houſe, can not conjecture or imagine when a thiefe will come: and therefore no man can ſet downe the particular time or age, when Chriſt ſhall come to judgement. This muſt we hold ſtedfaſtly, and if wee reade the contrary in the writings of men, we are not to beleeve their ſayings, but account of them as the devices of men, which have no ground in Gods word.

To come to the third point, namely, the ſignes of the laſt judgement, they are of two ſorts: ſome goe before the comming of Chriſt, and ſome are joyned with it. The ſignes that goe before, are in number ſeven, recorded diſtinctly by the holy Ghoſt. The firſt, is the preaching of the Goſpel through the whole world. So our Saviour Chriſt ſaith, *Matth.* 24. 14. *This Goſpel of the kingdome muſt bee preached thorow the whole world for a witneſſe unto all nations, and then ſhall the end come.* Which place muſt thus bee underſtood; not that the Goſpel muſt bee preached to the whole world at any one time: for that (as I take it) was never yet ſeene, neither ſhall be, but that it ſhall be publiſhed diſtinctly and ſucceſſively at ſeverall times: and thus underſtanding the words of Chriſt, if we conſider the time ſince the Apoſtles dayes we ſhall finde this to be true, that the Goſpel hath beene preached to all the world, and therefore the firſt ſigne of Chriſts comming is already paſt and accompliſhed.

The ſecond ſigne of his comming, is the revealing of Antichriſt, as *Paul* ſaith, 2 Theſſ. 2.3. *The day of Chriſt ſhall not come before there be a departure firſt, and that man of ſinne be diſcloſed, even the ſonne of perdition, which is Antichriſt.* Concerning this ſigne, in the yeere of our Lord, 602. *Gregory* the firſt Pope of Rome, avouched this ſolemnely as a manifeſt truth, that whoſoever did take to himſelfe the name of *Vniverſall Biſhop*, the ſame was Antichriſt. Now five yeeres after, *Boniface* ſucceeding him, was by *Phocas* the Emperour intituled the Vniverſall Biſhop, Paſtour of the Catholike Church, in the yeere of our Lord, 607. and of all Popes hee was the firſt knowne Antichriſt, and ſince him all his ſucceſſours have taken unto them the ſame title of Vniverſall and Catholike Biſhop, whereby it doth plainely appeare, that at Rome hath beene and is the Antichriſt. And this ſigne is alſo paſt.

The third, is a generall departing of moſt men from the faith. For it is ſaid in the place before named, *Let no man deceive you: for the day of Chriſt ſhall not come except there bee a departing firſt*, 2 *Theſſ.* 2. 3. Generall departure hath beene in former ages. When *Arrius* ſpread his hereſie, it tooke ſuch place, that the whole world almoſt became an Arrian. And during the ſpace of nine hundreth yeeres from the time of *Boniface*, the Popiſh hereſie ſpread it ſelfe over the whole earth, and the faithfull ſervants of God were but as a handfull of wheat in a mountaine of chaffe, which can ſcarce bee diſcerned. This ſigne is in part already paſt, nevertheleſſe it ſhall continue to the end, becauſe men ſhall continually depart from the faith. And the neerer the end of the world is, the more Satan rageth and ſeeketh to bring men into his kingdome. Therefore it ſtandeth us in hand to labour for the knowledge of true Religion, and having learned it, moſt heartily to love the ſame.

The fourth ſigne is, a generall corruption in manners. This point the Apoſtle ſets downe at large, ſaying, 2 *Tim.* 3.1. *Toward the latter daies ſhall come perillous times, wherein men ſhall be lovers of themſelves, covetous, boaſters, proud, curſed ſpeakers, diſobedient to parents, unthankefull, unholy, and without naturall affection, truce-breakers, falſe accuſers, intemperate, fierce, deſpiſers of them which are good, traitours, headie, high-minded, lovers of pleaſures more then lovers of God, &c.* This generall corruption in the manners of men is noted by our Saviour Chriſt, when he ſaith, *Luke* 18.8. *When he commeth he ſhall ſcarce finde faith upon the earth.* This ſigne hath beene in former ages, and is no doubt at this day in the world. For it is hard to finde a man that walketh juſtly, ſoberly, and faithfully, doing the duties of his calling to God and man.

The fifth ſigne of Chriſt his comming ſtandeth in

terrible and grievous calamities, For Christs disciples asking him a signe of his comming & of the end of the world, he saith, Mat. 24.6,7. *There shall be warres and rumours of warres, nation shal rise against nation, & realme against realm: and there shall be pestilence and famine, and earthquakes in diverse places, and men shall bee at their wits end.* These have beene in former ages. In the first 3. hundred yeeres after Christ, were ten more fearefull persecutions; and since in Europe the Church of God hath becne wonderfully persecuted by the Antichrist of Rome in the hundred yeeres last past.

The sixt signe, is an exceeding deadnesse of heart, so as neither judgements from heaven, nor the preaching of the Word shal moove the hearts of men. So Christ saith. It shall be in the comming of the Sonne of man, as it was in the daies of *Noe*, and in the daies of *Sodom: They knew nothing till the flood came, and fire from heaven destroyed them all.* This signe undoubtedly is manifest in these our daies, howsoever it hath beene also in former times. For where are any almost that are mooved with Gods judgements, or touched at the preaching of the Word? nay rather men harden their hearts, & become secure and careless. The small fruit that the Word of God bringeth forth in the lives of men, shewes this to be most true.

Luk 17.16 and 29.

The seaventh and last signe, set downe by the Apostle *Paul*, is, that there shall be *a calling of the Iewes before the Lord come to judgement*, Rom. 11.25. but of the time when this calling shall be, of the manner how, or the number of them that shall be called, there is no mention, made in the Word of God. Now it is likely that this signe is yet to come.

These are the signes that goe before the comming of Christ, all which are almost past, and therefore the end cannot be far off. Now followes the signe that is joyned with the cōming of Christ, called the *signe of the son of man*. What this signe is, wee find not in the Scriptures. Some thinke it to be the signe of the crosse, but that is frivolous: some, the glorie & majestie of Christ, which shall be made manifest in his appearance: which seemes to bee otherwise by the very words of Christ, *Then* (saith he) *shall appeare the signe of the Son of man, &c.* and then *they shall see him come in the clouds of heavē with power and great glory:* where he distinguisheth the one from the other. But I rather conjecture it to be the burning of heaven & earth with fire, at the very instant of Christs comming mentioned by *Peter*. Wee must not here dispute whēce this fire shal come, or how it shall be kindled, for that the Word of God hath concealed: & where God hath no mouth to speak, there we must have no eare to heare.

Mat. 24. 30.

2 Pet. 3. 10

The uses to be made hereof are these: When S. *Peter* had set downe the change that shal be at the comming of Christ, and that heaven and earth must be purged with fire, hee makes this use thereof. *Seeing all things must bee dissolved, what manner of men ought we to be in holy conversation and godlinesse?* and the reason is good. For if heaven and earth must bee changed, and purged at Christs comming, then much more ought we to be changed, and put off the old man of sinne, and to become new creatures created after the image of God in righteousnes & true holines. If the bruit creatures must be renued by fire, then much more are wee to labour that the heat of Gods spirit may burne up sinne, and corruption in us, and so change us that we may be ready for him against his comming: else heaven & earth it selfe shal stand in judgement against us to our condemnation. Secondly, the consideration of this, that the world shal be consumed with fire, teacheth us moderation and sobriety in the use of Gods creatures, as in costly building, gorgeous attire, and such like. What madnes is this to bestow all that we have, on such things, as at the day of judgement shal be consumed with fire? For look whatsoever abuse shal come to Gods creatures by our folly, the same shall then be abolished. Thirdly, we must consider that the cause why heaven & earth must be consumed with fire, is mans sin, by meanes whereof, they are made subject to vanity & corruptiō. Here then we have just occasion to acknowledg the greatnesse and wretchednesse of our sinnes. If any of us had but seene the Iewes leprosie, it would have made us to wonder: for the contagion thereof did infect not only the whole man, but his garments also that were about him, and sometime the walles of his house: but howsoever we cannot see that leprosie among us, yet we may see a worse. For the leprosie of our sinnes doth not onely infect our garments, and the things about us with our bodies: but even the high heavens and the earth are stained with the contagion thereof, and are made subject to vanity and corruption: yea by sinne in us the most glorious creatures in them, as the Sunne, Moone, and Starres, are become subject to vanitie. Oh then, how wretched is the heart of man, that makes no bones of sin, which is the most noysome thing in all the world, the stinke whereof hath infected both heaven and earth! If wee could consider this, wee would not be so slacke in humbling our selves for the same as we are. Wee cannot abide to looke on a poore lazar full of blanes and sores: but if we would see our sins in their right colours, they would make us seeme unto our selves tenne thousand times more ougly then any lazar-man can bee; the contagion thereof is so great and noysome, that the very heavens which are many thousand miles distant from us, are infected therewith. Yet here we are to know, that this fire shall not cōsume the substance of heaven and earth, but onely change the quality, and abolish the corruption, which our sinnes have brought upon them.

Lev. 13.2. 47. & 14. 34.

The fourth point to bee considered, is the manner of the last judgement, in which wee may observe two things: I. who shall be judge: II. the proceeding of this judge. The first is

expressed in this article; *From thence hee shall come to judge. He*, that is, *Christ Iesus*, the second person in Trinitie, but yet the execution thereof appertaines unto the Son. The Father indeede doth judge the world, but yet by the Son. But some may object, that the *Apostles shall sit on twelve thrones, and judge the twelve tribes of Israel.* And S. *Paul* saith, 1 Cor. 6. 2. *The Saints shall judge the world.* How then is this true, that Christ is the only judge of the world? *Ans.* The authority of judgement & giving sentence at the last day is proper to Christ alone, and doth not belong either to the Apostles or to the Saints: and they shall judge at the last day onely as witnesses and approvers of Christs judgement. At the great day of assise beside the judge, the justices on the bench are also in a manner judges, not that they give sentence, but because by their presence they approove and witnes the equitie of the sentēce of the judge: so the definitive sentēce doth belōg to Christ: & the Apostles and Saints do nothing but approve, & being presēt give assent to his righteous sentēce.

Matt. 19. 28.

The whole proceeding of the last judgement may bee reduced to seaven points or heads. The first, is the comming of the judge in the clouds. Here at the first, may be demanded, why Christ holds the last judgement rather on earth then in heaven? *Ans.* Hee doth it for two causes. One, the creature to be judged hath sinned here upon earth: and hee proceeds after the manner of earthly judges, who hold their sessions and assises there where trespasses are commonly committed. The second, because the divell and his angels are to bee judged, and it is a part of their punishment to bee cast out of heaven. For no uncleane thing may come into his heavenly Ierusalem, and therefore they now remaine in the lower parts of the world, and there must bee judged. Furthermore, the second comming of Christ is sudden, as the comming of a theife in the night. He will come when the world thinketh not of him, as the snare doth on the bird. The consideration whereof must teach us the same duties which our Saviour Christ taught the men of his time. First he teacheth them what they must not doe: for he knowing all things, knew also the dispositiō of mans heart, & therfore he saith, *Take heed to your selves lest at any time your hearts be oppressed with surfetting & drunkennes, & the cares of this life, lest that day come upon you unawares.* For these sins benumme the heart, and steale away all grace. This exhortation in these our daies is most needfull. For mens hearts are like the smithes stithie, the more they are beaten with the hammer of Gods Word, the harder they are. Secondly, hee teacheth them what they must doe: *Watch therefore* (saith he) *and pray continually: that yee may be counted worthy to escape all these things that shall come to passe, and that we may stand before the Some of man.* But you will say: how may we be found worthy to stand before Christ at that day? *Ans.* Doe but this one thing: for your lives past be humbled before God, and come unto him by true, heartie, and unfained repentance; be changed, and become new creatures: pray unto him earnestly for the pardon of your sinnes in Christ, and pray continually that God will turne your hearts from your old sinnes every day more and more; and then come the last judgement when it will, ye shall be found worthy to stand before Christ at his comming. The repentant sinner is hee, that shall find favour in the sight of God at that day. The consideration hereof may moove us to change our lives. Those which were never yet humbled for their sinnes, let them now begin: and those which have already begun, let them go forward and continue. But the divell will crie in the hearts of some men, that this exhortation is as yet needlesse: for the day of judgement is not neere, because all the signes are not yet passed. *Answ.* Suppose the day of judgement be farre off, yet the day of death cannot be so, for the common saying is true, to day a man, to morrow none. Now looke as death leaveth thee, so shall the day of judgement finde thee. Impenitent *Cain* dyed long since, and yet the day of judgement when it commeth, shall find him impenitent still. The same thing may bee said of *Saul*, *Achitophel*, and *Iudas*. They died desperately and impenitent, and the Lord shall finde them so at his comming. So will it be with thee, whatsoever thou art that repentest not. Death may come upon thee, the next day or the next houre, therefore watch and pray. Prepare thy selfe against the day of death, that at the day of judgment thou maiest be found worthy to obtaine favour in the sight of the Lord. Security doth overwhelme the world; but let us for our parts learne to prepare our selves daily: for if the day of death doe leave thee unworthy, then the Lord Iesus at his comming shall finde thee unworthy: & the divell shall stand before thee and accuse thee, thy conscience shal condemne thee, and hell shall be ready to swallow thee up. If this admonition take no place in thy heart, then at the day of judgment it shall stand against thee, and be a bill of inditement to thy further condemnation.

Luk. 21. 35.

Luk. 21. 34.

Lnk. 21. 36.

The second point followes, that Christ after that he is come in the clouds, shal *sit in a throne of glory*, as the soveraigne judge of heaven and earth, after the manner of earthly kings, who when they will shew themselves unto their subjects in majestie, power, and glory, use to ascend into the thrones of their kingdomes, and there to shew themselves and appeare in state unto al the people. Now what this throne is & how Christ sits in the same, the scripture hath not revealed, & therefore I will not stand to search. Yet here must we further mark, that this appearance of his in endlesse glorie and majestie shall bee more terrible and dreadfull

Mat. 25. 31.

to the ungodly, and therefore in *Daniel* his throne is said to be like *a flame of fire*, and at the very sight therof men shall desire the mountains to fall upon them, and the hils to cover them. Dan 7.7.

The third point, is the *citing of all men and of the Angels before his majestie in that day*, there to answer for themselves. This citing shall bee done by the voice of Christ, as he himselfe saith, *In that day all that are in the graves shall heare his voice, & they shall come forth.* And here we are to consider two things. I. the power of his voice: II. the minister whereby it shall be uttered. For the first, no doubt the power of his voice shall be unspeakable, and therefore it is compared to a trumpet, the loudest & shrillest of all musicall instruments; and to the crie of the marriners, whose manner hath bin in the doing of any busines with all their strength at one instant to make a common shout. And sensible experience shall manifest the force therof. For it shall cause all the dead even from the beginning of the world to rise againe, though they have lien rotten in the earth many thousand yeeres: and al uncleane spirits shal be forced and compelled, will they, nill they, to come before Christ; who shall be unto them a most feareful and terrible judge, neither man nor angel shall be able to absent or hide himselfe; all without exception must appeare, as well high as low, rich as poore: none shal be able to withdraw themselves, no not the mightie Monarches of the earth. Joh. 5.29. Mat. 24. 31. 1 Thess. 4.16.

Furthermore, this voice shall be uttered by Angels. As in the Church Christ useth men as his ministers by whom hee speakes unto his people: so the last day hee shall use the ministerie of Angels, whom he shall send forth into the foure winds to gather his Elect together: and therefore it is likely that this voice shall be uttered by them. And by this which hath beene said, wee must be mooved to make conscience of all sinne. For there is no avoiding of this judgement, we cannot absent our selves, no excuse will serve the turne: even the most rebellious of all creatures whether man or angel, shall be forced to appeare: and therefore it stands us in hand, while we have time in this life, to looke unto our estates, and to practise the duties of Christianity, that when we shall be cited before his glorious majesty at the last day, we may be cleared and absolved. Mat. 24. 31.

The fourth point is, *the separation of the sheepe from the goates, the good from the bad.* Mat. 25. 32. for when all the kindreds of the earth, and all uncleane spirits shall stand before Christ, sitting in the throne of his glory; then as a good shepheard hee shall separate them one from another, the righteous from the wicked, and the elect from the reprobate. He which knoweth the hearts of all men knoweth also how to doe this: and he will doe it. This full and finall separation is reserved to Christ, and shall not bee accomplished till the last day. For so it is in the parable, that *the tares must grow with the wheate till harvest, and the reapers must separate them, and gather the wheat into the barne, but the tares must bee burnt with unquenchable fire.* By the consideration of this one point, we learne divers things: I. That in the Church of God in this world, good and bad are mingled together, elect and reprobate: and wee are not to imagine any perfection of the Church of God upon earth, as many have dreamed, which when they could not finde, they have therefore forsaken all assemblies. I confesse indeed, that the preaching of the Word is the Lords fanne, whereby he cleanseth his Church, in part, but yet the finishing of this worke shall not be before the last judgement. For when the ministers of God have done all that they can, yet shall the wicked bee mingled with the godly. Therefore the Church is compared to a barne-floore, where is both wheate and chaffe: and a corne-field, where is both tares & good corne; and a draw-net, wherein is both good fish and bad. Secondly, whereas this separation must not be before the end of the world, hence wee learne the estate of Gods Church in this life. It is like a flocke of sheepe mingled with goates, and therefore the condition of Gods people in this world, is to be troubled many waies by those with whom they live. For *goates use to strike the sheepe, to annoy their pasture, and to make their water muddie that they cannot drinke of it*: and therefore wee must prepare our selves to beare al annoyances, crosses, & calamities that shall befal us in this world by the wicked ones among whom we live. Thirdly, we are taught, that goates and the sheepe be very like, and feede in one pasture, and lie both in one folde all their life time: yet Christ can and will sever them asunder at the last day. Therefore, considering as we are borne of *Adam*, we have the nature of the goate, yea of the wild beast, and not of the sheepe; it stands us in hand to lay aside our goatish conditions, and to take unto us the properties of the sheepe of Christ, which he expresseth in these words, *My sheepe* (saith he, Ioh. 10, 27.) *heare my voice, I know them, and they follow me.* And the properties are three: *to know him, to be knowne of him, and to follow him*: namely, in obedience: and hee that finds them all in himselfe, weares the brand and marke of the true sheepe of Christ: but contrariwise they that make profession of Christ, and yet therewithall joyne not obedience, howsoever the world may account of them, they are but goates and no sheepe. Let us therefore with the knowledge of Christ joyne obedience to his Word, that when the day shall come that the goates must be separated from the sheepe, wee may bee found to be in the number of the true sheepe of Christ. We may deceive men both in life and death, and beare them in hand that we are sheepe, but when the judgement shall come, we cannot deceive Christ; hee it is that formed us, he knowes our hearts, and therefore can easily discerne what we are. Ezc. 34.18

The fifth thing is, *the tryall of every mans particular cause*; a point especially to be cõsidered.

For as at the bar of an earthly judge, the malefactour is brought out of prison, and set before the judge, and there examined: even so in that great day, shall every man without exception be brought before the Lord, to bee tried. But how shall this triall be made? *Ans.* By workes: as the Apostle saith, 2 Cor. 5. 10. *Wee must all appeare before the judgment seat of Christ, that every man may receive the things which are done in his body according to that hee hath done, whether it be good or evill.* And the reason is, because works are the outward signes of inward grace and holines. And though we be justified by faith alone without workes, yet may we be judged both by faith and workes. For the last judgement doth not serve to make men just that are unjust, but onely to manifest them to be just indeed, which are just before, and in this life truly justified. The consideration of this very point should moove us all to repent us of our sinnes past, and to reforme our selves throughout, and to be plentifull in all good works. And undoubtedly if we seriously think upon it, it will hold us more streitly to al good duties, then if with the Papists, wee held justification by workes.

Furthermore, in this *triall* two things must be scanned: I. how all mens workes shall bee made manifest: II. by what meanes they shall be examined. Of the manifestation of every mans worke S. *Iohn* speakes, Rev. 20. 12. *And I saw* (saith he) *the dead both great and small stand before God, and the bookes were opened: and another booke was opened, which is the booke of life, and the dead were judged of those things which were written in the booke according to their works.* God is said to have bookes not properly, but because all things are as certaine and manifest to him, as if he had his Registers in heaven to keepe rolles and records of them. His bookes are three; the booke of *Providence*, the booke of *Iudgement*, the booke of *Life*. The booke of his *providence* is the knowledge of all particular things past, present, or to come. Of this the Psalmist speaks, Psal. 139. 16. *Thine eyes did see me when I was without forme: for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.* The book of *judgement* is that, whereby hee gives judgement: and it is two-fold. The first, is Gods knowledge or prescience, in which all the affaires of men, their thoughts, words, and deede, are as certainely knowne and set downe, as if they were put in bookes of Record. Wee may forget our sinnes, but God keepes them in a Register; he knowes them every one. The second booke is every mans particular *conscience*, which also brings to remembrance, & testifies what men have done, & what they have not done. The book of life is nothing else, but the decree of Gods election, in which God hath set down who be ordained to life eternal.

Gods bookes 3. 1. 2. Isa 4. 3. 3.

Now the opening of these bookes is a thing wherein the endlesse power of God shall most notably shew it selfe. For when we shall stand before the judgement seate of Christ, hee then knowing all things in his eternall counsel, shal reveale unto every man his owne particular sins, whether they were in thought, word, or deede; and then also by his mighty power, he shall so touch mens consciences, that they shall afresh remember what they have done. Now indeede, the wicked mans conscience is shut up as a closed booke; but then it shall bee so touched, and as it were opened, that hee shall plainely see and remember all the particular offences which at any time hee hath committed, and his very conscience shall bee as good as a thousand witnesses: whereupon he shall accuse and utterly condemne himselfe. The consideration of this ought to terrifie all those that live in their sinnes: for howsoever they may hide and cover them from the world; yet at the last day, God will be sure to reveale them all.

Now after that mens workes are made manifest, they must further be tried whether they be good or evill. And that shall be done on this manner. They that never heard of Christ, must bee tried by the law of nature, which serves to make them inexcusable before God. As for those that live in the Church, they shall be tried by the Law and the Gospel, as *Paul* saith, Rom. 2. 12. *As many as have sinned in the law, shall be judged by the law.* And againe, v. 16. *At the day of judgement God shall judge the secrets of our hearts according to* his Gospell. And, Heb. 11. 7. *By faith Noah builded an arke, whereby* he condemned *the old world.* Then we must in the feare of God heare his Word preached and taught with all reverence, and make conscience to profit by it. For otherwise in the day of judgement when all our works shall be tried by it, the same Word of God shall be a bill of inditement, and the fearefull sentence of condemnation against us. Therefore let us be humbled by the doctrine of the law, and willingly embrace the sweet promises of the Gospel: considering it is the onely touch-stone, whereby all our words, thoughts, and workes must be examined.

The sixt point in the proceeding of the last judgement; is the *giving of sentence*, which is two-folde: the sentence of absolution, and the sentence of condemnation, both which are to be observed diligently, that wee may receive profit thereby. And first of all, Christ shall begin his judgement with the sentence of absolution; which shewes that hee is ready to shew mercy, and slow to wrath. In this sentence wee are to consider foure points: I. A calling of the Elect to the kingdome of heaven: II. The reason thereof: III. A reply of the Elect: IV. The answer of Christ to them againe. The *calling* of the Elect is set downe in these words: *Come ye blessed of my Father, inherit the kingdome prepared for you from the beginning of the world.* Matt. 25. 34. And the words are to bee observed one by one. *Come ye blessed* ] Though Christ now sit in glory and majesty in judgement, yet hee ceaseth

not

not to shew his tender affection of love unto his chosen. And this overthroweth the opinion of the Church of Rome, which would have us rather to come unto Christ by the intercession of Saints, then by our selves immediatly because he is now exalted in glory and majesty. But marke, when he was here on earth he said, *Come unto me all you that are heavy laden, and I will ease you:* And when he shall be most glorious in majesty and power at the day of judgement, hee will then also say, *Come yee blessed of my Father*, and therefore we may resolve our selves, that it is his will now, that we should come unto him without any intercession of Saints. *Ye blessed of my Father*] The elect are heere called the blessed of God, because their righteousnesse, salvation, and all that they have, springs of the meere blessing of God. Nothing therefore must bee ascribed to the worke of man. *Inherit*] that is, receive as your inheritance: therefore the Kingdome of heaven is Gods meere gift. A father giveth no inheritance unto his sonne of merit, but of his free gift: whereupon it followes, that no man can merit the Kingdome of Heaven by his workes. *The Kingdome*] that is, the eternall estate of glory and happinesse in heaven: therefore in this life we must so use the World, as though we used it not: all that we have here is but vaine and transitory: and all our study and indevor must be to come to the kingdome of heaven. *Prepared*] Here note the unspeakable care of God for the faithfull. Had he such care to provide a Kingdome for his children before they were? then wee may assure our selves, he wil have greater care over them now when they have a being. *For you*] that is, for the elect and faithful. Hence it appeares, that there is no universal election, whereby (as some suppose) God decrees that all and every man shall be saved. Indeed if hee had said, *Come yee blessed of my Father, inherite the Kingdome prepared for all, but received of you*, it had beene something, but he saith onely, *prepared for you*: and therefore all were not chosen to salvation.

Mat. 11. 28.

The reason of this calling, is taken from workes, as from signes, in these words: *For I was hungry and ye gave me meate, &c.* When he saith, *for I was hungry*, he meanes his poore and distressed members upon earth: and thereby he signifies unto us, that the miseries of his servants are his owne miseries. Thus the Lord saith in *Zachary, He which toucheth you, toucheth the apple of mine eye.* And when Saul was going to persecute them in Damascus and elsewhere, that called on the name of Christ, hee cryed from heaven, *Saul, Saul, why persecutest thou mee?* And this is a notable comfort to Gods Church and people, that *they have an high Priest who is touched with the feeling of their infirmities*, and if hee account our miseries his owne miseries, then no doubt he will pitty our estates, and make us able to beare the worst. *And ye gave me meate*] Here we note, that the principall workes of men are those which are done to the poore members of Christ. We are indeed to helpe all, in as much as they are our very flesh and the creatures of God; but the rule of Saint *Paul* must bee remembred, *Doe good to all, but especially to those that are of the household of faith.* Many are of mind that the best workes are to build Churches and Monasteries, but Christ tels us here, that the best worke of all is to releeve those that bee the living members of his mysticall Body.

Zach. 2. 8.

Act. 9. 4.

Heb. 4. 15

Gal. 6. 10

The third point, is the reply of the Saints to Christ againe, in these words: *Lord, when saw we thee an hungred, and fed thee, &c.* They doe not deny that which Christ avouched, but doe, as I take it, standing before the tribunall Seate of God, humble themselves, having still an after consideration of the infirmities and offences of their lives past. Here note then, that it is a Satanicall practice for a man to bragge of workes, and to stand upon them in the matter of justification before God. And wee must rather doe as the Saints of God doe, abase our selves in regard of our sinnes past.

Mat. 25. 37.

The last point, is the answer of Christ to them againe, in these words, *Verily I say unto you, in as much as ye did it to the least of these my brethren, yee did it to me.* A most notable sentence; and it serveth to teach us, how we should behave our selves in doing workes of mercy, which are duties to be performed in this life. Wee are not to doe them of any sinister respect, as for praise of men or commodity, but wee must propound unto our selves the party to whom we doe any good, and in him looke on Christ, and so doe it, as unto Christ, and for Christs sake onely: and this is a good worke indeed. Christ saith, *Whosoever shall give a cup of cold water to a disciple in the name of a disciple shall not lose his reward.* It is but a small gift, but yet the manner of doing it, namely, in the name of a disciple, that is, in respect that he is a member of Christ, doth make it an excellent worke of mercy. It is a speciall marke of a child of God to shew mercy on a Christian, because he is a Christian. If any would know whether he be a Christian or no, let him search himselfe, whether he love a man and can doe good unto him, because he is a Child of God, and a member of Christ. For this is a plaine argument, that hee also is the Child of God. Many can love, because they are loved againe: but to love for Christ his sake, is a worke of Christ in us and a speciall gift of God.

Mat. 25. 40.

The sentence of condemnation followeth in the second place: and it containes foure points: I. the rejection of the ungodly: II. the reason of their rejection: III. the defence which the wicked make for themselves: lastly, the answer of Christ to them againe. The rejection of the wicked is uttered by a terrible sentence, *Away from mee, yee cursed into hell fire.* The use hereof in generall is two-fold. First, it serves, to awake and excite all men and women in the world, whosoever they be that shall heare it, to looke unto their owne estates. It is wonderfull

Mat. 25. 41.

to ſee what great ſecurity reigneth every where in theſe our dayes. Men goe on in ſinne from day to day and from yeare to yeare without repentance, nothing at all fearing the ſentence of condemnation at the laſt day; like unto many which for the obtaining of other mens goods are neither by the feare of arraignment or impriſonment kept in good order. The occaſions of ſecurity are twofold: I. the proſperity of the wicked, who of all men live at moſt eaſe without trouble, either in body or in mind. II. Gods patience, and long ſuffering; as *Salomon* ſaith, *Becauſe ſentence againſt an evill worke is not executed ſpeedily, therefore the hearts of the children of men are fully ſet in them to doe evill.* But to awake all thoſe which live in their ſecurity; they muſt remember that howſoever the Lord God doth now deferre his judgement, yet there is a day wherein he will no way ſhew mercy and long ſuffering, when they ſhall heare this fearefull ſentence of condemnation pronounced againſt them, *Away from me ye curſed.* The ſecond uſe is to the godly: It ſerves to nurture them and to keepe them in awe before God: and no doubt this was a principall cauſe why this ſentence was here penned by the holy Ghoſt. A wiſe maſter of a family will checke his ſervant, and if the cauſe require, correct him in his childs preſence, that the child it ſelfe may learne thereby to feare and ſtand in awe of his father: ſo Chriſt the moſt carefull and wiſe governor of his Church hath ſet downe this ſentence of condemnation againſt the wicked, that the children of God in this world whenſoever they ſhall heare or reade the ſame, might bee mooved thereby to ſtand in feare of God, and more dutifully performe obedience unto his Commandements. *Away from me.*] Here we may learne, what a bleſſed thing it is for a man to have true fellowſhip with Chriſt in this world. For in the day of judgment the puniſhment of the wicked is to be cut off from him, and driven away from his preſence. Now hee that would have fellowſhip with God after this life, and eſcape that puniſhment, muſt ſeeke to have it in this life; and hee that will not ſeeke to have fellowſhip with him in this life, ſhall never have it after in the day of judgment. Againe, let us marke that it is nothing to draw neere unto Chriſt with our lippes, if the heart bee not with him: for ſuch as come neere with the lippe and keepe aloofe in the heart, ſhall heare the ſentence pronounced, *Away from me ye curſed*; and ſhall bee ſevered as farre from Chriſt as hell from heaven. Therefore let us not content our ſelves with formall profeſſion, but open the doores of our hearts, that the King of glory may come in. *Ye curſed.*] They are curſed who are borne in ſinne and live in their ſins, and all the dayes of their lives ſo perſevere to the laſt gaſpe without ſeeking recovery. Whoſoever he be, that is in this eſtate, the curſe of God hangeth over his head, and will ſo doe till he get reconciliation with

Eccle. 8. 11.

A

B

C

D

God in Chriſt. This being ſo, above all things in this world wee muſt labour to bee at peace with God, and never ceaſe nor be quiet with our ſelves till we have the ſame wrought and ſealed in our hearts. For before ſuch a time as we be in Gods favour, his fearefull curſe hangs over our heads, and if we ſo perſevere without repentance, the day will come when we ſhall heare this fearefull ſentence pronounced againſt us: *Away from me ye curſed into hell fire.* What hel fire is, we muſt not curiouſly ſearch, but rather give our whole endeavour to learne how wee may avoyde it: as when a mans houſe is on fire, his care muſt be, not to ſearch how it came, but rather how to quench it: yet wee are to know thus much that by hell fire is not meant any bodily flame, but it ſignifies the ſeazing of the fearefull and terrible wrath of God both on body and ſoule for ever. For howſoever the body bee ſubject to burning with bodily fire, yet the ſoule being ſpirituall cannot burne; and therefore hell fire is not a materiall fire, but a grievous torment, fitly reſembled thereby. *Prepared for the divell and his angels*] There is in every mans heart by nature this corruption; whereby when hee ſinneth, he thinkes that there is no danger but all is well, having, as *Iſaiah* ſaith, made a *covenant with hell.* But here conſider, that although the divell was once an Angel of light, yet when he had ſinned, he could not eſcape hell; it was prepared even for him. How then ſhall ungodly men, which are not halfe ſo wily, thinke to eſcape?

Iſai. 28. 15.

Now followeth the reaſon of their rejection in theſe words: *For I was an hungred and ye gave me no meate, &c.* Hence wee learne theſe two points. I. that all mans religion & ſerving of God is in vaine, if ſo be hee ſhew no compaſſion toward the poore members of Chriſt, in feeding, cloathing, lodging, and viſiting of them. For we muſt thinke, that many of thoſe againſt whom this reaſon ſhall bee brought, did know religion and profeſſe the ſame, yea, they prophelied in the Name of Chriſt, and called on him, ſaying, *Lord, Lord*: and yet the ſentence of condemnation goeth againſt them, becauſe they ſhew no compaſſion toward the members of Chriſt; and therefore it is a principall vertue, and a ſpeciall note of a Chriſtian, to ſhew the bowels of compaſſion towards his needy brethren. Here againe wee note, that it is not ſufficient for us to abſtaine from evill, but we muſt alſo doe good. For it is not ſaid, I was an hungred and ye tooke from me, but, *When I was hungry ye gave me no meate.* They are not charged with doing evill, but for not doing good. Saint *John* ſaith, *The axe is laid to the roote of the tree*, and the reaſon followes, not becauſe the tree bare evill fruit, but *becauſe it bare not good fruit*: therefore it muſt be caſt into the fire. This condemnes a bad opinion of all worldly men, who thinke that all is well, and that God wil be merciful unto them, becauſe they doe no harme. Thus we ſee how

Matth. 25 42, 43.

Matth. 3. 10.

the

the divell blinds the eyes of men: for it will not ſtand for payment at the day of judgement to ſay, I have hurt no man, unleſſe we further doe all the good we can.

The third point, is the defence which impenitent ſinners make for themſelves in theſe words, *Lord, when ſaw we thee an hungred, or thirſty, or naked, or in priſon, or ſicke, and did not miniſter unto thee?* Thus in their owne defence, that which Chriſt ſaith, they gaine-ſay, and juſtifie themſelves. Here marke the nature of all impenitent ſinners, which is to ſooth and flatter themſelves in ſinne, and to maintaine their owne righteouſneſſe, like to the proud Phariſee in his prayer, who bragged of his goodnes, and ſaid, *Lord, I thanke thee, that I am not as other men are, extortioners, &c.* and in the very ſame manner ignorant perſons of all ſorts among us, juſtifie themſelves in their ſtrong faith, and bragge of their zeale of Gods glory, and of their love to their brethren, and yet indeed ſhew no ſignes thereof. And truly we are not to marvell when wee ſee ſuch perſons to juſtifie themſelves before men, whereas they ſhall not bee aſhamed to doe it at the day of judgement before the Lord Ieſus himſelfe.

Mat. 25. 44.

Luk. 18. 10.

The laſt point, is Chriſts anſwer to them againe, in theſe words: *Verily I ſay unto you, in as much as ye did it not to one of the leaſt of theſe, ye did it not to me.* This ſentence being repeated againe, doth teach us the leſſon which we learned before, that when we are to ſhew compaſſion to any man, eſpecially if he be a member of Gods Church, we muſt not conſider his outward eſtate or his baſeneſſe, in that hee wants food or rayment, but behold Chriſt in him, not reſpecting him as a man, but as a member of Chriſt. This it is, that muſt moove us to compaſſion, and cauſe us to make a ſupply of his wants more then any reſpect in the world beſide. And ſurely when Chriſt in his members comes to our doores, and complaines that he is hungry, and ſicke, and naked, if our bowels yearne not towards him, there is not ſo much as a ſparke of the love of God in us.

Mat. 25. 45.

The ſeventh point in the proceeding of the laſt judgement, is the retribution or reward, in theſe words: *And they ſhall goe into everlaſting paine, and the righteous into life eternall.* How do the wicked enter into hell, and the godly into heaven? *Anſ.* By the powerfull and commanding voyce of Chriſt, which is of that force, that neither the greateſt rebell that ever was among men, nor all the divels in hell, ſhall be able to withſtand it. And ſeeing that after the day of judgement wee muſt remaine for ever either in heaven or in hell, wee are to looke about us, and to take heed unto our hearts. Indeed if the time were but a thouſand or two thouſand yeeres, then with more reaſon men might take liberty to themſelves: but ſeeing it is without end, we muſt be more carefull thorow the whole courſe of our lives ſo to live and behave our ſelves, that when the day of judgement ſhall come, wee may avoyde that

Mat. 25. 46.

A fearefull ſentence of everlaſting woe and condemnation, which ſhall bee pronounced againſt the wicked. And whereas all wicked men ſhall goe to hell at Chriſts Commandement; it teacheth us, willingly to obey the voyce of Chriſt in the miniſtery of the Word. For if we rebel againſt his voyce in the Word, when in the day of judgement ſentence ſhall be pronounced againſt us, we ſhall heare another voyce, at the giving whereof, wee muſt obey whether wee will or no, and thereupon goe to everlaſting paine, whither wee would not. Let us therefore in time deny our ſelves for our ſinnes paſt, and onely relye upon Chriſt Ieſus for the free remiſſion of them all; and for the time to come, leade a new reformed life.

Thus much of the order of Chriſt his proceeding at the day of judgement: now follow the uſes thereof, which are either comforts to Gods Church, or duties for all men. The firſt comfort or benefit is this, that the ſame perſon which dyed for us upon the croſſe to worke our redemption, muſt alſo bee our judge. And hence we reape two ſpeciall comforts. I The people of God ſhall hereby injoy full redemption from all miſeries and calamities, which they had in this life. So Chriſt himſelfe ſpeaking of the ſignes of the end of the world, ſaith to his Diſciples; *When you ſee theſe things, lift up your heads: for your redemption draweth neere.* Then he ſhall wipe all teares from their eyes.

Luk. 21. 28.

Secondly, we ſhall thereby have a finall deliverance from all ſinne. Now what a joyfull thing it is to be freed from ſinne, may plainely appeare by the cry of Saint *Paul: O wretched man that I am, who ſhall deliver me from this body of death?* And certaine it is, that hee which knowes what ſinne is, and ſeriouſly repents him of the ſame, would wiſh with all his heart to be out of this world, that he might leave off to ſinne, and thereby ceaſe to diſpleaſe God.

Rom. 7. 24.

The ſecond comfort is this: the godly in this world have many enemies: they are reviled, ſlandered, and oftentimes put to death: well, Chriſt Ieſus at the day of judgement will take every mans cauſe into his owne hand; he will then heare the complaint of the godly, howſoever in this world they found no remedy: and then he will revenge their blood that is ſhed upon the earth, according to their prayer. This comfort is to be conſidered, eſpecially of all thoſe that are any way perſecuted, or moleſted by the wicked of this world.

Apoc. 6. 10.

Now follow the duties to be learned of every one of us, and they are divers. Firſt, the conſideration of the laſt judgement ſerveth to teach all ignorant perſons and impenitent ſinners, repentance and humiliation for their ſinnes, and to moove them with ſpeed to ſeeke unto Chriſt for the pardon of the ſame. When *Paul* preached to the Athenians, hee willed them to repent upon this ground and reaſon, *Becauſe the Lord hath appointed a day wherein he will judge the world in righteouſneſſe.* To ſpeake

Acts 17. 31.

plainely,

plainely; we can be content to heare the Word of God, and to honour him with our lippes, yet for the moſt part, all is done but for faſhions ſake: but ſtill we live in our old ſinnes: our hearts are not turned: but in the feare of God let us bethinke our ſelves of the time, when we ſhall come before the Iudge of heaven and earth, and have all our ſinnes laid open, and we muſt anſwer for them all. This is the point which the holy Ghoſt uſeth as a reaſon to moove men unto repentance: and aſſuredly if this will not moove us, there is nothing in the World will. Secondly, to this purpoſe *Paul* ſaith, 1 *Cor.*11.31. *If we would judge our ſelves, we ſhould not bee judged.* Wouldeſt thou then eſcape the judgement of Chriſt at the laſt day? then in this life judge thy ſelfe. Now a man in judging of himſelfe muſt performe foure things. I. He muſt examine himſelfe of his owne ſinnes. II. He muſt confeſſe them before the Lord. III. He muſt condemne himſelfe, and as a judge upon the bench, give ſentence againſt himſelfe. Laſtly, he muſt plead pardon, and cry unto God as for life and death, for the remiſſion of all his ſinnes: and hee that doth this unfainedly, ſhall never bee judged of the Lord at the laſt day: but if we ſlacke and neglect this duty in this life, then undoubtedly there remaines nothing but eternall woe in the world to come.

Thirdly, by this we may learne, one not to judge or condemne another, as *Paul* ſaith, 1 Cor.4.5. *Iudge nothing before the time, untill the Lord come, who will lighten all things that are in darkenes, and make the counſels of the hearts manifeſt.* And Chriſt ſaith, Luk.6.27. *Iudgement is mine:* and *judge not, and ye ſhall not be judged.* And againe *Paul* ſaith to the Romanes, *Why doeſt thou judge thy brother? for wee muſt all appeare before the Iudgement ſeat of Chriſt:* but ſome will aske, how doth one judge another? *Anſ.* Thus: I. When a man doth well, to ſay of him that he doth evill. II. When a man doth evill, then to make it worſe. III. When a thing is doubtfull, to take it in the worſt part. And by any of theſe three wayes we are not to judge either of mens perſons, or of their actions.

Rom.14. 10.

Fourthly, we muſt endeavour our ſelves to keepe a good conſcience before God and before all men. This is the practice of Saint *Paul*, who in conſideration and *hope of a reſurrection unto judgement, as well of the juſt as of the unjuſt, endeavoured himſelfe to have alwayes a cleare conſcience both towards God, and towards men.* His example is worthy our marking and imitation; for few there bee that upon this occaſion make any conſcience either of duty to God or to their brethren.

Act.24 15,16.

Fifthly, the laſt judgement muſt ſtirre us up to a reverend feare of God, and cauſe us to glorifie him: as the Angel ſaith in the Revelation, *Feare God, and give glory to him: for the houre of his judgement is come.* And doubtleſſe if any thing in the world will moove a man to feare the Lord, it is this, to remember the

Rev.14.7.

A

B

C

D

fearefull and terrible day of judgement.

Now having ſpoken hitherto of the firſt perſon the Father, and alſo of the Sonne, it followeth in the next place to ſpeake of the third perſon in theſe words, *I beleeve in the H. Ghoſt.* In which we may conſider two things, the title of the perſon, and the action of faith, repeated from the beginning. The title is, *holy Ghoſt*, or *Spirit.* It may here be demanded, how this title can bee fit to expreſſe the third perſon, which ſeemes to be common to the reſt: for the Father is holy, and the Sonne is holy; againe, the Father is a Spirit, and the Sonne is a Spirit. *Anſ.* Indeed the Father and the Sonne are as well to be tearmed holy in reſpect of their natures as the third perſon: for all three ſubſiſting in one and the ſame Godhead, are conſequently holy by one and the ſame holineſſe: but the third perſon is called holy, becauſe beſide the holineſſe of nature, his office is to ſanctifie the Church of God. Now if it be ſaid that ſanctification is a worke of the whole Trinity, the anſwer is, that although it be ſo, yet the worke of ſanctification agrees to the holy Ghoſt in ſpeciall manner. The Father ſanctifieth by the Sonne and by the holy Ghoſt: the Sonne ſanctifieth from the Father and by the H. Ghoſt: the holy Ghoſt ſanctifieth from the Father and from the Sonne by himſelfe immediately; and in this reſpect is the third perſon termed holy. Againe, the third perſon is tearmed a Spirit, not onely becauſe his nature is ſpirituall (for in that reſpect the Father is a Spirit, and the Sonne is a Spirit;) but becauſe he is *ſpired* or *breathed* from the Father, and from the Sonne, in that he proceeds from them both. Thus we ſee there is a ſpeciall cauſe why the third perſon is called the *holy Ghoſt.*

Now the action of Faith which concernes the third perſon, is to *beleeve in him.* Which is. I. To acknowledge the holy Ghoſt as hee hath revealed himſelfe in the Word. II. In ſpeciall to beleeve that he is my ſanctifier and comforter. III. To put all the confidence of my heart in him, for that cauſe. In theſe words are compriſed foure points of doctrine, which are to be beleeved concerning the holy Ghoſt. The firſt, that he is very God. For we are not to put affiance or confidence in any but in God alone. And no doubt the penners of the Creed, in that they prefixed theſe words, *I beleeve in*, before the article of the third perſon, meant thereby to ſignifie that he is true God, equall with the Father and the Sonne, according to the tenour of the Scriptures themſelves. *Peter* ſaith to *Ananias: Why hath Satan filled thine heart that thou ſhouldeſt lye unto the holy Ghoſt?* and continuing the ſame ſpeech, he changeth the tearme onely, and ſaith, *Thou haſt not lyed unto men, but unto God.* Whereby hee inſinuateth, that the holy Ghoſt is very God. In the viſion of the Prophet *Iſaiah*, the words by him ſet downe are thus: *I heard the voyce of Iehova, ſaying, Whom ſhall I ſend, &c. and he ſaid, Goe and ſay to this people: Ye ſhall heare*

Act.5.3, 4.

Iſa.6.8,9.

indeed

*deed, but yet ye shall not understand.* But *Paul* quoting the same place, spake on this manner: *Well spake the holy Ghost by Esay the Prophet, saying, Goe unto this people and say unto them, &c.* Now these places beeing compared together make it plaine, that the title of *Iehovah*, agreeth to the holy Ghost. But yet the enemies of this truth which thinke that the holy Ghost is nothing els but the action or operation of God, object out of the Scriptures to the contrarie: I. God knoweth the Sonne: the holy Ghost knoweth not the Sonne: *for none knoweth the Sonne but the Father; ergo*, the holy Ghost is not God. *Ans.* That place excludeth no person in Trinitie, but onely creatures, and false gods, and the meaning is this: *None*, that is, no creature, or idol god, knoweth the Sonne of God, but the Father. And the opposition is made to exclude creatures, not to exclude the holy Ghost. Againe they object, that the holy Ghost maketh request for us with groanes and sighes that cannot bee uttered: therefore (say they) the holy Ghost is not God, but rather a gift of God. For hee that is true God, cannot pray, grone, or sigh. *Ans. Pauls* meaning is thereby to signifie that the holy Ghost causeth us to make requests, and stirreth up our hearts to grone and sigh to God: for hee said before, *Wee have received the spirit of adoption, whereby wee crie Abba father.* Yet further, they object the words of the angel *Gabriel* to the Virgin *Mary*, saying, *The vertue of the most high hath over-shadowed thee*: and hence they gather, that if the holy Ghost be the vertue of God, then he is not God indeede. *Ans.* As Christ is called the Word of God, not a word made of letters or syllables, but a substantiall word, that is, beeing for ever of the same substance with the Father: so in this place the holy Ghost is called the vertue of the most highest, not because he is a created qualitie, but because he is the substantiall vertue of the Father and the Sonne: and therefore God equall with them both. Furthermore they alleadge, that neither the Scriptures, nor the practice of the Primitive Church doth warrant us to pray to the holy Ghost. *Ans.* It is not true. For whensoever we direct our prayers to any one of the three persons, in him we pray to them all. Besides we have example of praier made to the holy Ghost, in the Word of God. For *Paul* saith to the Corinthians, *The grace of our Lord Iesus Christ, the love of God the Father, and the fellowship of the holy Ghost bee with you all.* And the words are as if Saint *Paul* had said thus; O Father, let thy love, O Sonne, let thy grace, O holy Ghost, let thy fellowship bee with them all. And therefore this first doctrine is true, and as well to bee beleeved as any other, *that the holy Ghost is God.*

Act. 28. 25, 26.

Mat. 11. 27.

Rom. 8. 16

Rom. 8. 15

Luk. 1. 35

2 Cor. 13. 13.

The second point is, that the holy Ghost is a distinct person from the Father and the Sonne. Hereupon the articles touching the three persons are thus distinguished: I beleeve in the Father, I beleeve in the Sonne, I beleeve in the holy Ghost. This point also is consonant to the Scriptures which make the same distinction. In the baptisme of Christ, the Father uttereth a voice from heaven, saying, *This is my beloved Sonne, in whom I am well pleased*: and not the Sonne or the holy Ghost. Secondly, the *Sonne stood in the water*, and was baptized by *Iohn*: and not the Father or the holy Ghost. Thirdly, the *holy Ghost* descended from heaven upon Christ in the forme of a dove; and not the Father, or the Sonne, but the holy Ghost alone. Christ in his commission unto his disciples, saith, *Matth.* 28. 19. *Goe teach all nations baptizing them in the name of the Father, the Sonne, and the holy Ghost.* Now if the holy Ghost had beene the same person either with the Father, or with the Sonne, then it had bin sufficient to have named the Father and the Sonne onely. And the distinction of the third person from the rest may bee conceived by this, That the holy Ghost is the holy Ghost, and not the Father or the Sonne.

Mat. 3. 17

The third point to be beleeved, is that the holy Ghost proceedeth from the Father and the Sonne. For a further proofe hereof, consider these places. *Paul* saith, *Rom.* 8. 9. *Yee are not in the flesh, but in the spirit: for the spirit of God dwelleth in you. But if any man have not the spirit of Christ, he is not his.* And againe, *Gal.* 4. 6. *Because you are sonnes, God hath sent forth the spirit of the Son into your hearts.* Where we may observe, that the holy Ghost is the spirit both of the Father and of the Sonne. Now the holy Ghost is called the spirit of the Father, not onely because he is sent of him, but because hee proceedeth from the Father; as Christ saith to his disciples, *When the comforter will come, whom I shall send unto you from the Father, even the spirit of truth which proceedeth of the Father, he shall testifie of me.* And therefore likewise hee is the spirit of the Sonne, not onely because he is sent of the Sonne, but also because hee proceedeth from him. Againe, in the Trinitie the person sending, doth communicate his whole essence and substance to the person sent. As the Father, sending the Sonne, doth communicate his essence and substance to the Sonne. For sending doth presuppose a communication of essence. Now the Father and the Sonne send the holy Ghost: therefore both of them communicate their substance and essence unto the same person. Thirdly Christ saith, *The holy Ghost hath received of mine which hee shall shew unto you*, namely, knowledge and truth, to be revealed unto his Church. Where wee may reason thus: the person receiving knowledge from another, receives essence also: the holy Ghost receives truth and knowledge from Christ to bee revealed unto the Church: and therefore first of all hee hath received substance and essence from the Sonne. But some peradventure will say, where is it written in all the Bible in expresse words, that the holy Ghost proceedes from the Sonne as hee proceedes from the Father? *Answ.* The Scripture saith

Ioh. 15. 26

Ioh. 16. 14

not

not ſo much in plaine tearmes, yet wee muſt know, that that which is gathered from thence by juſt conſequence, is no leſſe the truth of God, then that which is expreſſed in words. Hereupon all Churches, ſave thoſe in Greece, with one conſent acknowledge the truth of this point.

The fourth and laſt point is, that the holy Ghoſt is equall to the Father and the Sonne. And this we are taught to acknowledge in the Creede, in that we doe as well beleeve in the holy Ghoſt, as in the Father and the Son. And though the holy Ghoſt bee ſent of the Father and the Sonne, (yet as I have ſaid before) that argues no inequality (for one equall may ſend another by conſent,) but order onely, whereby the holy Ghoſt is laſt of all the three perſons. Againe, in that the holy Ghoſt receiveth from the Sonne, it prooves no inferiority. Becauſe hee receives from the Sonne whatſoever he receives, by nature, and not by grace. And hee receives not a part, but all that the Sonne hath, ſaving the propriety of his perſon.

Now follow the benefits which are given by the holy Ghoſt, and they are of two ſorts: ſome are common to all creatures, and ſome are proper to men. The benefit of the holy Ghoſt common to all creatures, is the worke of creation and preſervation. For all things were created and made, and afterward preſerved by the holy Ghoſt, So *Elihu* ſaith, *Iob* 33.4. *The ſpirit of God hath made mee.* And *Moſes* ſaith, *Gen.*1.2. *In the beginning the ſpirit mooved upon the waters.* The phraſe is borrowed from a bird, who in hatching of her young ones, ſits upon the egges, mooves her ſelfe upon them, and heats them. And ſo likewiſe the holy Ghoſt in the beginning did by his owne power cheriſh and preſerve the maſſe or lumpe whereof all things were made, and cauſed it to bring forth the creatures. This being evident, that the holy Ghoſt hath a ſtroke in the worke of creation and preſervation, we muſt unfainedly acknowledge that we were firſt created, and ſince that time continually preſerved by the benefit even of the third perſon.

The benefits proper unto men, are of two ſorts: ſome are common to all men both good and bad, and ſome proper to the elect and faithfull. The benefits common to all men are divers. 1. The gift of *practiſing a particular calling.* As in the body ſeverall members have ſeverall uſes; ſo in every ſocietie ſeverall men have ſeverall offices and callings, and the gifts whereby they are inabled to performe the duties thereof, are from the holy Ghoſt. When *Gedron* became a valiant captaine to deliver the Iſraelites, it is ſaid, *he was cloathed with the ſpirit. Iudg.* 6.34. *Bezaleel* and *Aholiab* being ſet apart to build the tabernacle, were filled with the *ſpirit of God* in wiſedome and underſtanding, and in all workmanſhip, to finde out curious workes, to worke in gold, and in ſilver, and in braſſe, alſo in the Art to ſet ſtones, and to carve in timber, &c. By this it is manifeſt, that the skill of any handicrafe is not in the power of man, but comes by the holy Ghoſt. And by this we are taught, to uſe all thoſe gifts well, whereby we are inabled to diſcharge our particular callings; that they may ſerve for the glory of God, and the good of his Church: and thoſe that in their callings uſe fraud and deceit, or elſe live inordinately, doe moſt unthankfully abuſe the gifts of God, and diſhonour the ſpirit of God the author of their gifts, for which thing they muſt give an account one day.

Exod. 31. 3.

The ſecond gift common to all, is *Illumination*, whereby a man is inabled to underſtand the will of God in his word. The *Iewes in the reading of the old Teſtament had a veile over their hearts:* and the like have all men by nature, to whom the word of God is fooliſhneſſe. *Acts* 9.17,18. *Paul at his converſion was ſmitten blind, and ſkales were upon his eyes:* the like alſo be over the eyes of our minds, and they muſt fall away, before wee can underſtand the will of God. Now it is the worke of the holy Ghoſt to remoove theſe ſkales and filmes from our eyes. And for this very cauſe hee is called the *anointing* and *eye-ſalve:* for as it doth cleare the eyes, and take away the dimneſſe of them; ſo doth the holy Ghoſt take away blindneſſe from our minds, that we may ſee into the truth of Gods word. This being a common gift, and received both of good and bad, it ſtandeth us in hand not to content our ſelves with the bare knowledge of the word, but therewithall we muſt joyne obedience, and make conſcience thereof, or elſe that will befall us which Chriſt foretold, that he which knoweth his maſters will and doth it not, ſhall be beaten with many ſtripes.

Heb. 6. 4.

1 Ioh. 2. 20. Apoc. 3. 18.

Luk. 12. 47.

The third gift of the holy Ghoſt, is the gift of *Prophecy*, whereby a man is made able to interpret and expound the Scriptures. Now albeit this gift be very excellent and not given to every man, yet is it common both to good and bad. For in the day of judgement when men ſhall come to Chriſt and ſay, Maſter, we have propheſied in thy name, he ſhall anſwer againe, I never knew you, depart from mee ye workers of iniquitie. Hereupon thoſe that are in the calling of the miniſtery, and have received the gift of prophecie, muſt not herewithall be puffed up. For if they be not as well doers of Gods will, as teachers, their gifts will turne to their further condemnation. As the Carpenters that built *Noahs* Arke, when the flood came were drowned, becauſe they would not obey *Noahs* preaching; ſo thoſe that have the gift of prophecie, and are builders in Gods houſe, if they build not themſelves as well as others; for all their preaching, at the day of judgement they ſhall be condemned: and therefore it ſtandeth them in hand, not to content themſelves with this, that they know and teach others Gods will, but they themſelves muſt be the firſt doers of the ſame.

1 Cor. 12. 10.

Matth. 7. 22, 23.

The fourth common gift of the holy Ghoſt,

is Abilitie to *bridle and restraine some affections*, so as they shall not breake out into outragious behaviour. *Haman* a wicked man, and an enemy to Gods Church, when he saw *Mordecai* the Iew sitting in the kings gate, and that he would not stand up to moove unto him, he was full of indignation: nevertheless the text saith, *Hest.5.10.* that *he refrained himselfe*. And when *Abimelech* an heathen king had taken *Sarah Abrahams* wife, God said unto him, *I know that thou diddest this with an upright heart:* and the text addeth further, *I have kept thee that thou shouldest not sinne against me*. And thus the Lord gives to men, as yet without the spirit of sanctification, this guift to bridle themselves, so as in outward action they shall not practise this or that sinne. For why did not *Abimelech* commit adulterie? surely, because God kept him from it. Againe, in the histories of the heathen we may reade of many that were just, liberall, meeke, continent, &c. and that by a generall operation of the holy Ghost, that represseth the corruption of nature, for the common good. Here then if any man aske, how it comes to passe that some men are more modest and civill then others, seeing all men by nature are equally wicked: the answer may bee, not as the common saying is, because some are of better nature then others; (for all the sonnes of *Adam* are equall in regard of nature: the childe new borne in that respect is as wicked as the eldest man that ever lived) but the reason is, because God gives this common gift of restraining the affections more to some then to others. This must be considered of us all. For a man may have the spirit of God to bridle many sinnes, and yet never have the spirit to mortifie the same, & to make him a new creature. And this being so, we must take heed that we deceive not our selves. For it is not sufficient for a man to live in outward civility, & to keep in some of his affections upon some occasion (for a wicked man may doe) but we must further labour to feele in our selves the spirit of God, not only bridling sin in us, but also mortifying & killing the same. Indeed both of thē are the good gifts of Gods spirit, but yet the mortification of sin is the chiefest, being an effectuall signe of grace, and proper to the elect.

Gen.20.6

The fifth grace and gift of the holy Ghost is, *to heare & receive the word of God with joy*. In the parable of the sower, one kind of bad ground are they *which when they have heard, receive the word with joy*: and this is that, which the author of the Hebrews cals *the tasting of the good word of God, and of the power of the world to come*. We know that there is great difference betweene tasting of meate and eating of it. They that sit down at the table do doth taste & eat, but they that dresse the meat do onely see & taste thereof: so it is at the Lords table; Many there bee that have this gift, truly both to taste and eat of the body and blood of Christ offered in the word and Sacraments; & some againe do only taste & feele the sweetnes of them and rejoyce therein, but yet are not indeed partakers thereof. Now if this be so, then al those which heare the word of God, must take heede how they heare, and labour to find these two things in themselves by hearing: I. that in heart & conscience they be throughly touched & humbled for their sins: II. that they be certenly assured of the favour and love of God in Christ, & that the sweete promises of the Gospel do belong to them: and in consideration hereof they must make a conscience of all sin both in thought, word and deed, through the whole course of their lives. And this kind of hearing bringeth that joy which vanisheth not away.

Luk.8.13

Heb.6.5.

Thus much of the benefits of the H. Ghost common to all men both good and bad: now follow such as are proper to the elect, al which may be reduced unto one, namely, *the inhabitation of the spirit*, whereby the Elect are the temples of the holy Ghost: who is said *to dwell in men*, not in respect of substance (for the whole nature of the holy Ghost cannot be comprised in the body or soule of man) but in respect of a particular operation: and this dwelling stands in two things. The first, that the holy Ghost doth abide in them, not for a time onely, but for ever: for the word, *dwelling*, noteth perpetuitie. Secondly, that the holy Ghost hath the full disposition of the heart, as when a man commeth to dwell in an house, whereof he is lord, he hath libertie to governe it after his owne will. Now this disposition of the hearts of the faithfull by the holy Ghost, standeth in five speciall and notable gifts; every one worthy our observation.

1 Cor.3.16. Rom 8.9.

The first is, a *certaine knowledge of a mans own reconciliatiō to God in Christ*. As it is said in *Esay* 53.11. *By his knowledge my righteous servant shal justifie many*. And Christ saith *Ioh.17.3. This is life eternall, that they know thee to be the only very God, and whom thou hast sent, Iesus Christ*. This knowledge is not generall: for then the divels might be saved; but it is particular, whereby a man knoweth God the Father to bee his Father, and Christ the redeemer to be his redeemer, & the holy Ghost to be his sanctifier and comforter. And it is a speciall work of the holy Ghost, as *Paul* saith *Rom.8.16. The spirit of God beareth witnesse to our spirits, that wee are the children of God*. And, *1 Cor.2.12. we have received the spirit which is of God, that wee might know the things that are given unto us of God*.

The second gift, is *regeneration*, whereby a man of a limme of the divel is made a member of Christ, and of a child of Satan (whom every one of us by nature do as lively resemble as any man doth his owne parent) is made the child of God. *Except a man* (saith our Saviour Christ, *Ioh.3.5.*) *be borne againe by water & the spirit, he cannot enter into the kingdome of heaven*. *Iohn Baptist* in saying that Christ baptized with the holy Ghost and fire, compares the spirit of God to fire and water. To fire for two causes: I. as it is the nature of fire to warme the body that is benummed and frozen with

Mat.3.11.

cold: ſo when a man is benummed and frozen in ſin, yea when he is even ſtarke dead in ſinne, it is the property of the holy Ghoſt to warme and quicken his heart, and to revive him. II. Fire doth purge and eate out the droſſe from the good mettall: now there is no droſſe nor canker that hath ſo deepely eaten into any mettall as ſinne into the nature of man; therefore the holy Ghoſt is as a fire to purge and eate out the hidden corruptions of ſinne out of the rebellious heart of man. Againe, the holy Ghoſt is compared to cleare water for two cauſes: I. man by nature is as dry wood without ſappe, and the property of the holy Ghoſt is as water to ſupple, & to put ſappe of grace into the dead and rotten heart of man. II. the property of water is to cleanſe and purifie the filth of the body: even ſo the H. Ghoſt doth ſpiritually waſh away our ſins, which are the filth of our nature, and this is the ſecond benefit of the holy Ghoſt. By this we are taught, that he which would enter into the kingdome of God, and have the H. Ghoſt to dwell in him, muſt labour to feele the work of regeneration by the ſame ſpirit: and if a man would know whether he hath this worke wrought in him or no, let him marke what Saint *Paul* ſaith, *Rom.* 8. 5. *They that are of the ſpirit, ſavour the things of the ſpirit: but they that live after the fleſh ſavour the things of the fleſh.* If therefore a man have his heart continually affected with that which is truely good either more or leſſe, it is a certaine token that his wicked nature is changed, and he regenerate: but contrariwiſe, if his heart be alwaies ſet on the pleaſures of ſinne, and the things of this world, he may juſtly ſuſpect himſelfe that hee is not regenerated. As for example, if a man have all his mind ſet upon drinking and gulling in of wine and ſtrong drinke, having little delight or pleaſure in any thing elſe, it argues a carnall minde and unregenerate, becauſe it affects the things of the fleſh; and ſo of the reſt. And on the contrary, hee that hath his minde affected with a deſire to doe the will of God in practiſing the workes of charity and religion he I ſay, hath a ſpirituall and a renued heart, and is regenerate by the holy Ghoſt.

The third worke of the holy Ghoſt, is to *governe the hearts of the elect*: this may be called *ſpirituall regiment*. A man that dwelleth in a houſe of his owne, orders and governs it according to his owne will: even ſo the H Ghoſt governes all them in whom hee dwelleth, as *Paul* ſaith, *Rom.* 8. 14. *They that are the ſonnes of God, are led by his ſpirit*; a moſt notable benefit: for looke where the holy Ghoſt dwels, there he will be Lord, governing both heart, minde, will, and affections; and that two waies: I. by repreſſing all bad motions unto ſinne, ariſing either from the corruption of mans nature, from the world, or from the divell. II. by ſtirring up good affections and motions upon every occaſion: ſo it is ſaid, *Gal.* 5. 17. *The fleſh* (that is, the corruption of mans nature) *luſteth againſt the ſpirit: and the ſpirit* (that is, grace in the heart) *luſteth againſt the fleſh*; and that after a double ſort: firſt, by labouring to overmaſter and keepe down the motions thereof: ſecondly, by ſtirring up good motions and inclinations to pietie and religion. In *Eſay* the holy Ghoſt hath moſt excellent titles, *Eſa.* 11. 2. *The ſpirit of the Lord: the ſpirit of wiſedome and underſtanding: the ſpirit of counſell, & of ſtrength: the ſpirit of knowledge, and of the feare of the Lord.* Now he is ſo called, becauſe he ſtirres up good motions in the godly: of wiſedome, of knowledge, of ſtrength, of underſtanding, of counſell, and of the feare of the Lord. And S. *Paul* ſaith, that the fruites of the ſpirit are *joy, peace, love, long-ſuffering, gentlenes, goodnes, faith, meekneſſe, temperance, &c.* all which are ſo tearmed, becauſe where the H. Ghoſt rules, there hee ingendreth theſe good gifts & motions of grace: but among al the inward motions of the ſpirit, the moſt principall are theſe: I. an utter diſliking of ſin becauſe it is ſin. And that is, when a man hath an eye not ſo much to another mans ſins, as to his owne, & ſeeing thē is truly ſorrowfull for them, and diſliketh them, and himſelfe for them, not ſo much becauſe there is a place of torment, or a day of judgement to come, wherin he muſt anſwer to God for them all: but, as if there were no hell or judgement, becauſe God is diſpleaſed by them, who hath bin unto him a moſt loving and mercifull Father in redeeming him by Chriſt. The ſecond, is an hungring deſire above all things in this world, to be at unitie with God in Chriſt for the ſame ſins. This is a motion of the H. Ghoſt, which no man can have but hee in whom the holy Ghoſt doth dwell. The third, the gift of hearty prayer. For this cauſe the holy Ghoſt is called the *ſpirit of ſupplications*, becauſe it ſtirs up the heart & makes it fit to pray: and therefore *Paul* ſaith, that *the ſpirit of God helpeth our infirmities: for we know not what to pray, as wee ought, but the ſame ſpirit it ſelfe maketh requeſt for us with ſighes which cannot be expreſſed.* This is an ordinary worke of the holy Ghoſt in al that beleeve: and he that would know whether he have the ſpirit dwelling truly in his heart ſhall know it by this: A mother carrieth her child in her armes; if it cry for the dug, and ſucke the ſame, it is alive: being obſerved many dayes together, if it neither cry nor ſtir, it is dead. In like manner, it is an infallible note of a true child of God to cry out to his Father in heaven by prayer: but he that never cryeth nor feeleth himſelfe ſtirred up to make his mone to God, is in a miſerable caſe, and he may well be thought to be but a dead childe, and therefore let us learne in prayer unfainedly to poure out our ſoules before God, conſidering it is a ſpeciall gift of the holy Ghoſt beſtowed on the children of God.

The fourth worke of the holy Ghoſt in the heart of the elect, is *comfort in diſtreſſe*, & therfore our Saviour Chriſt calleth him the *Comforter whom he will ſend, Ioh.* 15. 26. and in the

Gal. 5. 22.

Zach. 12. 10.

Rom. 8. 26.

Pſalme he is called *the oyle of gladnes*, Pſal. 45. 7. A
becauſe hee maketh glad the heart of man in trouble and diſtreſſe. There be two things that fill the heart full of endleſſe griefe: the firſt, outward calamities, as when a man is in any danger of death, when he looſeth his goods, his good name, his friends, and ſuch like. The ſecond, is a troubled conſcience, whereof *Salomon* ſaith, Pro. 18. 14. *A troubled ſpirit, who can beare it?* and of all other it is the moſt heavy & grievous croſſe that can be. When as the hand of God was heavie upon *Iob*, this was the ſoreſt of his afflictions, and therefore he cries out that *the arrowes of the Almighty did ſticke in his ſoule*, *Iob*, 6. 4. Now what is the comfort in this caſe? *Anſwer.* In the midſt of all our diſtreſſes B
the holy Ghoſt is preſent with us, to make us rejoyce, and to fill us with comforts (that no tongue can expreſſe) out of the Word of God, and ſpecially the promiſes thereof. And hereupon, the ungodly man when afflictions befall him, is ready to make away himſelfe, becauſe he wants the comfort of the holy Ghoſt.

The laſt benefit wrought in the hearts of the Elect, is the *ſtrengthning* of them to doe the weightieſt duties of their callings: and hence the holy Ghoſt is called *the ſpirit of ſtrength*, *Eſay*, 11. 2. There be divers things to bee done of a Chriſtian man that are farre beyond the reach of his power; as firſt, when hee ſeeth his owne ſinnes, and is truly humbled for them; then to lift up the hand of faith to heaven, and C
thereby to catch hold on the mercie of God in Chriſt, is the hardeſt thing in the whole world: & this doe all thoſe which know what it is to beleeve. Secondly, it is as hard a thing in the time of temptation to reſiſt temptation, as for dry wood to reſiſt the fire whō it begins to burne. Thirdly, when a man is put to his choice, either to loſe his life, goods, friends, and all that he hath, or elſe to forſake religion; even then to forſake al, & to ſticke unto Chriſt, is a matter of as great a difficultie as any of the former. Fourthly, when a man wants the ordinary meanes of Gods providence, as meate, drinke, and cloathing, then at the very inſtant to acknowledge Gods providence, to reioyce in it, and to relie thereon, is as much as if a D
man ſhould ſhake the whole earth. It is againſt our wicked nature to truſt God, unleſſe he firſt lay down ſome pawne of his love & mercy to us. How then, will ſome ſay, ſhal any one be able to doe theſe things? *Anſ.* The holy Ghoſt is the ſpirit of ſtrength, and by him wee doe all things, as *Paul* ſaith, *I am able to doe all things through the helpe of Chriſt which ſtrengthneth me.* Phil. 4 12.

Concerning theſe gifts of the holy Ghoſt, two queſtions may be mooved. Firſt, what is the meaſure of Grace in this life? *Anſ.* Small, in reſpect. In this world we receive, as *Paul* ſaith, Rom. 8. 23. not the tenth, but the *firſt fruites of Gods Spirit*, and the *earneſt of the Spirit*. 2 Cor. 1. 22. Now the firſt fruits properly are but as an handfull or twaine of corne, to a whole corne-field, containing many acres and furlongs of ground. And the earneſt in a bargaine it may be is but a penie laid downe for the paying of twenty thouſand pound. The ſecond queſtion is, whether the graces of the H. Ghoſt may be wholly loſt or not? *Anſ.* The common gifts of the ſpirit may be loſt and extinguiſhed; but the gifts proper to the Elect cannot. Indeede they may be diminiſhed and covered as coales under aſhes, and as the ſappe in the roote of the tree in the winter ſeaſon, not appearing at al in the branches; & the feeling of thē may be loſt: but they cannot either finally or totally bee loſt. It is true that God doth forſake his children; but that is only in part, as he *left Ezechias to prove and trie what was in his heart*. 2 Chron. 32. 31. A mother that loves her childe moſt tenderly, ſets it down in the flore, lets it ſtand, and fall, and breake the face, and all this while ſhee hides her ſelfe, not becauſe her purpoſe is to leave her child quite, or to make it hurt it ſelfe; but that when ſhe taketh it up againe, it may love her the better: So dealeth the holy Ghoſt with men to make them know their weakeneſſe and frailtie: he hides himſelfe as it were in ſome corner of the heart for a ſeaſon, that they may the more earneſtly hunger after grace, the want whereof they feele.

The uſe of this article, whereby we confeſſe that we beleeve in the holy Ghoſt, is manifold. Firſt, conſidering that all the gifts which any man hath, whether they be gifts of knowledge in the word of God, or of humane learning, or any gifts whereby men are inabled to practiſe their trades or handicrafts, doe come not from our ſelves, but from the holy Ghoſt: wee are taught this duty. Looke what gifts ſoever we for our parts have received of the ſpirit of God, we muſt uſe them ſo, as they may ever ſerve for the glory of God and good of our brethren, and not to the practiſing and ſetting forth of any manner of ſin, and by conſequent to the ſervice of the divell. For that is as if a man receiving riches and revenewes of his prince, ſhould ſtraightway goe to the princes enemy & imploy them for his benefit; which were a point of exceeding treacherie.

Furthermore, in every place the greater part of men are blind and ignorant perſons both young & old; and aged folks, as they are ignorant themſelves, ſo they muzzle up their youth in ignorance. Confer with them, you ſhall find that they can ſay nothing, but that which may be learned by common talke, as that there is a God, and that this God muſt be worſhipped: but aske them further of the meanes of their ſalvation, and of their duties to God and man, and they will anſwer you, that they are not booke-learned: tell them further, that the ordinary meanes to bring men to knowledge, is the preaching of the Word, which if they will not uſe, they ſhall be inexcuſable; they will ſay, alas, we are dull of memorie, and cannot learne. Well, for all this, thou ſaiſt thou beleeveſt in the holy Ghoſt, and he is thy Schoolemaſter to teach thee: though thy capacitie be

dull, yet he is able to open thine underſtanding: for as there is outwrad teaching by the miniſter, ſo the work of the holy Ghoſt is joyned withall to enlighten the conceit of the minde, that they which heare the Word with reverence, may profit thereby, and get knowledge. But if for al this men wil not learne, but remaine ignorant ſtill, then let them mark the example of the ſonnes of *Eli*: he in ſome part did rebuke them for their wickedneſſe, but yet they would not obey: and the reaſon is there ſet downe, *becauſe the Lord would deſtroy them.* 1 *Sam.*2.25. In the ſame manner, howſoever we may not judge of any mans perſon, yet this may be ſaid, that if men refuſe to heare the Word of God, when they may, or if in hearing they will not obey, it is a fearefull ſigne that God will at length deſtroy them. When a trumpet is ſounded in a mans eare, and hee lies ſtill, not ſtirring at all, he is certenly dead. And ſurely when the trumpet of the Goſpel is ſounded in the eares of our hearts, if we awake not out of our ſinnes to newnes of life, wee are no better then dead men before God. Wherefore the caſe being thus dangerous, and the puniſhment ſo great, let us labour in time for the knowledge of Gods will, and prevent Gods judgements before they light upon us.

Thirdly, as the Apoſtle ſaith, *Gal.*5.25. *If we live in the ſpirit, we muſt walke in the ſpirit*, that is, if wee be dead unto ſin by the power of the holy Ghoſt, and be raiſed up to newnes of life, then we muſt walk in the ſpirit. Now to walk in the ſpirit, is to lead our lives in ſhewing forth the fruits of the ſpirit. In *Eſay* the holy Ghoſt is compared unto *water powred forth on the drie land, which maketh their ſeede to grow like the willowes by the rivers of waters.* *Eſa.* 44.3,4. wherefore thoſe that have the gifts of the ſpirit muſt be trees of righteouſnes bringing forth the fruits of the ſpirit, which (as they are ſet downe by *Paul*) are principally nine.

Gal. 5.22, 23.

The firſt fruite is *love*, which reſpects both God and man. Love unto God is an inward and ſpirituall motion in the heart, whereby God is loved abſolutely for himſelfe. This love ſhewes it ſelfe in two things: I. When a mans heart is ſet and diſpoſed to ſeeke the honour and glory of God in all things. II. When a man by all meanes ſtrives and endeavours himſelfe to pleaſe God in every thing, counting it a moſt miſerable eſtate to live in the diſpleaſure of God: and the heart that is thus affected, can have no greater torment then to fall into ſinne, whereby God is offended and his diſpleaſure provoked. By theſe two ſignes a man may know whether he love God or no, and by them alſo muſt hee teſtifie his love. Now our love to man is a fruite of this love of God, for God is to be loved for himſelfe: man is loved for God. This love muſt not bee in ſhew onely, but in deede and action. Saint *Iohn* biddeth us not to love in word & tongue onely, but indeed & truth, 1 *Ioh.*3.18. Brotherly love doth alwaies lie hid, but when an occaſion is offered, it doth breake forth into action; it is like fire, which though for a time it bee ſmothered, yet at length it breakes forth into a flame. And ſo much love a man ſheweth to his neighbour, as he hath; and where none is ſhewed, none is.

The ſecond fruit is *Ioy*, when a man is glad at the good of his neighbor as at his own good: and this is a ſpeciall worke of the holy Ghoſt. For the nature of man is to pine away, and to grieve at the good of another; and contrariwiſe it is a worke of grace to rejoyce thereat. *Paul* ſaith, *Rom.*12.15. *Rejoyce with them that rejoyce.* And this was the holy practiſe of the friends and neighbours of *Zacharias* and *Elizabeth*, when *Iohn Baptiſt* was borne, *they came and rejoyced with them.*

The third fruit of the ſpirit, is *peace*. Of this *Paul* ſpeaketh moſt excellently, ſaying, *Rom.* 12.18. *If it be poſſible, as much as in you is, have peace with all men.* It is nothing els but concord which muſt be kept in an holy manner, with al men, both good and bad, ſo farre forth as can be. *Iſay* the Prophet ſpeaking of the fruites of the Goſpel, ſaith, *Iſa.* 11.6. *The wolfe ſhall dwel with the lambe, & the leopard with the kidde, &c.* Where note, that in the kingdome of Chriſt, when a man is called into the ſtate of grace, howſoever by nature he be as a wolfe, as a leopard, as a lyon, or as a Beare; yet he ſhall then lay away his cruell nature, and become gentle, and live peaceably with all men. Now for the practiſing of this peace, there are three duties eſpecially to be learned and performed: I. Rather then peace ſhould be broken, a man muſt yeeld of his owne right. When Publicans came to our Saviour Chriſt for tribute, hee had a lawfull excuſe: for howſoever he lived in low eſtate among men, yet he was the right heire to the kingdome, and therefore was free: nevertheleſſe hee ſtood not on his priviledge, but called *Peter*, ſaying, *Matt.*17.26,27. *Leſt we* offend *them go to the Sea & caſt in an angle, & take the firſt fiſh that commeth up: and when thou haſt opened his mouth, thou ſhalt find a piece of twenty pence: take it and give it to them for thee and me.* Here we ſee that our Saviour Chriſt, rather then hee would breake the common peace, yeelds of his owne right; and ſo wee muſt doe if we will be good followers of him. Secondly, when any man ſhall ſinne either in word or in deed, ſpecially if it bee upon infirmitie, we muſt avoide bitter invectives and mildely tell him of his fault, and in all meekeneſſe and love labour for his amendment. So *Paul* teacheth us, ſaying, *Galat.*6.1,2. *If any man bee fallen into any fault by occaſion, reſtore ſuch an one with the* ſpirit of meekeneſſe, *conſidering thy ſelfe, leſt thou bee alſo tempted, &c. Beare yee one anothers burden.* Thirdly, every man within the compaſſe of his calling, muſt bee a peace-maker betweene them that are at variance. This is a ſpeciall duty of godlineſſe and chriſtianitie, and therefore our Saviour Chriſt doth highly commend

ſuch, and pronounceth his bleſſing upon them, that *they ſhall bee called the children of God.* Mat. 5. 9.

The fourth fruit of the ſpirit, is *long-ſuffering*: and it ſtandeth in two points: I. when a man deferreth his anger, and is hardly brought to it: II. being angry doth not moderate the ſame, and ſtay the hotnes of that affection. For the firſt, to bridle anger, it is a ſpeciall work of the holy Ghoſt, and the meanes to attaine unto it are theſe: I. not to take notice of the injuries and wrongs done unto us, if they bee not of great moment; but to let them paſſe, as not knowing them. *Salomon* ſaith, *Prou.* 19. 11. *It is a mans diſcretion to deferre his anger.* Now how is that done? it is added in the next words, *It is the glory of a man to paſſe by infirmitie*: that is, when a man ſhall over-ſhoote himſelfe, either in word or deed, to let it paſſe either wholly or till a time convenient, as though we knew not of it. The ſecond way to deferre and bridle anger, is when a man hath injured us either in word or deed, to thinke with our ſelves that we have injured others in the ſame manner: and for this cauſe *Salomon* ſaith, *Eccleſ.* 7. 23, 24. *Give not thine heart to all that men ſpeake, leſt thou heare thy ſervant curſing thee: for oftentimes thine heart alſo knoweth that thou haſt curſed others.* A man muſt not liſten to every mans words at all times: but he is to thinke that hee hath ſpoken or done the ſame unto other men, and that now the Lord meeteth with him by the like, as it is ſaid, *Mat.* 7. 2. *With what meaſure ye mete, it ſhall be meaſured to you againe.* This is a thing which few conſider. Evill men deſire good report, and would have all men ſpeake well of them, where as they can ſpeake well of none; but indeed they muſt begin to ſpeake well of others before others ſpeake well of thē. Thirdly, a man muſt conſider how God dealeth with him. For ſo often as he ſinneth hee provoketh God to caſt him away, and to confound him eternally; yet the Lord is mercifull and long-ſuffering. Even ſo when men doe offend & injurie us, we muſt do as God doth: not be angry, but fight againſt our affections, endeauouring to become patient and long-ſuffering as God is with us. The ſecond propertie of long-ſuffering, is to keepe the affection of anger in moderation and compaſſe. It is not alwaies a ſin to be angry, and therefore it is ſaid of Chriſt (in whom was no blemiſh of ſin) that *he was angry*: yet we muſt looke that our anger be moderate not continuing overlong, as *Paul* ſaith, *let not the ſunne go downe upon your wrath.* Mar. 3. 5. Eph. 4. 26

The fift fruite of the ſpirit, is *gentlenes*, whereby a man behaveth and ſhewes himſelf friendly and courteous to every man, as *Paul* ſaith to *Titus*, *Tit.* 3. 2. *Put them in remembrance that they ſpeake evill of no man, that they be no fighters, but ſoft, ſhewing all meekeneſſe unto all men, whether they be good or bad.* This gentleneſſe ſtandeth in theſe points: I. to ſpeake to every man friendly and lovingly. II. to ſalute friendly and courteouſly. III, to bee ready vpon every occaſion to give reverence and honour to every man in his place. It is made a queſtion of ſome, whether a man is to ſalute and ſpeake unto them that are knowne to bee lewd and wicked men: but here we ſee what our duty is, in that we are taught to be curteous to all men both good and bad, yet ſo as wee approove not of their ſinnes: as for that which S. *Iohn* ſaith of falſe prophets. 2 *Ioh.* 10. *Receive them not, neither bid them God ſpeede*, it is to bee underſtood of giving an outward approbation to falſe teachers.

The ſixt fruit, is *goodneſſe*, which is, when a man is ready to doe good and become ſeruiceable in his calling to all men, at all times, upon all occaſions. This was to be ſeene in that holy man *Iob*: he ſaith, *Iob* 39. 15, 16. that *hee was eyes to the blind, and feete to the lame, a father unto the poore, and when he knew not the cauſe hee ſought it out.* And S. *Paul* ſhewed this fruit moſt notably after his converſion, for hee ſaith, 1 *Cor.* 9. 22, that *he was made all things to all men that he might ſave ſome.* Hee was content to undergoe any thing for the good of any man. And as we have heard, the godly are trees of righteouſnes bearing fruit, not for themſelves but for others, and therefore *Paul* in the Epiſtle to the Galatians gives this rule, *Do ſervice one to another in love.* In theſe daies it is hard to find theſe duties performed in any place. For both practice and proverbe is commonly this, *Every man for himſelfe, and God for us all*: but it is a graceleſſe ſaying; and the contrary muſt be practiſed of all, that deſire to bee guided by the ſpirit.

The ſeuenth fruit is *faith*. Faith or fidelitie ſtands in theſe two duties: One, to make conſcience of a lye, & to ſpeak euery thing whereof we ſpeak, as we thinke it is, & not to ſpeak one thing, and thinke another. A rare thing it is, to find this vertue in the world now adaies: who is he that makes conſcience of a lye? and is not truth baniſhed out of our coaſts; conſidering that for gaines and outward commodities men make no bones of glozing and diſſembling? but alas, the practiſe is damnable, & the contrary is the fruit of the holy Ghoſt, namely, to ſpeake the truth from the heart: and he that can doe this, by the teſtimony of God himſelfe *ſhall reſt in the mountaine of his holineſſe*, even in the kingdome of heaven. The ſecond point wherin fidelitie conſiſteth, is when a man hath made a promiſe that is lawfull and good, to keepe and performe the ſame. Some thinke it is a ſmall matter to breake promiſe, but indeed it is a fruit of the fleſh; and contrariwiſe a fruit of the ſpirit to perform a lawfull promiſe: & a mans word ſhould be as ſure as an obligation: and in conſcience a man is bound to keepe promiſe ſo farre forth, as hee will to whom the promiſe is made. Indeede if a man be releaſed of his promiſe, he is then free: otherwiſe if we promiſe and doe not performe, we doe not onely cracke our credite before men, but alſo ſinne before God. Pſal. 15. 1, 2.

The eighth fruit of the ſpirit, is *meekeneſſe*,

which is a notable grace of God, when a man provoked by injuries, doth neither intend, nor enterpriſe the requitall of the ſame. And it ſtands in three duties. The firſt is, to interpret the ſayings and doings of other men in better part, as much as poſſibly may be. The ſecond, when men miſtake and miſconſtrue our ſayings and doings, if the matter bee of ſmaller moment, to bee ſilent and patient as Chriſt was, when hee was accuſed before the high Prieſts and Phariſees: this being withall remembred, that if the matter be of weight and moment, we may defend our ſelves by ſoft and milde anſwers. The third is, not to contend in word or deede with any man, but when wee are to deale with others, to ſpeake our minde, and ſo an end.

The laſt fruit of the ſpirit is *temperance*, whereby a man bridleth his appetite or luſt in meate, drinke, and apparell. In bridling the luſt, theſe rules muſt be obſerved: I. Eating and drinking muſt bee joyned with continuall faſting, after this manner: We muſt not glut our ſelves, but rather abſtaine from that which nature deſireth, and as ſome uſe to ſpeak, leave our ſtomackes craving. II. A man muſt ſo eate and drinke, as afterward hee may the better bee enabled for Gods worſhip. Creatures are abuſed when they make us unfit to ſerve God. The common fault is, on the Sabbath day men ſo pamper themſelves, as that they are made unfit both to heare and learne Gods word, and fit for nothing but to ſlumber and ſleepe: but following this rule of temperance, theſe faults ſhall be amended. III. This muſt be a caveat in our apparell, that we be attired according to our callings in holy comelineſſe. The Lord hath threatned to *viſite all thoſe that are cloathed in ſtrange apparell*, Zeph. 1.8. And holy comelineſſe is this, when the apparell is both for faſhion & matter ſo made and worne, that it may expreſſe & ſhew forth the graces of God in the heart, as ſobrietie, temperance, gravitie, &c. and the beholder may take occaſion by the apparell, to acknowledge and commend theſe vertues. But lamentable is the time, looke on men and women in theſe daies, and you may ſee and reade their ſins written in great letters on their apparell, as intemperance, pride, and wantonneſſe. Every day new faſhions pleaſe the world; but indeed that *holy comelines*, which the holy Ghoſt doth commend to us, is the right faſhion when all is done. And theſe are the nine fruits of the ſpirit, which we muſt put in practice in our lives and converſations.

Tit. 2 3.

Fourthly, if we beleeve in the holy Ghoſt, and thereupon doe perſwade our ſelves, that he will dwell in us: wee muſt daily labour as we are commanded *to keepe our veſſels in holines and honour unto the Lord*, 1 Theſſ. 4.4. and the reaſon is good. If a man be to entertaine but an earthly prince or ſome man of ſtate, hee would be ſure to have his houſe in a readineſſe, and all matters in order againſt his comming, ſo as every thing might bee pleaſing unto ſo worthy a gueſt: well now, behold, we put our confidence and affiance in the holy Ghoſt, and do beleeve that he will come unto us, and ſanctifie us, and lodge in our hearts. Hee is higher thē all ſtates in the world whatſoever; & therfore we muſt look that our bodies & ſoules be kept in an honorable and holy manner, ſo as they may be fit temples for him to dwell in. S. *Paul* biddeth us *not to grieve the holy ſpirit*, Eph. 4.30. Where the holy Ghoſt is compared to a gueſt, and our bodies & ſoules unto Innes: and as men uſe their gueſts friendly & courteouſly, ſhewing unto them all ſervice & dutie: ſo muſt we doe to Gods ſpirit which is come to dwell and abide in us, doing nothing in any caſe, which may diſquiet or moleſt him. Now there is nothing ſo grievous unto him as our ſinnes, and therfore me muſt make conſcience of all manner of ſinne, leſt by abuſing of our ſelves, we do cauſe the holy Ghoſt (as it were) with griefe to depart from us. When the *Arke of the covenant*, which was a ſigne of the preſēce of God, was in the houſe of *Obed Edom*, the text ſaith, 2 Sam. 6.11. that *the Lord bleſſed him and all his houſe*: but when the holy Ghoſt dwels in a mans heart, there is more then the arke of the Lord preſent, even God himſelfe and therefore may we looke for a greater bleſſing. Now then ſhall we grieve the holy Ghoſt by ſinning, ſeeing we reape ſuch benefit by his abode? It is ſaid that our Saviour Chriſt *was angry when he came into the temple at Ieruſalem, and ſaw the abuſes therein*, Ioh. 2,15. Now ſhall hee be angry for the abuſes that are done in a temple of ſtone, and ſeeing the temples of our bodies, which are not made of ſtone, but are ſpirituall, figured by that earthly temple; ſeeing them (I ſay) abuſed by ſinne, will he not bee much more angry? yea, wee may aſſure our ſelves he cannot abide that. And therefore if wee beleeue in the holy Ghoſt, wee muſt hereupon bee mooved to keepe our bodies and ſoules pure and cleane. And further to perſwade us hereunto, we muſt remember this, that when we pollute our ſoules and bodies with any manner of ſinne, we make them even ſtables and ſtyes for our wretched enemy the divell to harbour in. For when Satan is once caſt out, if afterward we fall again to our old ſinnes and looſeneſſe of life, and ſo defile our bodies, they are then moſt cleane and neate for him to dwell in: whereupon he will come and bring ſeven other divels worſe then himſelfe, and ſo a mans laſt end ſhall bee worſe then his beginning. Now what a fearefull thing is this, that the body which ſhould be a temple for the holy Ghoſt, by our ſinnes ſhould be made a ſtable for the divell. Furthermore, S. *Paul* biddeth us, not to *quench the ſpirit*. The graces of the holy ſpirit in this life, are like ſparks of fire, which may ſoone be quenched with a little water. Now ſo oft as we ſin, we caſt water upon the grace of God, and as much as wee can, put out the ſame: therefore

1 Theſſ. 5. 19.

it ſtands us in hand to make conſcience of every thing wherein wee may offend and diſpleaſe God. And wee may aſſure our ſelves, that ſo long as we live and lye in our corruptions and ſins, the holy Ghoſt will never come and dwell with us. He is a ſpirit moſt pure and chaſte, and therefore muſt have an undefiled temple to dwell in.

Thus wee have heard what is to bee beleeved concerning the Father, Sonne, and holy Ghoſt. Now, looke as we beleeve in God diſtinguiſhed into three perſons: ſo we muſt remember, that when we performe divine worſhip to him, we may diſtinguiſh the perſons, but we are not to ſever them: when we pray to the Father, we muſt not omit the Sonne or the holy Ghoſt, but make our prayers to them all: for as in nature they are one, and in perſon not divided but diſtinguiſhed: ſo in all worſhip we muſt never confound or ſever the perſons, but diſtinguiſh them, and worſhip the Trinity in Vnity, and Vnity in Trinity: one God in three perſons, and three perſons in one God.

Hitherto we have intreated of the firſt part of the Creed concerning God: now followes the ſecond part thereof concerning the Church: and it was added to the former upon ſpeciall conſideration. For [a] the right order of a confeſſion did require, that after the Trinity the Church ſhould be mentioned, as the houſe after the owner, the temple after God, and the City after the builder. Againe, the Creede is concluded with points of doctrine concerning the Church, becauſe whoſoever is out of it, is alſo forth of the number of Gods children: and *he cannot have God for his Father, which hath not the Church for his mother.*

Queſtion is made what the wordes are which are to be ſupplyed in this article, *the holy Catholike Church*, whether, *I beleeve*, or *I beleeve in*: and ancient expoſiters have ſufficiently determined the matter. One [b] ſaith, *In theſe words, in which is ſet forth our faith of the Godhead, it is ſaid*, In God the Father, in the Son, and in the holy Ghoſt; *but in the reſt where the ſpeech is not of the Godhead but of creatures and myſteries, the preposition* (In) *is not added that it ſhould be*, in the holy Church, *but that we ſhould beleeve there is an holy Church, not as God, but as a company gathered to God. And men ſhould beleeve that there is remiſſion of ſinnes, not*, in the remiſſion of ſinnes: *and they ſhould beleeve the reſurrection of the body, not*, in the reſurrection of the body: *therefore by this preposition the Creator is diſtinguiſhed from the creatures, and things pertaining to God, from things pertaining to men.* An other upon theſe words, This is the worke of God that ye beleeve in him, ſaith, *If ye beleeve in him, yee beleeve him; not if ye beleeve him, yee beleeve in him: for the divels beleeved God, but did not beleeve in him. Againe of the Apoſtles, we may ſay, wee beleeve Paul, but wee doe not beleeve in Paul: we beleeve Peter, but we beleeve not in Peter, For his faith that beleeveth in him which juſtifieth the ungodly, is imputed to him for righteouſneſſe.*

*What is it therefore to beleeve in him? by beleeving to love and like, and as it were to paſſe into him, and to be incorporated into his members.* Now the reaſons which ſome Papiſts bring to the contrary, to proove that we may beleeve in the creatures, and in the Church, are of no moment. Firſt, they alleadge the phraſe of Scripture, Exod. 14.31. *They beleeved in God, and in Moſes.* 1 Sam. 27.12. *And Achis beleeved in David.* 2 Chr. 20.20. *Beleeve in the Prophets and proſper.* *Anſ.* The Hebrew phraſe in which the ſervile letter *Beth* is uſed, muſt not be tranſlated with a prepoſition that ruleth an accuſative or ablative caſe, but with a dative on this manner, *Beleeve Moſes, David, the Prophets*: and it doth not import any affiance in the creature, but only a giving of credence one man to another. Secondly, they alleadge, that ancient fathers read the Article on this manner, *I beleeve in the holy Catholike Church.* *Anſ.* Indeed ſome have done ſo: but by this kind of ſpeech they ſignified no more but thus much, that they beleeved that there was a Catholike Church. Epiphan. in Ancor.

Thus having found what words are to bee ſupplyed, let us come to the meaning of the article. And that we may proceed in order, let us firſt of al ſee what the Church is. *The Church is a peculiar company of men predeſtinated to life everlaſting, and made one in Chriſt.* Firſt I ſay, it is a peculiar company of men: for S. *Peter* ſaith, *Ye are a choſen generation, a royall prieſthood, an holy nation, and a peculiar people.* 1 Pet. 2.9. He ſpeaks indeed of the Church of God on earth, but his ſaying may be alſo extended to the whole Church of God, as wel in heaven as in earth. Now becauſe there can be no company unles it have a beginning & cauſe whereby it is gathered: therefore I adde further in the definition, *predeſtinate to life everlaſting.* Noting thereby the ground and cauſe of the Catholike Church, namely, Gods eternal predeſtination to life everlaſting: & to this purpoſe our Saviour Chriſt ſaith, *Feare not little flocke, for it is your Fathers will to give you the kingdome*: ſignifying thereby, that the firſt and principall cauſe of the Church, is the good pleaſure of God, whereby hee hath before all worlds purpoſed to advance his Elect to eternall ſalvation. Therefore one ſaith well, [a] *onely the Elect are the Church of God.* And further, becauſe no company can continue and abide for ever, unles the members thereof be joyned and coupled together by ſome bond, therefore I adde in the laſt place, *made one with Chriſt.* This union maketh the Church to bee the Church: & by it the members thereof, whether they be in heaven or in earth, are diſtinguiſhed from all other companies whatſoever. Now this conjunction between Chriſt & the Church is avouched by S. *Paul* when he ſaith, *Chriſt is the head to the body, which is his Church*: & when hee aſcribes the name of Chriſt not onely to the perſon of the Son, but to the Church it ſelf, as in the Epiſtle to the Galatians, *To Abraham and to his ſeed were the promiſes made*: he ſaith not *and to his ſeeds*, as ſpeaking of many, but *and unto*

Luk. 12. 32. Col. 1.18. Gal 3.16.

a *Auguſt. in enchir. cap. 59.*

*Auguſt. l. 4. cap. 10. de ſymb. ad Catec.*

b *Ruffin. in ſymb.*

*Auguſt. tract. 29. in Ioh.*

a *Bernard in Cant.*

*his seed*, as speaking of one, *which is Christ*: that is, not the redeemer alone, but also the Church redeemed. For Christ as he is man is not the onely seede of *Abraham*. And this definition of the Church is almost in so many words set downe in the Scriptures, in that it is called the *Family of God*, partly in heaven, and partly in earth, named of Christ: and also it is called the *heavenly Ierusalem, the mother of us all*: and *the celestiall Ierusalem*: and the *congregation of the first borne*. Now for the better understanding of the nature, estate, and parts of the Church, two points among the rest must bee considered; the efficient cause thereof, *Gods Predestination*; and the former, the *mystical Vnion*.

Eph. 3. 15.

Gal. 4. 26. Heb. 12. 22, 23.

In handling the doctrine of *Predestination*, my meaning is, onely to stand on such points as are revealed in the word and necessary, tending to edification. And first I will shew what is the truth, and secondly the contrary falshood. In the truth I consider foure things. I. what Predestination is. II. what is the order of it. III. what be the parts of it. IV. what is the use.

*Predestination* may thus bee defined: *It is a part of the counsell of God, whereby he hath before all times purposed in himselfe to shew mercy on some men, and to passe by others, shewing his justice on them for the manifestation of the glory of his owne name*. First, I say, it is a part of his counsell, because the counsell or decree of God, universally extends it selfe to all things that are: and Predestination is Gods decree so far forth as it concernes the reasonable creatures, especially men. Now in every purpose or decree of God, three things must be considered; the beginning, the matter, the end. The *beginning* is the will of God whereby he willeth and appointeth the estate of his creatures: and it is the most absolute, supreame, and soveraigne cause of all things that are, so far forth as they have being: having nothing either above it selfe or out of it selfe, to be an impulsive cause to moove or incline it; and to say otherwise, is to make the will of God to be no will. Indeed mens wils are mooved and disposed by externall causes out of themselves, borrowed from the things whereof deliberation is made, because they are to be ruled by equitie and reason: and a mans bare will without reason is nothing. Now Gods will is not ruled by another rule of reason or justice, but it selfe is an absolute rule both of justice and reason. A thing is not first of all reasonable and just, and then afterward willed by God: but it is first of all willed by God, and thereupon becomes reasonable and just. The *matter* of his purpose, is a decreed manifestation of two of the most principall attributes of the Godhead, *mercy* and *justice*; and that with a limitation or restraint of mercy to some of the creatures, and justice to some others, because it was his good will and pleasure, And wee are not to imagine that this is a point of crueltie of God: for his very essence or nature is not justice A alone, or mercie alone, but justice and mercie both together: and therefore to purpose the declaration of them both upon his creatures over whom he is a soveraigne Lord, and that without other respects, upon his very will and pleasure, is no point of injustice. The supreame *end* of the counsell of God, is the manifestation of his owne glory, partly in his mercy, and partly in his justice. For in common equitie, the end which he propounds unto himselfe of all his doing must be answerable to his nature; which is majestie and glory, and (as I have said) justice and mercy it selfe.

And because *Pauls* disputation in the ninth to the Romanes gives light and sufficient confirmation to this which I now teach, I will B stand a little to open & resolve the same. From the 1. verse to the 6. he sets down his grief conceived for his brethren the Iewes, and therewithall, that it might not be thought that he spake of malice, he doth onely in close and obscure manner insinuate the *Rejection* of that nation. This done, in the 6. verse he answers a secret objection which might be made, on this manner: If the Iewes be rejected, then the *word of God is of none effect*: that is, then the covenant made with the forefathers is void: but the covenant cannot be voide: therefore the Iewes are not rejected. The assumption he takes for granted, and denies the consequence of the proposition. And the ground of his deniall is, C because there is a distinction betweene man and man, even among the Iewes, whereby some are indeed in the covenant, some not. And this distinction is prooved by three examples: the first in this verse, that of the children of *Iacob* the common parent of all the Iewes, some are *Israel*, that is, truly in the covenant as *Iacob* was: and some are not Israel. Now it might be further objected, that the Iewes are not onely the posteritie of *Iacob*, but the seed of *Abraham* in whom all nations of the earth are blessed: and therefore not to be rejected. And to this *Paul* answers, verse 7. alleadging a second example of the distinction betweene man and man out of the family of *Abraham*, in which some were indeed sonnes, some were D not. For the proofe of this, first, he sets downe the words of the text in *Moses, in Isaac shall thy seede be called*: and secondly, makes an exposition of them with a collection on this manner: All they which are the sonnes of the *promise*, are the seede of *Abraham*, or the sonnes of God: but *Isaac* is a sonne of promise and not *Ishmael*, therefore *Isaac* is the seed of *Abraham* and heire of the blessing, and not *Ishmael*. The proposition is in the eight verse, the assumption in the ninth verse, the conclusion in the seventh verse. Here marke, I. how hee makes a double seede, one according to the flesh, the other spirituall: and two kind of sons, one of the flesh, the other the son of the promise, or the sonne of God: for hee put the one for the other. II. That the distinction betweene *Isaac* & *Ishmael*, whereby one is in the

Rom. 9. opened.

covenant

covenant of grace, the other not; ſtands not in their foreſeene faith and unbeliefe, and the fruits of them: but in the purpoſe and will of God it ſelfe. For *Iſaac* is called *the Child of promiſe*, becauſe by the vertue of it hee was borne, and beleeved, and was adopted the child of God, and made heire of the covenant given to *Abraham*: and therefore conſequently the right of adoption befell him by the meere good pleaſure of God, which is the firſt cauſe of our ſalvation without reſpect of any thing in the perſon of *Iſaac*. For what God by his promiſe brings to paſſe in time, that hee moſt freely decreed before all times. Now conſidering the Iewes might ſay, that *Iſmael* was rejected, becauſe hee was borne of the handmaide *Hagar*, whereas they for their parts deſcend of *Abraham* and *Sarah*, by *Iſaac* the lawfull ſonne, *Paul* addes a third example of the diſtinction betweene man and man out of the family of *Iſaac*, in which *Iacob* was a true ſonne and heire of the promiſe, and *Eſau* was not. Now the diſtinction of theſe two perſons is propounded in the tenth verſe, and confirmed verſe 11,12,13. in which are ſet downe three things. I. the time of this diſtinction, *ere the children were borne*, and therefore *when they had neither done good nor evill*. And this circumſtance is noted, to ſhew that God was not mooved by any proviſion or preconſideration of *Iacobs* godlineſſe, and *Eſaus* prophaneneſſe, to preferre the one before the other. II. the end why the diſtinction was made at this time, & not afterward when they were borne, is, *that the purpoſe of God which is according to his election might remaine ſure, not of workes, but by him that calleth*: that is, that by this meanes it might appeare, that when God receives any man into the covenant of eternall life, it proceeds not of any dignity in the man whom God calleth, but from his mercy and alone good pleaſure, that his decree of ſaving the elect might remaine firme and ſure for ever. Hence it is manifeſt, that there is an unchangeable decree of election of ſome men (for hee that takes all, and excepts none, cannot be ſaid to chooſe) to ſalvation, depending upon the alone will of God; and therefore neceſſarily by the law of contraries, there is an oppoſite decree of reprobation: for in that God ordaineth ſome to eternall ſalvation, hee teſtifies thereby, that his purpoſe is to paſſe by ſome without ſhewing of mercy. III. The author of this diſtinction, is God himſelf by his purpoſe before all times, which purpoſe hee made manifeſt by teſtimony given to *Rebecca*, ſaying, *the elder ſhall ſerve the younger*: that is, the firſt borne and more excellent according to the fleſh, ſhall loſe his birth-right and the bleſſing of his father, and in reſpect of title to the covenant, be ſubject to the yonger. And becauſe this teſtimony concerning the freedome and ſervitude of *Iacob* and *Eſau* might ſeeme inſufficient to proove the election of the firſt, and the rejection of the ſecond, therefore *Paul* addes a ſecond teſtimony out of *Malachy*, *I have loved Iacob, and hated Eſau*: that is, I have purpoſed to love *Iacob*, and to hate *Eſau*. And theſe words no doubt are alleadged to expound the former place out of *Moſes*, and ſhew that the bondage of *Eſau* was joyned with the hatred of God, and the freedome of *Iacob* with the love of God as tokens hereof.

Gen. 25. 3.

Mal. 1. 2.

Againſt this received expoſition of the former words which I have now propounded, ſundry expoſitions are made. Firſt, that the prerogative of *Iſaac* above *Iſmael*, and *Iacob* above *Eſau*, was onely in temporary bleſſings, in that God vouchſafed unto them the right of the land of Canaan. *Anſw.* If theſe places are to be underſtood of temporall bleſſings and not ſpirituall, then the Apoſtle hath not fitly alleadged the former examples, to proove the rejection of the Iewes from the Covenant. For though it bee granted, there bee a difference betweene man and man in reſpect of earthly bleſſings, yet doth it not follow, that there ſhall bee the ſame difference in things concerning the kingdome of heaven. If a father for ſome cauſe diſinherit one to two of his children, it were abſurd thereupon or conclude, that he might therefore kill any of the reſt. Againe, the land of Canaan was not onely an earthly inheritance, but alſo a pledge and figure unto our forefathers of a better inheritance in heaven: and therefore the excluding of *Iſmael* and *Eſau* from the land of Canaan, was a ſigne that they were excluded from the covenant of grace, and the right of eternall life. Some others ſay, that by *Iacob* and *Eſau* are not meant two perſons, but the two nations of the Idumeans and the Iſraelites. *Anſw.* It is a manifeſt untruth. For it was not poſſible for two nations to ſtrive in the wombe of *Rebecca*, unleſſe wee conſidered them as they were comprehended under the two heads, to wit, the very perſons of *Iacob* and *Eſau*. And whereas they ſay, that *Eſau* in perſon never ſerved *Iacob*, but onely in his poſterity, the anſwer is that *Iacobs* freedome and prerogatives were ſpirituall, and not temporall, which by faith he ſaw a farre off, but enjoyed not? and therefore proportionably *Eſau* was debaſed to the condition of a ſervant in reſpect of his yonger brother, not ſo much in reſpect of his outward eſtate and condition, as in regard of the covenant made with his anceſtors from which hee was barred. And though it bee granted, that by *Iacob* and *Eſau* two nations, and not two perſons, are to be underſtood, yet all comes to one head: for the receiving of the nation of the Iſraelites into the covenant, and the excluding of the nation of the Edomites, both deſcending of *Iacob* and *Eſau*, ſerve as well to proove Gods eternall election and reprobation, as the receiving and rejecting of one man. Others ſay that theſe words, *I have hated Eſau*, are thus to be underſtood, I have leſſe loved *Eſau* then *Iacob*. But how then ſhall wee ſay that *Paul* hath fitly alleadged this text to

proove the rejection of the Iewes from the favour of God and the covenant of grace: conſidering, that of men, whereof one is loved more of God, the other leſſe; both may ſtill remaine in the Covenant. Laſtly, it is alleadged that the former expoſition makes *Iſmael* and *Eſau* damned perſons. *Anſw.* We muſt leave unto God all ſecret judgement of particular perſons: and yet nevertheleſſe, *Paul* doth very fitly in their two perſons, both deſcending of *Abraham*, and both circumciſed; ſet forth examples of ſuch, as for all their outward prerogatives, are indeed barred from the covenant of life everlaſting before God. And againe the oppoſition made by *Paul*, requires that the contrary to that which is ſpoken of *Iſaac* and *Iacob*, ſhould be ſaid of *Iſhmael* and *Eſau*. And there is nothing ſpoken of either of them in the Scriptures, which argues the diſpoſition of men ordained to eternall life. *Iſmael* is noted with the brand of a mocker, and *Eſau* of a prophane man.

To proceede in the text, becauſe the doctrine of *Paul* delivered in the former verſes might ſeeme ſtrange unto the Romanes, therefore in the fourteenth verſe, he layes downe an objection, and anſwers the ſame. The objection is this: If God put diſtinction betweene man and man, without reſpect had to their perſons, upon his owne will and pleaſure, then is hee unjuſt: but he is not unjuſt, therefore hee makes no ſuch diſtinction. The anſwer is, *God forbid.* Whereby hee denyes the conſequence of the propoſition, on this manner: Though God ſhould elect ſome to ſalvation, and reject ſome others, and that upon his will, yet were there no injuſtice with God. The reaſon of this anſwer followes in the 18. verſ. God hath *abſolute power or freedome of will*, whereby without being bound to any creature, he may and can firſt of all have mercy on whom he will, and ſecondly harden whom hee will. For the proofe of the firſt, that God hath mercy on whom he will, he layes downe the Teſtimony of *Moſes*, verſ. 15. *I will have mercy on whom I will ſhew mercy, and I will have compaſſion on him, on whom I will have compaſſion.* And in verſ. 16. makes his collection thence, *that it* (namely, the purpoſe of God according to election, ver. 11.) *is not in him that willeth, or in him that runneth, but in God that ſheweth mercy.* Whereby he teacheth, that the free election of God in order goes before all things that may in time befall man: and that therefore neither the intentions and endeavours of the mind, nor the workes of our life, which are the effects of election, can be the impulſive cauſes to moove God to chooſe us to ſalvation. The ſecond, that God hardens whom he will, is confirmed and made plaine by the Teſtimony of Scripture concerning *Pharaoh*, verſ. 17.

In the 19. verſe there followes another objection, ariſing out of the anſwer to the former, on this manner. If God will have ſome to be hardned and rejected, and his will cannot A be reſiſted; then with no juſtice can he puniſh them that are neceſſarily ſubject to his decree: but God will have ſome to be hardned and rejected, and his will cannot bee reſiſted: therefore (ſaith the adverſary) with no juſtice can hee puniſh man that is neceſſarily ſubject to his decree. Here marke, that if there had beene an univerſall election of all men, and if men had beene elected or rejected according as God did foreſee that they would beleeve or not beleeve, the occaſion of this objection had beene cut off. But let us come to *Pauls* anſwer. In the twentieth verſe hee takes the aſſumption for granted, that ſome are rejected becauſe God will: and that the will, that is, the B decree of God cannot be reſiſted: and onely denies the coherence of the propoſition, checking the malepert pride of the adverſary, and ſhewing that the making of this wicked and blaſphemous collection againſt the Will of God, is as if a man ſhould ſue God at the law, and bring him as it were to the bar, and plead againſt him as his equall, whereas indeed the creature is nothing to the Creator, and is abſolutely to ſubmit it ſelfe to his will in all things. In verſ 21. he proceeds to a ſecond anſwer, ſhewing that Gods will is not to be blamed, becauſe by his *abſolute ſoveraignty* and the right of creation, hee hath power to chooſe men, or to reject or harden them. And where there is right and power to doe a thing, the wil C of the doer is not to bee blamed. Now that God hath this right & power over his creature, it is prooved by a compariſon from the leſſe to the greater, on this manner. The potter hath power over the clay to make of the ſame lumpe, one veſſell to honour, and another to diſhonour: therefore may God much more *make ſome veſſels of mercy, and ſome veſſels of wrath prepared to deſtruction.* The firſt part of the compariſon is verſe 21. the ſecond part, verſe 22, 23. And leſt any man ſhould thinke that God makes veſſels of honour and diſhonour without ſufficient and juſt cauſe in himſelfe, as the potter may doe: therefore he ſets downe ends of the will of God: he makes veſſels of diſhonour *to ſhew his wrath*, and to *make manifeſt his power*: and againe he condemnes D no man, till he haye *ſuffered him with long patience.* And he makes veſſels of honour that he might *declare the riches of his glory* upon them. Hence it is manifeſt, firſt, that the end of Predeſtination is the glory of God, which is to be made manifeſt, partly in his juſtice, and partly in his mercy: ſecondly, that men are not elected or refuſed of God, for their forſeene corruptions or vertues: for then *Paul* would not have ſaid, that God made veſſels of diſhonour, but that being ſo already, he left them in their diſhonour.

Thus from the 6. verſe of this chapter to the 24. *Paul* hath deſcribed unto us the doctrine of Gods eternall predeſtination, and that by the judgement of [a] Divines in all ages.

The order of *Gods Predeſtination* is this. It is

A Child might anſwer this objection, if men were elect and refuſed for their foreſeene faith and unbeliefe.

[a] *Aug. de Prædeſt. ſanct. Ad Paulinum ep. 79. Enchir. 98 99. ad Sixtum 105. ep. Hieron. Hedibia quo Bed. in Rom. & Aquinas, &c.*

the

the property of the reaſonable creatures to conceive one thing after another, whereas God conceives all things at once with one act of underſtanding, and all things both paſt and to come are preſent with him; and therefore in his eternall counſell hee decrees not one thing after another, but all things at once. Nevertheleſſe for our underſtanding ſake, wee may diſtinguiſh the counſell of God concerning man into two acts or degrees: the firſt, is *the purpoſe of God himſelfe*, in which he determines what he will doe, and the end of all his doings: and that is to create all things, ſpecially man for his owne glory; partly by ſhewing on ſome men his mercy, and upon others his juſtice. The ſecond, is, another purpoſe, whereby hee *decrees the execution of the former*, and layes downe meanes of accompliſhing the end thereof. Theſe two acts of the counſell of God, are not to be ſevered in any wiſe, nor confounded: but diſtinctly conſidered with ſome difference. For in the firſt, God decrees ſome men to honour, by ſhewing his mercy and love on them, and ſome againe to diſhonour, by ſhewing his juſtice on them; and this man more then that, upon his will and pleaſure, and there is no other cauſe hereof knowne to us. In the ſecond, knowne and manifeſt cauſes are ſet downe of the execution of the former decree. For no man is actually condemned; yea God decrees to condemne no man but for his ſins: and no man is actually ſaved but for the merit of Chriſt. Furthermore, this latter act of the counſell of God, muſt be conceived of us in the ſecond place and not in the firſt. For evermore the firſt thing to bee intended is the end it ſelfe, and then afterward the ſubordinate meanes and cauſes whereby the end is accompliſhed. Againe, the ſecond act of Gods counſell containes two other; one which ſetteth downe the preparation of the meanes whereby Gods *Predeſtination* begins to come in execution; and they are two, the creation of man righteous after the Image of God, the voluntary fall of *Adam*, and withall the ſhutting up of all men under damnation: the other appoints the applying of the ſeverall meanes to the perſons of men; that Gods decree, which was ſet downe before all times, may in time be fully accompliſhed; as ſhall afterward in particular appeare.

*Predeſtination* hath two parts, the Decree of *Election*, the Decree of *Reprobation*, or *No-election*. This diviſion is plaine by that which hath bin ſaid out of the 9. chapter to the Romanes, and it may bee further confirmed by other Teſtimonies. Of ſome it is ſaid, that the Lord *knowes who are his*: and of ſome others, Chriſt ſhall ſay in the day of judgement, *I never knew you*. In the acts it is ſaid, that as many of the Gentiles as were *ordained to life everlaſting, beleeved*. And *Iude* ſaith of falſe prophets, that they were *ordained to condemnation*.

2 Tim. 2. 9. Mat. 7. 23 Acts 13. 48. Iude 4.

In handling of the decree of election. I will conſider three things. I. what election is. II. the execution thereof. III. the knowledge of particular Election. For the firſt: *Gods election is a decree, in which according to the good pleaſure of his will, he hath certainely choſen ſome men to life eternall in Chriſt for the praiſe of the glory his grace*. This is the ſame which *Paul* ſaith to the Epheſians, *God hath choſen us in Chriſt before the foundation of the world, that we ſhould be holy and without blame before him in love: who hath predeſtinate us to bee adopted through Ieſus Chriſt unto himſelfe, according to the good pleaſure of his will*. Now that we may the better conceive this doctrine, let us come to a conſideration of the ſeverall points thereof. Firſt of all I ſay, Election is Gods decree. For there is nothing in the world that comes to paſſe either univerſally or particularly without the eternall and unchangeable decree of God. And therefore whereas men are actually choſen, and brought to life everlaſting, it is becauſe God did purpoſe with himſelfe and decree the ſame before all worlds. Now touching the decree it ſelfe, ſixe things are to be obſerved. The firſt, what was the motive or impulſive cauſe that mooved God to decree the ſalvation of any man. *Anſw.* The good pleaſure of God. For *Paul* ſaith, *Hee will have mercy on whom he will have mercy*: and, *He hath predeſtinate us according to the good pleaſure of God*. As for the opinion of them that ſay, that foreſeene faith and good workes are the cauſe that mooved God to chooſe men to ſalvation, it is frivolous. For faith and good works are the fruits and effects of Gods election. *Paul* ſaith, *he hath choſen us*, not becauſe he did foreſee that we would become holy, but *that we might be holy*. And, he *hath predeſtinate us to adoption*. Which is all one as if he had ſaid, he hath predeſtinate us to beleeve, becauſe adoption comes by beleeving. Now if men are elected that they might beleeve, then are they not elected becauſe they would beleeve. For it cannot be that one thing ſhould be both the cauſe and the effect of another.

Rom. 9. 18. Eph. 1. 5. Eph. 1. 4. Ioh. 1. 12.

The ſecond point, is that Gods election is unchangeable: ſo as they which are indeed choſen to ſalvation cannot periſh, but ſhall without faile attaine to life everlaſting. *Paul* takes it for a concluſion, that *the purpoſe of God according to election muſt remaine firme and ſure*; and againe, *that the gifts and calling of God are without repentance*. And *Samuel* ſaith, *The ſtrength of Iſrael will not lye or repent: For he is not a man that hee ſhould repent*. Such as Gods nature is, ſuch is his will and counſell: but his nature is unchangeable, *I am Iehovah*, ſaith he, *and I change not*: therefore his will likewiſe and his counſels be unchangeable. And therefore whenſoever the ſpirit of God ſhall teſtifie unto our ſpirit that we are juſtified in Chriſt, and choſen to ſalvation; it muſt bee a meanes to comfort us, and to eſtabliſh our hearts in the love of God. As for the opinion of them that ſay, the elect may fall from grace and be damned, it is full of helliſh diſcomfort, & no doubt

Rom. 9. 11. & 11. 29. 2 Sam. 15. 29. Mal. 3. 6.

from

from the divell. And the reasons commonly alleadged for this purpose are of no moment, as may appeare by the skanning of them. First they object, that the Churches of the Ephesians, Thessalonians, and the dispersed Iewes are all called Elect by the Apostles themselves, yet sundry of them afterward fell away. *Ans.* I There are two kindes of judgement to bee given of men, the judgement of certainty and the judgement of charity. By the first indeed, is given an unfallible determination of any mans election; but it belongs unto God principally and properly: and so men but in part, namely, so farre forth as God shall reveale the estate of one man unto another. Now the judgement of charity belongs unto all men; and by it leaving all secret judgements unto God, we are charitably to thinke, that al those, that live in the Church of God, professing themselves to be members of Christ, are indeed elect to salvation, till God make manifest otherwise. And on this manner, and not otherwise doe the Apostles call whole Churches elect. II. They are called elect of the principall part, and not because every member thereof was indeed elect; as it is called an heape of corne though the bigger part be chaffe. Secondly, it is alleadged, that *David* prayes that his enemies *may be blotted out of the booke of life*, which is the election of God, and that *Moses*, and *Paul* did the like against themselves. *Ans.* *Davids* enemies had not their names written in the booke of life, but onely in the judgement of men. Thus *Iudas* so long as hee was one of the disciples of Christ, was accounted as one having his name written in heaven. Now hence it followes, that mens names are blotted out of Gods booke, when it is made cleare and manifest unto the world, that they were never indeed written there. And where *Moses* saith, *Forgive them this sin: if not, blot me out of thy booke:* and *Paul, I could wish to be accursed, &c.* their meaning was, not to signifie that men elected to salvation might become reprobates: onely they testifie their zealous affections, that they could be content to be deprived of their owne salvation, rather then the whole Body of the people should perish, and God lose his glory. As for that which Christ saith, *Have I not chosen you twelve, and one of you is a divell?* it is to be understood, not of election to salvation, but of election to the office of an Apostle; which is temporary and changeable.

Eph. 1. 4. 1 Thes. 1. 4. 1 Pet. 1. 1, 2.

Psal. 69. 28. Exod. 32. 32. Rom. 9. 3.

Ioh. 6. 70.

The third point, is that there is an actuall election made in time, being indeed a fruit of Gods decree, and answerable unto it, and therfore I added in the description these words, *whereby hee hath chosen some men.* All men by nature are sinners and children of wrath, shut up under one and the same estate of condemnation. And actuali election is, when it pleaseth God to sever and single out some men above the rest, out of this wretched estate of the wicked world, and to bring them to the kingdome of his owne Son. Thus Christ saith of his owne disciples, *I have chosen you out of the world.* Ioh. 15. 19.

The fourth point, is the actuall or reall foundation of Gods election, and that is Christ and therefore we are said to bee chosen to salvation in *Christ.* Hee must bee considered two wayes: as he is God, we are predestinate *of him*, even as we are predestinate of the Father and the holy Ghost. As hee is our Mediator, wee are predestinate *in him.* For when God with himselfe had decreed to manifest his glory in saving some men by his mercy, hee ordained further the creation of man in his owne image, yet so as by his owne fal he should infold himselfe and all his posterity under damnation: this done, he also decreed that the Word should be incarnate actually, to redeeme these out of the former misery, whom he had ordained to salvation. Christ therefore himselfe was first of all predestinate as he was to be our head, and as *Peter* saith, *ordained before all worlds*; and we secondly predestinate in him, because God ordained that the execution of mans election should be in him. Here if any demand, how we may be assured that Christ in his passion stood in our roome and stead, the resolution will be easie, if we consider that he was ordained in the eternall counsell of God, to be our surety and pledge, and to be a publike person to represent all the Elect in his obedience and sufferings: and therefore it is that *Peter* saith, that he *was delivered by the foreknowledge and determinate counsell of God.* And *Paul*, that *grace was given unto us through Christ Iesus before the world was.*

Eph. 1. 4.

1 Pet. 1. 20. *Aug. de pred. sanct. c.* 13.

Act. 2. 23. 2 Tim. 1. 9.

The fifth point is, concerning the number of the Elect. And that I expresse in these words, *hath chosen some men to salvation.* If God should decree to communicate his glory and his mercy to all & every man, there could be no election. For he that takes all, cannot be said to choose. Therefore Christ saith, *Many are called but few are chosen.* Some make this question, how great the number of the elect is: and the answer may be this, that the elect considered in themselves bee innumerable, but considered in comparison to the whole world they are but few. Hence it follows necessarily, that *saving grace* is not universall, but *indefinite* or *particular*, unlesse we will against common reason make the streames more large and plentifull then the very fountaine it selfe. And this must excite us above all things in the world to labour to have fellowship with Christ, and to be partakers of the speciall mercy of God in him, yea to have the same sealed up in our hearts. Benefits common to all, as the light of the Sunne, &c. are not regarded of any. Things common to few, though they bee but temporall blessings, are sought for of all. God gives not riches to all men, but to some more, to some lesse, to some none. And hereupon how do men like drudges toile in the world from day to day, & frō yeare to yeare, to enrich themselves? Therfore much more ought men to seeke for grace in Christ, considering it is not common to all. We must not content our selves to say, God is merciful;

Mat. 20. 16.

but

but we muſt go further, and labour for a certificate in the conſcience, that we may be able to ſay that God is indeed mercifull to us. When the Diſciples would have knowne how many ſhould be ſaved, he omitting the queſtion, anſwers thus, *Strive to enter in at the ſtraite gate.* Luk.13.24.

The laſt point is, the end of Gods election, and that is, *the manifeſtation of the praiſe and excellency of the glorious grace of God,* Eph.1.6.

Thus having ſeene what election is, let us come to the execution thereof. Of which remember this rule, *Men predeſtinate to the end, that is, glory, or eternal life, are alſo predeſtinate to the ſubordinate means, whereby they come to eternall life: and theſe are vocation, juſtification, ſanctification, obedience.* For the firſt, he that is predeſtinate to ſalvation, is alſo predeſtinate to be called, as *Paul* ſaith, *Rom.*8.30. *Whom he hath predeſtinate, them alſo he cals.* Secondly, whom God calleth, they alſo were predeſtinate to beleeve; therefore ſaving faith is called *the faith of the elect, Tit.*1.1. And in *Act.*13.48. *as many as were ordained to life everlaſting, beleeved.* Thirdly, whom God hath predeſtinate to life, them he juſtifieth, as *Paul* ſaith, *Rom* 8.30. whom he hath *predeſtinate, them he calleth, and whom he calleth, them he juſtifieth.* Fourthly, whom hee hath predeſtinate to life, them hee hath predeſtinate to ſanctification and holineſſe of life, as *Peter* ſaith, 1 *Pet.*1.2. that the Iewes were elect according *to the foreknowledg of God the Father unto the ſanctification of the ſpirit.* Laſtly, they that are predeſtinate to life, are alſo predeſtinate to obedience; as *Paul* ſaith to the Epheſians, *Eph.*2.10. *We are the workemanſhip of God created in Chriſt Ieſus unto good workes, which God hath ordained that we ſhould walke in them.* This rule being the truth of God, muſt be obſerved: for it hath ſpeciall uſe. Firſt of all it ſerves to ſtop the mouths of ungodly and prophane men. They uſe to bolſter up themſelves in their ſinnes by reaſoning on this manner: If I be predeſtinate to eternall life, I ſhall bee ſaved whatſoever come of it, how wickedly and lewdly ſoever I live: I will therefore live as I liſt, and follow the ſwinge of mine owne will. But alas, like blind bayards they thinke they are in the way, when as they ruſh their heads againſt the wall, and farre deceive themſelves. For the caſe ſtands thus: all men that are ordained to ſalvation, are likewiſe ordained in the counſell of God to uſe all the good meanes whereby they may come to ſalvation: And therefore all the elect that live in this world ſhall be called, juſtified, ſanctified, and leade their lives in all good conſcience before God and men: and they that live and continue in their owne wicked wayes diſputing on this manner, If I be ordained to ſalvation, I ſhall not be damned; overſhoote themſelves, and as much as they can, plunge themſelves head-long into the very pit of hell. And for a man to live and dye in his ſinnes, let the world diſpute as they will, it is an infallible ſigne of one ordained to damnation. Secondly, there bee others that thinke that the preaching of the Word, the adminiſtration of the Sacraments, admonitions, exhortations, lawes, good orders, and all ſuch good meanes are needleſſe, becauſe Gods counſels bee unchangeable: if a man ſhall be condemned, nothing ſhall helpe: if a man ſhall bee ſaved nothing ſhall hinder. But wee muſt ſtill for our part remember, that God doth not onely ordaine the end, but alſo the meanes whereby the end is compaſſed: and therefore the very uſe of all preſcribed meanes is neceſſary. And for this cauſe we muſt be admoniſhed with diligence to labour and uſe all good meanes, that we may be called by the miniſtery of the Goſpel, and juſtified, and ſanctified, and at length glorified. If a King ſhould give unto one of his ſubjects a princely pallace, upon condition that he ſhall goe unto it in the way which hee ſhall preſcribe; oh what paines would that man take to know the way, and afterward to keep and continue in it! But behold, the Kingdome of heaven is the moſt glorious and royall pallace that ever was; and God hath beſtowed the ſame on his elect: and he requires nothing at their hands, but that they would turne their faces from this world, and walke unto it in the way which hee hath chalked forth unto them in his word. Therefore if we would have life everlaſting, wee muſt come forth of the broad way which leades to deſtruction, and enter into the ſtraight way that leades to eternall life. Wee muſt acquaint our ſelves with the guides, which are the miniſters of the Word, that will cry unto us, *Here is the way, walke ye in it, when ye goe to the right hand or to the left, Iſa.* 30.21. Vocation, juſtification, ſanctification, repentance, new-obedience, are the markes of the way, and we muſt paſſe by them all: and thus our weary ſoules weltring a while in this wretched world, ſhall at length be received into eternall joy and happineſſe.

Touching the knowledge of particular election, two ſpeciall points are to bee ſkanned; I. whether a man may know his election: II. how it may be knowne. For the firſt, Papiſts are of mind, that no man can certainely know his owne election unleſſe he be certified thereof by ſome ſpeciall revelation from God; but the thing is falſe and erroneous which they ſay. When the Diſciples of our Saviour Chriſt returned from preaching, and ſhewed what wonders they had done, and how divels were ſubject unto them, the text ſaith, they rejoyced greatly. But Chriſt anſwered them againe, ſaying, *Luk.*10.20. *In this rejoyce not, but rather rejoyce that your names are written in heaven.* Whereby hee ſignifies, that men may attaine to a certaine knowledge of their owne election. For we cannot, neither doe we rejoyce in things either unknowne or uncertaine. Saint *Peter* ſaith, 1 *Pet.*1.10. *Give all diligence to make your election ſure.* Now in vaine were it to uſe diligence, if the aſſurance of election could not bee any wayes compaſſed

without an extraordinary revelation. And *Paul* ſaith to the Corinthians, 2 *Corin.* 13.5. *Proove your ſelves whether ye be in the faith or not.* Where hee takes it for granted, that hee which hath faith, may know he hath faith, and therefore may alſo know his election: becauſe ſaving faith is an infallible marke of election.

The ſecond point, is how any man may come to know his owne election. And there be two wayes of knowing it. The one, is by aſcending up as it were into heaven, there to ſearch the counſell of God, and afterward to come downe to our ſelves. The ſecond, by deſcending into our owne hearts to goe up from our ſelves, as it were by *Iacobs* ladder, to Gods eternall counſell. The firſt way is dangerous, & not to be attempted. For the wayes of God are unſearchable and paſt finding out. The ſecond way alone is to be followed, which teacheth us by ſignes and teſtimonies in our ſelves, to gather what was the eternall counſell of God concerning our ſalvation. And theſe teſtimonies are two: the teſtimony of Gods ſpirit, and the teſtimony of our ſpirits; as *Paul* ſaith, *The ſpirit of God beareth witneſſe together with our ſpirits, that we are the ſonnes of God, Rom.* 8.16.

Touching the Teſtimony of Gods Spirit, two queſtions may be demanded. The firſt is, by what meanes the ſpirit of God gives a particular teſtimony in a mans conſcience of his adoption. *Anſ.* It is not done by any extraordinary revelation, or *enthuſiaſme*, that is, an ordinary revelation without the word; but by an application of the promiſes of the Goſpell in the forme of a practicall ſyllogiſme, on this manner: *Whoſoever beleeveth in Chriſt, is choſen to life everlaſting.* This propoſition is ſet down in the Word of God, and it is further propounded, opened, and applyed to all that be in the Church of God, by the Miniſters of the Goſpel ſet apart for this end. Now while the hearers of Gods Word give themſelves to meditate and conſider of the ſame promiſe, comes the Spirit of God and enlightens the eyes, and opens the heart, and gives them power both to will to beleeve, and to beleeve indeed: ſo as a man ſhall with freedome of ſpirit, make an aſſumption, and ſay, *but I beleeve in Chriſt*, I renounce my ſelfe, all my joy and comfort is in him: fleſh and blood cannot ſay this, it is the operation of the holy Ghoſt. And hence ariſeth the bleſſed concluſion which is the Teſtimony of the ſpirit; *therefore I am the child of God.*

The ſecond queſtion is, how a man may diſcerne betweene the *illuſion* of the divell, and the Teſtimony of the Spirit. For as there is a certaine perſwaſion of Gods favor from Gods ſpirit; ſo there be ſleights and frauds of the divell whereby hee flatters and ſoothes men in their ſinnes: and there is in all men naturall preſumption in ſhew like faith, indeed no faith. And this counterfeit mock-faith is farre more common in the world then true faith is. Take a view hereof in our ignorant & careleſſe people; aske any one of them, whether he be certaine of his ſalvation or no; hee will without bones-making, proteſt that he is fully perſwaded and aſſured of his ſalvation in Chriſt: that if there be but one man in a countrey to be ſaved it is he: that he hath ſerved God alwayes: and done no man hurt: that he hath evermore beleeved: and that hee would not for all the world, ſo much as doubt of his ſalvation. Theſe and ſuch like preſumptuous conceits in blind and ignorant perſons run for currant faith in the world. Now the true Teſtimony of the ſpirit is diſcerned from naturall preſumption, and all illuſions of the divell by two effects and fruits thereof, noted by *Paul* in that hee ſaith, *Rom.* 8. 16. 26. that the ſpirit makes us cry, *Abba*, that is, *Father*. The firſt is, to pray ſo earneſtly with groanes and ſighes, as though a man would even fill heaven and earth with the cry not of his lips, but of his heart, touched with ſenſe and feeling of his manifold ſins and offences. And this indeed is a ſpeciall and principall note of the ſpirit of adoption. Now look upon the looſe and careleſſe man, that thinkes himſelfe ſo filled with the perſwaſion of the love and favour of God, ye ſhall find that he very ſeldome or never prayes: and when he doth, it is nothing elſe but a mumbling over the Lords prayer, the Creede, and the tenne Commandements for faſhion ſake. Which argues plainely, that the perſwaſion which he hath of Gods mercy, is of the fleſh, and not of the ſpirit. The ſecond fruit is, the affection of a dutifull Child to God a moſt loving Father: and this affection makes a man ſtand in feare of the Majeſty of God, whereſoever he is, and to make conſcience of every evill way. Now thoſe that are carried away with preſumption, ſo ſoone as any occaſion is given, they fall ſtraight into ſin without miſlike or ſtay, as fire burnes with ſpeed when dry wood is laid unto it. In a word, where the teſtimony of the ſpirit is truely wrought, there be many other graces of the ſpirit joyned therewith, as when one branch in a tree buddeth, the reſt bud alſo.

The teſtimony of our ſpirit is the teſtimony of the heart and conſcience, purified and ſanctified in the blood of Chriſt. And it teſtifieth two waies: by inward tokens in it ſelfe; by outward fruits. Inward tokens are certaine ſpeciall graces of God imprinted in the ſpirit, wherby a man may certainely be aſſured of his adoption. Theſe tokens are of two ſorts, they either reſpect our ſinnes, or Gods mercy in Chriſt. The firſt are in reſpect of ſinnes paſt, preſent, or to come. The ſigne in the ſpirit which concerneth ſinnes paſt, 2 *Cor.* 7.10. is *godly ſorrow*, which I may tearme a beginning and mother-grace of many other gifts and graces of God. It is a kind of griefe conceived in heart in reſpect of God. And the nature of it may the better be conceived, if we compare it with the contrary. Worldly ſorrow ſprings of ſinne, and it is nothing elſe but the horror of conſcience, and the apprehenſion of the wrath of God for the ſame: now godly ſorrow, it may

indeed

indeed bee occaſioned by our ſinnes, but it ſprings properly from the apprehenſion of the grace and goodneſſe of God. Worldly ſorrow is a griefe for ſinne onely in reſpect of the puniſhment; godly ſorrow is a lively touch and griefe of heart for ſin becauſe it is ſin, though there were no puniſhment for it. Now that no man may deceive himſelfe in judging of this ſorrow, the holy Ghoſt hath ſet downe ſeven fruits or ſignes thereof whereby it may be diſcerned, 2 Cor. 7. 11. The firſt is, *Care* to leave all our ſinnes: the ſecond is, *Apology* whereby a man is mooved and carried to accuſe and condemne himſelfe for his ſinnes paſt, both before God and man. The third is *Indignation*, whereby a man is exceedingly angry with himſelfe for his offences. The fourth is *Feare*, leſt he fall into his former ſinnes againe. The fift is *Deſire*, whereby he craveth ſtrength and aſſiſtance that his ſinnes take no hold on him as before. The ſixt is *Zeale*, in the performance of all good duties contrary to his ſpeciall ſins. The ſeventh is *Revenge*, whereby hee ſubdues his body, leſt it ſhould hereafter be an inſtrument of ſinne as it hath beene in former time. Now when any man ſhall feele theſe fruits in himſelfe, he hath no doubt the godly ſorrow, which here we ſpeake of.

The token which is in regard of ſinnes preſent, is the *combate betweene the fleſh and the ſpirit*. Gal. 5. 17. proper to them that are regenerate, who are partly fleſh, and partly ſpirit. It is not the checke of conſcience which all men finde in themſelves both good and bad, ſo oft as they offend God: but it is a fighting and ſtriving of the mind, will, and affections with themſelves, whereby ſo farre forth as they are renued, they carry the man one way, and as they ſtill remaine corrupt, they carry him flat contrary. Men having the diſeaſe called *Ephialtes*, when they are halfe a ſleepe feele as it were ſome weighty thing lying upon their breaſts, and holding them downe: now lying in this caſe, they ſtrive with their hands and feet, and with all the might they have to raiſe up themſelves, and to remoove the weight, and cannot. Behold here a lively reſemblance of this combate. The fleſh which is the in-borne corruption of mans nature, lyes upon the hearts of the children of God, and preſſeth them downe, as if it were the very weight of a mountaine: now they according to the meaſure of grace received, ſtrive to raiſe up themſelves from under this burden, and to doe ſuch things as are acceptable to God; but cannot as they would.

The token that reſpects ſinne to come, is *care to prevent it*. That this is the mark of Gods children, appeareth by the ſaying of *Iohn*, 1. Ioh. 5. 18. *He that is borne of God ſinneth not, but keepeth himſelfe, that the wicked one touch him not*. And this care ſhewes it ſelfe not onely in ordering the outward actions, but even in the very thoughts of the heart. For where the Goſpel is of force, it brings *every thought into captivity to the obedience of Chriſt*, 2 Cor. 10. 5. and the Apoſtles rule is followed: *Whatſoever things are true, whatſoever things are honeſt, &c. thinke on theſe things*. Phil. 4 8.

The tokens which concerne Gods mercy are ſpecially two: The firſt is: when a man feeles himſelfe diſtreſſed with the burden of his ſins, or when he apprehends the heavy diſpleaſure of God in his conſcience for the: then further to feele how bee ſtands in neede of Chriſt, and withal heartily deſire, yea to hunger and thirſt after reconciliation with God in the merit of Chriſt, and that above all other things in the world. To all ſuch, Chriſt hath made moſt ſweet and comfortable promiſes, which can appertaine to none but to the elect. *If any man thirſt, let him come to me and drinke: he that beleeveth in mee*, as ſaith the Scripture, *out of his belly ſhall flow rivers of water of life*. Rev. 21. 6. *I will give unto him which is athirſt, of the well of the water of life freely*. Now if he that thirſteth, drinke of theſe waters, marke what follows, Ioh. 4. 14. *Whoſoever drinketh of the water that I ſhall give him, ſhall never be more athirſt: but the water that I ſhall give him, ſhall be in him a well of water ſpringing up unto everlaſting life*. Ioh. 7. 37.

The ſecond is a ſtrange affection wrought in the heart by the Spirit of God, whereby a man doth ſo eſteeme and value, and as it were, ſet ſo high a price on Chriſt and his righteouſneſſe, that he accounts even the moſt pretious things that are, to be but as dung in regard thereof. This affection was in *Paul*, and it is expreſſed in the parable, in which after a man hath found a treaſure, he firſt hides it: and then ſels all he hath, and makes a purchaſe of the field where it is. Now every man will ſay of himſelfe, that he is thus affected to Chriſt, and that hee more highly eſteemes the leaſt drop of his blood, then all things in the world beſide: whereas indeed moſt men are of *Eſaus* mind, rather deſiring the red broth then *Iſaacs* bleſſing; and of the ſame affection with the Iſraelites, which liked better the onyons and fleſh-pots of Egypt, then the bleſſings of God in the land of promiſe. Therefore that no man may deceive himſelfe, this affection may be diſcerned by two ſignes. The firſt, is to love & like a Chriſtian man becauſe he is a Chriſtian. For he that doth aright eſteeme of Chriſt, doth in like manner eſteeme of the members of Chriſt. And of this very point our Saviour Chriſt ſaith, *He that receiveth a Prophet in the name of a Prophet, ſhall receive a Prophets reward; and he that receives a righteous man in the name of a righteous man, ſhal receive the reward of a righteous man*. And S. *Iohn* ſaith. *Hereby we know that we are trãſlated frõ death to life, becauſe we love the brethren*: that is, ſuch as are mẽbers even becauſe they are ſo. The ſecond ſigne of this affection is a love and deſire to the comming of Chriſt, whether it be by death unto any man particularly, or by the laſt judgement univerſally, and that for this end, that there may be a full participation of fellowſhip with Chriſt. And that this very love is a note of Phil. 3. 4. Mat. 13. 43. Mat. 10. 41. 1 Ioh. 3. 14.

adoption, it appeares by that which Saint *Paul* ſaith, 2 Tim. 4. 8. that *the crown of righteouſnes is laid up for all thē that love the appearing of Chriſt*

The outward token of adoption, is *New-obedience*, whereby a man indeavours to obey Gods Commandements in his life and converſation: as Saint *Iohn* ſaith, 1 Ioh. 2. 3. *Hereby we are ſure that we know him, if wee keepe his Commandements.* Now this obedience muſt not be judged by the rigour of the morall Law, for then it ſhould be no token of grace, but rather a meanes of damnation: but it muſt bee eſteemed and conſidered as it is in the acceptation of God, Mal. 3. 17. *who ſpares them that feare him, as a Father ſpares an obedient ſonne:* eſteeming things done not by the effect and abſolute doing of them, but by the affection of the doer. And yet leſt any man ſhould here be deceived, we muſt know that the obedience, which is an infallible marke of the Child of God, muſt be thus qualified. Firſt of all, it muſt not be done unto ſome few of Gods commandements, but unto them all without exception. *Mark. 6. 20. Herod* heard *Iohn* Baptiſt willingly, and did many things: and *Iudas* had excellent things in him, as appeares by this, that he was content to leave all & to follow Chriſt, & he preached the Goſpel of Gods Kingdome in Iury as well as the reſt: yet alas, all this was nothing: for the one could not abide to become obedient to the ſeventh commandement in leaving his brother *Philips* wife; and the other would not leave his covetouſneſſe, to dye for it. Vpright and ſincere obedience doth inlarge it ſelfe to all the commandements, as *David* ſaith, Pſal. 119. 6. *I ſhall not be confounded, when I have reſpect to all thy Commandements.* And S. *Iames* ſaith, Iam. 2. 10. *he which faileth in one law is guilty of all:* that is, the obedience to many commādements is indeed before God no obedience, but a flat ſin, if a man wittingly and willingly carry a purpoſe to omit any one duty of the Law. He that repents of one ſin truly, doth repent of all: & he that lives but in one knowne ſinne without repentance, though he pretend never ſo much reformation of life, indeed repents of no ſinne. Secondly, this obedience muſt extend it ſelfe to *the whole courſe of a mans life* after his converſion and repentance. Wee muſt not judge of a man by an action or two, but by the tenour of his life. Such as the courſe of a mans life is, ſuch is the man: though he, through the corruption of his nature, faile in this or that particular action, yet doth it not prejudice his eſtate before God, ſo be it he renue his repentance for his ſeverall ſlips and fals, not lying in any ſinne; and withall from yeare to yeare walke unblameable before God and men. S. *Paul* ſaith, 2 Tim. 2. 19. *The foundation of God remaineth ſure: the Lord knoweth who are his.* Now ſome might hereupon ſay, It is true indeed, God knowes who are his; but how may I bee aſſured in my ſelfe, that I am his? to this demand, as I take it, *Paul* anſwers in the next words: *Let every one that calleth on the name of the Lord depart from iniquity:* that is, let men invocate the Name of God, praying ſeriouſly for things whereof they ſtand in need, withall giving thankes and departing from all their former ſinnes, and this ſhall bee unto them an infallible token, that they are in the election of God. Thirdly, in outward obedience is required that it proceed from the whole man, 1 *Theſ.* 3. 13. as regeneration which is the cauſe of it, is through the whole man in body, ſoule, and ſpirit. Againe, obedience is the fruit of love, and love is from a pure heart, a good conſcience, and faith unfained.

*Si quod vis non potes, Deus factum computat. Aug.*

Thus we have heard the Teſtimonies and tokens whereby a man may bee certified in his conſcience, that hee was choſen to ſalvation before all worlds. If any deſire further reſolution in this point, let them meditate upon the 15. Pſalme, and firſt Epiſtle of S. *Iohn*, being parcels of Scripture penned by the Holy Ghoſt for this end.

Here ſome will demand, how a man may be aſſured of his adoption, if he want the teſtimony of the ſpirit to certifie him thereof. *Anſw.* Fire is knowne to be no painted but a true fire, by two notes; by heate, and by the flame: now if the caſe fall out that the fire want a flame, it is ſtill knowne to be fire by the heate. In like manner, as I have ſaid; there be two witneſſes of our adoption; Gods Spirit, and our ſpirit: now if it fall out, that a man feele not the principall, which is the ſpirit of adoption, he muſt then have recourſe to the ſecond witneſſe, and ſearch out in himſelfe the ſignes and tokens of the ſanctification of his owne ſpirit, by which he may certainely aſſure himſelfe of his adoption, as we know fire to be fire by the heate, though it want a flame.

Againe it may be demanded on this manner: how if it come to paſſe that after inquiry, we find but few ſignes of ſanctification in our ſelves. *Anſw.* In this caſe wee are to have recourſe to the leaſt meaſure of grace, leſſe then which, there is no ſaving grace; and it ſtands in two things: an hearty diſliking of our ſins becauſe they are ſinnes, and a deſire of reconciliation with God in Chriſt for them all: and theſe are tokens of adoption, if they be ſoundly wrought in the heart, though all other tokens for the preſent ſeeme to bee wanting. If any ſhall ſay, that a wicked man hath this deſire, as *Balaam*, who deſired to die the death of the righteous: the anſwer is, that *Balaam* indeed deſired to dye as the righteous man doth, but hee could not abide to live as the righteous; hee deſired the end, but not the proper ſubordinate meanes which tend unto the end: as vocation, juſtification, ſanctification, repentance, &c. The firſt is the worke of nature, the ſecond is the worke of grace. Now I ſpeake not this to make men ſecure and to content themſelves with theſe ſmall beginnings of grace, but onely to ſhew how any may aſſure themſelves that they are at the leaſt, babes in

Christ: adding this withall, that they which have no more but these small beginnings must be carefull to increase them, because he which goes not forward, goes backward.

Lastly, it may bee demanded what a man should doe if he want both the testimony of Gods spirit, and his owne spirit, and have no meanes in the world of assurance? *Answ.* He must not utterly despaire, but be resolved of this, that though he want assurance now, yet he may obtaine the same hereafter. And such must be advertised to heare the word of God preached: and being outwardly of the Church to receive the Sacraments. When wee have care to come into the Lords vineyard, and to converse about the wine-presse, we shall finde the sweet juyce of heavenly grace pressed forth unto us plentifully by the Word and Sacraments, to the comfort of our consciences, concerning Gods election. This one mercy, that God by these meanes in some part reveales his mercy, is unspeakable. When sicknesse or the day of death comes, the deerest servants of God, it may be, must encounter with the temptations of the divell, and wrastle in conscience with the wrath and displeasure of God, as for life and death: and no man knoweth how terrible these things are, but those which have felt them. Now when men walke thus through the valley of the shadow of death, unlesse God should as it were open heaven, and streame downe unto us in this world some lightsome beames of his love in Christ by the operation of his spirit, miserable were the case even of the righteous.

Thus much of Election, now followes *Reprobation*; in handling whereof we are to observe three things. I. What it is. II. How God doth execute this decree. III. How a man may judge of the same.

For the first, *Reprobation is Gods decree, in which because it so pleased him, he hath purposed to refuse some men by meanes of Adams fall and their owne corruptions, for the manifestation of his justice.* First, I say, it is a decree, and that is evident thus: If there be an eternall decree of God, whereby he chooseth some men, then there must needs be another whereby he doth passe by others and refuse them. For election alwaies implies a refusall. Againe, what God doth in time, that hee decreed to doe before time: as the case falles out even with men of meane wisedome, who first of all intend with themselves the things to be done, and after doe them. But God in time refuseth some men as the Scripture testifieth, and it appeareth to bee true by the event? Therefore God before all worlds decreed the rejecting of some men.

Now in this decree foure points are to bee considered. The first is, the matter or object thereof, which is the thing decreed, namely, the rejection of some men in respect of mercie; or, the manifestation of his justice upon them. This may seeme strange to mans reason, but here we must with all submission strike

A our top-sailes, for the word of God saith as much in plaine tearmes. The Apostle *Iude* speaking of false Prophets saith, *Iude* 4. that *they were of old ordained to this damnation.* And *Paul* saith in emphaticall tearmes, *Rom.* 9. 22. that *God makes vessels of wrath prepared to destruction,* and some *are rejected,* whom he opposeth to them which are elected to salvation. 2 Cor. 4. 3. 2 Thess. 2. 9. 13.

The second point is, the impulsive cause that mooved God to set downe this decree concerning his creature, and that was nothing out of himselfe, but his very will and pleasure. Hee hardened *Pharaoh* with finall hardnesse of heart, because hee would: and therefore hee decreed to doe so because he would. And our B Saviour Christ saith, *I thanke thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and men of understanding, and hast opened them unto babes.* But upon what cause did God so? It followes in the next words, verse 26. *It is so, O Father, because thy* good pleasure *is such.* And if it be in the power and libertie of a man to kill an Oxe or a Sheepe for his use, to hunt and kill the Hare and Partridge for his pleasure: then much more without injustice may it be in the will and libertie of the Creator to refuse and forsake his creature for his glory. Nay, it stands more with equitie a thousand fold, that all the creatures in heaven and earth should joyntly serve to set forth the glory and Majesty of God the Creator in their eternall destruction, then the striking of a flie or the killing of a flea should serve for the dignitie of all men in the world. For all this, it is thought by very many to bee very hard to ascribe unto God who is full of bountie and mercy, such a decree, and that upon his very will: but let us see their reasons. First of all they say, it is a point of cruelty with God to purpose to create a great part of the world to damnation in hell fire: the answer is, that by the vertue of this decree God cannot be said to create any to damnation, but to the manifestation of his justice & glory in his due and deserved damnation: and the doing of this is absolute justice. Secondly, it is alleadged, that by this meanes God shall hate his owne creature, and that before it is: but it is an untruth. Wee must distinguish betweene Gods purpose to hate, and actuall hating. Now indeed God before all worlds did purpose to hate some creatures: and that justly so farre forth as his hating of them will serve for the manifestation of his justice: but hee neither hates them indeed, nor loves them before they are: and therefore actuall hatred comes not in till after the creation. Whom God hath decreed to love, them, when they are once created, he begins to love in Christ with actuall love: and whom he hath decreed to hate, them being once created, he hates in *Adam* with actuall hatred. Thirdly, it is objected, that by this doctrine God shall be the author of sinne; for he which ordaines to the end, ordaines to the meanes of the end: but God ordaines men

Matth. 11. 25.

to the end, that is damnation: therefore he ordaines them to the meanes thereof, that is ſin.

*Anſ.* The propoſition being thus underſtood, He which ordaines a man to an end, in the ſame order and manner ordaines him to the meanes; is falſe. For one may be ordained to the end ſimply, the end being ſimply good; and yet not be ſimply ordained to the meanes, becauſe they may be evill in themſelves, and onely good in part; namely, ſo far forth as they have reſpect of goodneſſe in the minde of the ordainer. Secondly, the aſſumption is falſe; for the ſupreame end of Gods counſell is not damnation, but the declaration of his juſtice in the juſt deſtruction of the creature: neither doth God decree mans damnation as it is damnation, that is, the ruine of man and the putting of him forth to periſhment, but as it is a reall execution of juſtice. Thirdly, we muſt make diſtinction betweene ſin it ſelfe, and the permiſſion thereof: and betweene the decree of rejection, and actuall damnation: now the permiſſion of ſinne, and not ſinne it ſelfe properly is the ſubordinate meanes of the decree of rejection. For when God had decreed to paſſe by ſome men, he withall decreed the permiſſion of ſinne, to which permiſſion men were ordained: and ſinne it ſelfe is no effect, but onely the conſequent of the decree: yet ſo, as it is not onely the antecedent, but alſo the efficient and meritorious cauſe of actuall damnation.

The third point, is the reall foundation of the execution of this decree, in juſt condemnation, and that is the voluntary fall of *Adam*, and of all his poſteritie in him, with the fruit thereof, the generall corruption of mans nature. For howſoever God hath purpoſed to refuſe men becauſe it ſo pleaſed him, yet when his purpoſe comes to execution, he condemneth no man but for his ſins: and ſinne though it were not in the counſel of God an impulſive cauſe that mooved him to purpoſe a declaration of juſtice and judgement, yet was it a ſubordinate meanes of damnation: God in wonderfull wiſedome ordering and diſpoſing the execution of this decree, ſo as the whole blame and fault of mans deſtruction ſhould be in himſelfe. And therefore the Lord in the Prophet *Oſe* ſaith, *Hoſ.* 13. 9. *One hath deſtroyed thee, but I will helpe thee:* that is, ſalvation is of God, and the condemnation of men is from themſelves. Now whereas many depraving our doctrine ſay, that we aſcribe unto God an abſolute decree in which he doth abſolutely ordaine men to damnation, they may here be anſwered. If by abſolute, they underſtand that which is oppoſed to conditionall, then wee hold and avouch, that all the eternall decrees of God are ſimple or abſolute, and not limited or reſtrained to this or that condition or reſpect. If by abſolute, they underſtand a bare and naked decree without reaſon or cauſe, then we deny Gods decree to be abſolute. For though the cauſes thereof be not knowne to us, yet cauſes there be, knowne to him, and juſt they are: yea the very will of God it ſelfe is cauſe ſufficient, it being the abſolute rule of juſtice. And though men in reaſon can not diſcerne the equity and juſtice of Gods will in this point, yet may we not thereupon conclude that therfore it is unjuſt. The Sunne may ſhine clearely, though the blind man ſee it not. And it is a flat miſtaking to imagine that a thing muſt firſt of all be juſt in it ſelfe, and then afterward be willed of God. Whereas contrariwiſe, God muſt firſt will a thing before it can be juſt. The will of God doth not depend upon the quality and nature of the thing, but the qualities of things in order of cauſes follow the will of God. For every thing is as God wils it. Laſtly, if it be called an abſolute decree, becauſe it is done without all reſpect to mans ſinne, then we ſtill deny it to be abſolute. For as God condemnes man for ſinne: ſo hee decreed to condemne him for, and by his ſinne: yet ſo, as if the queſtion be made, what is the cauſe why hee decrees rather in his juſtice to condemne this man then that man, no other reaſon can bee rendred, but his will.

The laſt point is, the end of Gods decree, namely, the manifeſtation of his juſtice, as *Salomon* ſaith, *The Lord hath made things for his owne ſake, and the wicked for the day of evill.* And *Paul* ſaith, that God made veſſels of wrath, *To ſhew his wrath, and to make his power knowne.*

Prov. 16. 14.

Rom. 9. 22.

Thus we have ſeene what Reprobation is: now followes the Execution thereof, for that which God decrees before time, in time he executes. And here a ſpeciall rule to be remẽbred is this, *Thoſe which are ordained to juſt damnation, are likewiſe ordained to be left to themſelves in this world, in blindnes of mind & hardnes of heart, ſo as they neither ſhall, nor will repent of their ſins.* The truth of this we may ſee in Gods Word. For S. *Peter* ſpeaking of the Prieſts and Doctours, and chiefe of the people among the Iewes, ſaith plainly, *They ſtumbled at the word, & were diſobedient.* Why ſo? the reaſon is there ſet down: *becauſe they were ordained to it of old.* And ſo *Paul* ſaith to the Corinthians, that he handled not the word of God deceitfully, but in the declaration of the truth hee approoved himſelfe to every mans conſcience in the ſight of God. Now hereupon it may be ſaid: how then comes it to paſſe that all receive not the Goſpel in Corinth; and to this he anſwers with a terrible ſentence, *If* (ſaith he, 1 *Cor.* 4. 3.) *our Goſpel be hid, it is hid to them that periſh:* giving us to underſtand, that God leaves them to themſelves in this world, whom he purpoſeth to refuſe. And the Lord by the Prophet *Eſay* ſaith of the Iews, *Eſa.* 6. 9. *By hearing they ſhall heare and not underſtand, and by ſeeing they ſhall ſee & not perceive, leſt they ſhould heare with their eares, and ſee with their eyes, and underſtand with their hearts, and ſo turne and be ſaved.*

The uſe of this is manifold: firſt it ſerves to overthrow the opinion of carnall men, which reaſon thus: If I be ordained to damnation, let me live never ſo godly and well, I am ſure

to

to be damned, therefore I will live as I liſt: for it is not poſſible for me to alter Gods decree. Blaſphemous mouthes of men make nothing of this and like ſpeeches, and yet they ſpeak flat contraries. For whom God hath purpoſed in his eternall counſell to refuſe, them alſo he hath purpoſed for their ſinnes, to leave to the blindneſſe of their mindes and hardneſſe of their hearts, ſo as they neither will, nor can live a godly life. Secondly, this rule doth as it were, leade us by the hand to the conſideration of the fearefull eſtate of many people among us. We have had for the ſpace of thirty yeeres and more the preaching of the Goſpell of Chriſt, and the more plentifully by reaſon of the Schooles of learning. But what hath been the iſſue of it? I doubt not but in many it hath bin the meanes of their converſion and ſalvation: but to ſpeake generally of the greater part, there is little or no fruit to be ſeene. The moſt after this long preaching remaine as blind, as impenitent, as hard hearted, and as unreformed in their lives as ever they were, though they have heard the Lord calling them to repentance from day to day, and from yeare to yeare. Wel, if this rule be the truth of God, as no doubt it is, then I ſay plainely, that there is a moſt fearefull judgement of God among us. My meaning is not to determine or give ſentence of any mans perſon, of any towne, or people, nevertheleſſe this may be avouched, that it is a terrible and dangerous ſigne of the wrath of God, that after this long and daily preaching, there is ſtill remaining a generall hardneſſe of heart, impenitency, and want of reformation in the lives of men. The Smiths ſtithy, the more it is beaten, the harder it is made: and commonly the hearts of men, the more they are beaten with the hammer of Gods Word, the more dull, ſecure, and ſenſleſſe they are. This being ſo, it ſtands every man in hand to looke to his owne eſtate. We are carefull to flye the infection of the bodily plague: oh then how careful ſhould we be to flie the common blindneſſe and hardneſſe of heart which is the very plague of all plagues, a thouſandfold worſe then all the plagues of Egypt? And it is ſo much the more fearefull, becauſe the more it takes place, the leſſe it is perceived. When a malefactor on the day of Aſſiſe is brought forth of the Iayle, with great bolts and fetters to come before the Iudge, as he is going all men pity him and ſpeak comfortably unto him: but why ſo? becauſe he is now to be arraigned at the barre of an earthly judge. Now the caſe of all impenitent ſinners is farre more miſerable, then the caſe of this man: for they lye fettered in bondage under ſin and Satan; and this ſhort life is the way in which they are going every houre to the barre of Gods juſtice, who is the King of Kings, and Lord of Lords, there to be arraigned and to have ſentence of condemnation given againſt them. Now canſt thou pity a man that is before an earthly judge, & wilt thou not be touched with the miſery of thine owne

A eſtate, who goeſt every day to the barre of Gods juſtice; whether thou bee ſleeping or waking, ſitting or ſtanding, as a man on the ſea in a ſhip, goes continually toward the haven, though he ſtirre not his foote. Begin now at length to lay this point to your hearts, that, ſo long as ye run on in your blind wayes without repentance, as much as ye can, ye make poſthaſt to hell-ward; and ſo long as you continue in theſe miſerable conditions, as S. *Peter* ſaith, 2 *Pet.* 2. 3. *Your judgement is not farre off, and your damnation ſleepeth not.* Thirdly, ſeeing thoſe whom God hath purpoſed to refuſe, ſhall be left unto themſelves, and never come to repentance, we are to love and embrace the
B Word of God preached, and taught unto us by the Miniſters of the Goſpell: and withall ſubmitting our ſelves unto it, and ſuffering the Lord to humble us thereby, that we may come at length out of the broad way of blindneſſe of mind, and hardneſſe of heart leading to deſtruction, into the ſtrait way of true repentance and reformation of life, which leadeth to ſalvation. For ſo long as a man lives in this world after the luſts of his owne heart, he goes on walking in the very ſame broad way to hell, in which all that are ordained to condemnation walke: and what a fearefull thing is it, but for a little while to be a companion in the way of deſtruction with them that periſh: & therfore
C I ſay once againe, let us all in the feare of God, lay his word unto our hearts, and heare it with reverence, ſo as it may be in us the ſword of the ſpirit to cut downe the ſins and corruptions of our natures, and worke in us a reformation of life and true repentance. The third point concerning the decree of Reprobation, is the *judgment to be given of it*. This judgment belongeth to God principally and properly, becauſe hee knoweth beſt what hee hath determined concerning the eſtate of every man, and none but he knows who they be which are ordained to due and deſerved damnation. And againe, he onely knowes the harts & wils of men, & what grace he hath given them, what they are, and what al their ſins be, and ſo doth no angell nor creature in the world beſide. As for men, it belongs not
D to them to give judgement of reprobation in themſelves, or in others, unles God reveale his wil unto them, & give them gift of diſcerning. This gift was beſtowed on ſundry of the Prophets in the old Teſtament, and in the new Teſtament on the Apoſtles. *David* in many Pſalms makes requeſt for the confuſiō of his enemies, not praying only againſt their ſins, (which we may do) but evē againſt their perſōs which we may not do. No doubt he was guided by Gods ſpirit & received thence an extraordinary gift to judge of the obſtinate malice of his adverſaries. And *Paul* praies againſt the perſon of *Demetrius*, ſaying, *the Lord reward him according to his doings*: and ſuch kind of praiers were lawful in thē, becauſe they were carried wth pure & upright zeale, & had no doubt a ſpecial gift wherby they were able to diſcerne of the final eſtate

Pſal. 69. & 109.

2 Tim. 4. 14.

their enemies. Againe, God ſometimes gives this gift of diſcerning of ſome mens finall impenitency to the Church upon earth; I ſay not, to this or that private perſon, but to the body of the Church or greater part thereof. Saint *Iohn* writing unto the Churches ſaith, 1 *Ioh.* 5. 16. *There is a ſinne unto death,* (that is, againſt the Holy Ghoſt) *I ſay not that thou ſhouldeſt pray for it:* in which words he takes it for granted, that this ſinne might be diſcerned by the Church in thoſe dayes. And *Paul* ſaith, If any man beleeve not the Lord Ieſus, 1 Cor. 16. 22. *let him be had in execration, Mara-natha,* that is, pronounced accurſed to everlaſting deſtruction. Whence it appeares that the Church hath power to pronounce men rejected to everlaſting damnation, upon ſome ſpeciall occaſions, though * I dare not ſay ordinarily and uſually. The Primitive Church with one conſent prayed againſt *Iulian* the Apoſtata, and the prayers made were not in vaine, as appeareth by the event of his fearefull end. As for private and ordinary men, for the tempering and rectifying of their judgement, in this caſe they muſt follow two rules. The one is, that every member of the Church is bound to beleeve his owne election. It is the Commandement of God binding the very conſcience, 1 *Ioh.* 3. 23. *that we ſhould beleeve in Chriſt.* Now to beleeve in Chriſt, is not only to put our affiance in him, and to bee reſolved that wee are juſtified and ſanctified, and ſhall be glorified by him, but alſo that we are elect to ſalvation in him before the beginning of the world, which is the foundation of the reſt. Againe, if of things that have neceſſary dependance one upon another, we are to beleeve the one, then we are to beleeve the other. Now election and adoption are things conjoyned, and the one neceſſarily depends upon the other. For all the elect (as S. *Paul* ſaith) are predeſtinate to adoption: and wee are to beleeve our owne adoption: and therefore alſo our election. The ſecond rule is, that concerning the perſons of thoſe that bee of the Church, wee muſt put in practiſe the judgement of charity, and that is, to eſteeme of them as of the elect of God, till God make manifeſt otherwiſe. By vertue of this rule the Miniſters of Gods Word are to publiſh and preach the Goſpell to all without exception. It is true indeed there is both wheate and darnell in Gods field, chaffe and corne in Gods barne, fiſh and droſſe in Gods net, ſheepe and goates in Chriſts fold: but ſecret judgements belong unto God, and the rule of love, which is to thinke and wiſh the beſt of others, is to be followed of us that profeſſe faith working by love. It may bee demanded, what wee are to judge of them that as yet are enemies of God. *Anſw.* Our duty is, to ſuſpend our judgement concerning their finall eſtate: for wee know not whether God will call them or no; and therefore wee muſt rather pray for their converſion, then for their confuſion.

* *Sic chry.*

Againe, it may be demanded, what is to be thought of all our anceſtors and forefathers, that lived and dyed in the times when popery tooke place. *Anſ.* We may well hope the beſt, and think that they were ſaved: for though the Papacy be not the Church of God, and though the doctrine of Popery raze the foundation, yet nevertheleſſe in the very midſt of the Romane Papacy, God hath alwayes had a remnant which have in ſome meaſure truly ſerved him. In the old Teſtament when open Idolatry tooke place in all Iſrael, God ſaid to *Eliah*, 1 King. 19. 18. *I have reſerved ſeven thouſand to my ſelfe, that never bowed knee to Baal:* and the like is and hath bin in the generall apoſtaſie under Antichriſt. Saint *Iohn* ſaith, that when the woman fled into the wildernes for a time, even then *there was a remnant of her ſeed which kept the Commandements of God, and had the teſtimony of Ieſus Chriſt.* And againe, when ordinary meanes of ſalvation faile, then God can and doth make a ſupply by meanes extraordinary, and therefore there is no cauſe why we ſhould ſay, that they were condemned.

See *Illyr. Catal. teſt. verit.*

Rev. 12. 17.

Thirdly, it may be demanded, whether the common judgement given of *Francis Spira*, that he is a reprobate be good or no? *Anſ.* We may with better warrant ſay no, then any man ſay, yea. For what gifts of diſcerning had they which came to viſit him in his extremity; and what reaſons induced them to give this peremptory judgement? He ſaid himſelfe, that he was a reprobate: that is nothing: a ſicke mans judgement of himſelfe is not to be regarded. Yea, but he deſpaired; a ſenſleſſe reaſon: for ſo doth many a man yeare by yeare, and that very often as deepely as ever *Spira* did; and yet by the good helpe of the miniſtery of the Word, both are and may be recovered. And they which will avouch *Spira* to bee a reprobate, muſt goe further and proove two things, that he deſpaired both *wholly* and *finally*: which if they cannot proove, we for our parts muſt ſuſpend our judgements; and they were much to blame that firſt publiſhed the booke.

Laſtly, it may be demanded, what is to be thought of them that make very fearefull ends in raving and blaſpheming? *Anſ.* Such ſtrange behaviors are oftentimes the fruits of violent diſeaſes which torment the body, and bereave the minde of ſenſe and reaſon: and therefore if the perſons lived well, we muſt thinke the beſt: for wee are not by outward things to judge of the eſtate of any man. *Salomon* ſaith, that *all things come alike to all, and the ſame condition to the juſt, and to the wicked.*

Eccle. 9. 2.

Thus much of the parts of Predeſtination: Now followes the uſe therof: and it concernes partly our judgements, partly our affections, and partly our lives. The uſes which concerne judgement are three. And firſt by the doctrine of predeſtination, we learne that there cannot be any juſtification of a ſinner before God by his workes. For Gods election is the cauſe of juſtification, becauſe whom God electeth to ſalvation after this life, them he electeth to bee

juſtified

juſtified in this life. Now election it ſelf is of grace, and of grace alone, as *Paul* ſaith, *Rom.* 11.5. *Election is by grace, & if it be of grace, it is no more of works: or els were grace no grace:* therfore juſtification is of grace & of grace alone: and I reaſon thus: The cauſe of a cauſe is the cauſe of all things cauſed: but grace alone is the cauſe of predeſtination, which is the cauſe of our vocation, juſtification, ſanctification, &c. Grace therefore is alſo the alone cauſe of all theſe. Therefore the ſcriptures aſcribe not onely the beginning, but alſo the continuance and accompliſhment of all our happines to grace. For firſt, as election, ſo vocation is of grace. *Paul* ſaith, 2 *Tim.* 1.9. *God hath called us not according to our works,* but *according to his purpoſe and grace.* Againe, faith in Chriſt is of grace. So it is ſaid, *Phil.* 1.29. *To you it is given to beleeve in Chriſt.* Alſo the juſtification of a ſinner is of grace. So *Paul* ſaith plainely to the Romanes: *Rom.* 3 24. *You are juſtified* freely *by his grace.* Againe, ſanctification and the doing of good works is of grace. So it is ſaid, *Eph.* 2.10. *We are his workemanſhip created in Chriſt Ieſus unto good works, which God hath ordained that wee ſhould walk in them.* Alſo perſeverance in good works and godlineſſe is of grace. So the Lord ſaith, *Ier.* 32 40. *I will make an everlaſting covenant with them, that I will never turn away from them to doe them good, but I will put my feare in their hearts, that they ſhall not depart from mee.* Laſtly, life everlaſting is of grace. So *Paul* ſaith, *Rō.* 6.23. *Life everlaſting is the gift of God through Ieſus Chriſt.* Now they of the Church of *Rome* teach the flat contrary: they make two juſtifications; the firſt, whereby a man of an evill man is made a good man: the ſecond, whereby of a good man he is made better. The firſt they aſcribe to grace; but ſo, as the ſecond is by works. Secondly, hence we learne, that the Art of judiciall Aſtrology is vaine and frivolous. They that practiſe it, doe profeſſe themſelves to tell of things to come almoſt whatſoever, and this they doe by caſting of figures: and the ſpeciall point of their Art is to judge of mens nativities. For if they may know but the time of a mans birth, they take upon them to tell the whole courſe of his life from yeere to yeere, from weeke to week, and from day to day, from the day of his birth to the houre of his death: yea that which is more, they profeſſe themſelves to tell all things that ſhall befall men, either in body, goods, or good name, and what kinde of death they ſhall die. But that this their practiſe is not of God, but indeed unlawfull, it may appeare by this, becauſe it ſtands not with the doctrine of Gods predeſtination. Two twins begotten of the ſame parents, and borne both at one and the ſame time, by the judgements of Aſtrologians muſt have both the ſame life and the ſame death, and be every way alike both in goods and good name; yet we ſee the contrary to be true in *Iacob* and *Eſau*, who were borne both of the ſame parents at one time. For *Iacob* tooke *Eſau* by the heele, ſo as there could not be much difference betweene them in time: yet for all this *Eſau* was a fierce man and wild, given to hunting; but *Iacob* was milde of nature, and lived at home: the one had favour at Gods hand and was in the covenant; but God kept backe that mercy from the other. Again, in a pitcht field are ſlaine a thouſand men at one and the ſame time: now if we conſider the time of their births, it may bee, they were born at a thouſand ſundry times, and therefore under ſo many divers poſitions of the heavens, and ſo by the judgment of all Aſtrologers ſhould have all divers and ſundry lives & ends: but we ſee according to the determination of the counſell of God, they have all one and the ſame end: and therfore this muſt admoniſh all thoſe that are brought up in ſchooles of learning, to have care to ſpend their time in better ſtudies: and it teacheth thoſe that are falne into any manner of diſtreſſe, not to have recourſe unto theſe fond figure-caſters. For their aſtrologicall judgements are falſe and fooliſh, as we may ſee by the two former examples. Thirdly, the knowledge of God is one of the moſt ſpeciall points in Chriſtian religion: and therefore the Lord ſaith, *Ier.* 9. 24. *Let him that reioyceth, reioyce in this, that he underſtandeth and knoweth me. For I am the Lord which ſhew mercy and iudgement in the earth.* And our Saviour Chriſt ſaith, *Ioh.* 17.3. *This is life eternal to know thee, the onely very God, and whom thou haſt ſent Ieſus Chriſt.* Now Gods predeſtination is a glaſſe wherein we may behold his majeſty. For firſt, by it we ſee the wonderfull wiſedome of God, who in his eternall counſell did foreſee and moſt wiſely ſet downe the eſtate of every man: ſecondly, his omnipotency, in that he hath power to ſave, & power to refuſe, whom he will: thirdly, his juſtice and mercy both joyned together in the execution of election: his mercy, in that he ſaveth thoſe that were utterly loſt; his juſtice in that he ordained Chriſt to be a Mediatour to ſuffer the curſe of the law, and to ſatisfie his juſtice for the elect: fourthly, his juſtice, in the execution of the decree of Reprobation; for though he decreed to hold backe his mercy from ſome men, becauſe it ſo pleaſed him, yet he condemneth no man but for his ſinnes. Now the conſideration of theſe and the like points, bring us to the knowledge of the true God.

The uſes which concerne our affections are theſe. Firſt, the doctrine of predeſtination miniſters to all the people of God matter of endleſſe conſolation. For conſidering Gods election is unchangeable, therefore they which are predeſtinate to ſalvation cannot periſh: though the gates of hell prevaile againſt them ſo as they be hardly ſaved, yet ſhall they certainly be ſaved; therefore our Saviour Chriſt ſaith, that in the latter daies ſhall ariſe falſe Chriſts and falſe prophets, which ſhall ſhew great ſignes & wonders, *Mat.* 24.24. *So that if it were poſſible they ſhould deceive the very elect.*

In

In which words he takes it for granted, that the elect of God can never finally fall away. And hereupon hee ſaith to his diſciples when they rejoyed that the divels were ſubject to them, Lu. 10.20. *Rather rejoyce that your names are written in heaven.* And S. *Paul* ſpeaking of *Hymeneus* and *Philetus*, which had fallen away from the faith, leſt the Church ſhould bee diſcouraged by their fall, becauſe they were thought to be worthy men and pillars of the Church; he doth comfort them from the very ground of election, ſaying, 2 Tim. 2.19. *The foundation of God remaineth ſure, and hath this ſeale: The Lord knoweth who are his.* Where Gods election is compared to the foundation of an houſe, the building whereof may be ſhaken, but the ground-worke ſtandeth faſt: and therefore *Paul* ſaith further, Rom. 8.33. *Who ſhall lay any thing to the charge of Gods elect?* Now then that we may have comfort in diſtreſſe, and ſome thing to ſtay upon in all our troubles: we in this world are as ſtrangers in a farre countrey: our paſſage homeward is over the ſea of this world: the ſhip wherein wee ſaile is the Church: and Satan ſtirres up many blaſts of troubles and temptations, and his purpoſe is to ſinke the ſhip, or to drive it on the rocke; but we muſt take the anchor of hope, and faſten it in heaven upon the foundation of Gods election: which being done, we ſhal paſſe in ſafety, and rejoyce in the midſt of all ſtorms and tempeſts. Secondly, whereas God refuſeth ſome men, and leaves them to themſelves, it ſerves to ſtrike a feare into every one of us whatſoever we be, as S. *Paul* ſaith in the like caſe, the Iewes being the naturall branches, Rom. 11.20. *are broken off through unbeleefe, & thou ſtandeſt by faith: be not high minded, but feare.* This indeed was ſpoken to the Romans, but we muſt alſo lay it to our hearts. For what is the beſt of us, but a lumpe of clay? and howſoever in Gods counſell we are choſen to ſalvation, yet in our ſelves we are all ſhut up under unbeleefe, and are fit to make veſſels of wrath. Our Saviour Chriſt calleth *Iudas* a divell, and we know his lewd life and fearefull end: now what are we better then *Iudas* by nature? If we had bin in his ſtead, without the ſpeciall bleſſing of God, we ſhould have done as he did: he betrayed Chriſt; but if God leave us to our ſelves, we ſhall not onely betray him, but by our ſins even crucifie him a thouſand waies. Furthermore let us bethinke our ſelves of this, whether there be not ſome already condemned in hell, who in their lives were not more grievous offenders then wee. *Eſay* called the people of his time a people of Sodome and Gomorrha; giving the Iewes then living to underſtand, that they were as bad as the Sodomites, and as the people of Gomorrha, on whom the Lord had ſhewed his judgements long before. If this be true, then let us with feare and trembling be thankfull to his majeſtie that he hath preſerved us hitherto from deſerved damnation.

Eſa. 1.10.

A The uſes which reſpect our lives and converſations are manifold. Firſt, ſeeing God hath elected ſome to ſalvation, and hath alſo laide downe the meanes in his holy word whereby we may come to the knowledge of our particular Election, we muſt therefore as S. *Peter* counſelleth us, 2 *Pet.* 1,10. *Give all diligence to make our election ſure.* In the world men are carefull and painfull enough to make aſſurance of lands and goods to themſelves, and to their poſterity: what a ſhame is it then for us, that we ſhould bee ſlacke in making ſure to our ſelves the election of God, which is more worth then all the world beſide? & if we ſhall continue to be ſlacke herein, the leaſes of our
B lands and houſes and all other temporall aſſurances ſhall be bils of accuſation againſt us at the day of judgement to condemne us. Secondly, by this doctrine we are taught to live godly and righteouſly in this preſent world; becauſe all thoſe whom God hath choſen to ſalvation, hee hath alſo appointed to live in newneſſe of life, as S. *Paul*, *Eph.* 1.4. *God hath choſen us in Chriſt before the foundation of the world; that we ſhould be holy and without blame before him.* And againe, *Eph.* 2.10. *We are created in Chriſt Ieſus unto good workes, which God hath ordained that we ſhould walke in them.* And *God hath choſen you to ſalvation through ſanctification of the ſpirit and faith of the truth.* The
C elect are veſſels of *honour*: and therfore all thoſe that will be of the number of the elect, muſt carry themſelves as veſſels of honour. For ſo long as they live in their ſins, they be like veſſels of diſhonor, imploying themſelves to the moſt baſe ſervice that can be, even to the ſervice of the divell. The ſunne was ordained to ſhine in the day, and the moon in the night, and that order they keep; yea every creature in his kind obſerveth the courſe appointed unto it by creation, as the graſſe to grow, and trees to bring forth fruit: now the elect were ordained to this end to leade a godly life; and therfore if we would either perſwade our ſelves or the world, that we are indeed choſen to ſalvation, we muſt be plentifull in all good works, and make conſcience of every evill way; and to do
D otherwiſe, is as much as to change the order of nature, and as if the Sun ſhould ceaſe to ſhine by day and the Moone by night. Thirdly, when God ſhall ſend upon any of us in this world croſſes and afflictions, either in body or in minde, or any way els (as this life is the vale of miſery and teares, and judgement muſt begin at Gods houſe) wee muſt learne to beare them with all ſubmiſſion and contentation of minde. For whom God knew before, them he hath *predeſtinate to be made like unto his ſonne.* But wherein is this likeneſſe? *Paul* ſaith, *Phil.* 3.10. *in the fellowſhip of his afflictions*, and in a cõformity to his death. And the conſideration of this, that afflictions were ordained for us in the eternall predeſtination of God, muſt comfort our hearts, and reſtraine our impatience ſo oft as we ſhal go under the burden of them.

2 Theſſ. 2. 13. 2 Tim. 2, 21. Rom. 9.23.

Rom. 8.29.

Hence againe we learne, that they which perſwade themſelves that they are in the favour of God, becauſe they live at eaſe in wealth and proſperity, are farre deceived. For S. *Paul* ſaith, Rom. 9. 22. *God ſuffereth with long patience the veſſels of wrath prepared to deſtruction, to make known his power, and to ſhew forth his wrath on them.* This being ſo, no man then by outward bleſſings ought to pleade that he hath the love of God. Sheepe that goe in fat paſtures come ſooner to the ſlaughter-houſe thē thoſe which are kept upon the bare commons: and they which are pāpered with wealth of this world, ſooner forſake God, and therefore are ſooner forſaken of God, then others. *Solomon* ſaith, Eccle. 9. 1. *No man knoweth love or hatred*, that is, by outward things: for all things come alike to all: the ſame condition is to the juſt and to the unjuſt, to the wicked and good, to the pure and polluted. Laſtly, it may be an offence unto us, when we conſider that the doctrine of the Goſpel is either not knowne, or elſe deſpiſed & perſecuted of the whole world; but we muſt ſtay our ſelves with this conſideration, that nothing comes to paſſe by chance; that God knowes who are his; & there muſt be ſome in the world, on whom God hath in his eternall counſell purpoſed to manifeſt his power and juſtice. Again, Miniſters of the Goſpel may be diſcouraged, when after long preaching they ſee little or no fruit of their labours: the people whom they teach remaining as blinde, impenitent, and unreformed as ever they were. But they muſt alſo cōſider, that it is the purpoſe of God to chuſe ſome to ſalvation, and to refuſe others: and that of the firſt, ſome are called ſooner, ſome later: and that the ſecond being left to themſelves, never come to repentance. To this *Paul* had regard when he ſaid, 2 Cor. 4. 3. *If our Goſpel be hid, it is hid to them that periſh.* And againe, 2 Cor. 2. 15. *Wee are vnto God the ſweet ſavour of Chriſt in them that are ſaved, and in them that periſh.*

Hitherto I have delivered the truth of this weighty point of religion, which alſo is the doctrine of the Church of England: now it followeth that wee ſhould conſider the falſehood. Sundry Divines have deviſed, & in their writings publiſhed a new frame or platforme of the doctrine of Predeſtination: the effect whereof is this. The nature of God (ſay they) is infinite love, goodnes, & mercy it ſelfe: and therefore he propounds unto himſelfe an end anſwerable thereunto, and that is the communication of his love and goodneſſe unto all his creatures. Now for the accompliſhing of this ſupreame & abſolute end, he did foure things. Firſt, hee decreed to create man righteous in his owne image: ſecondly, he foreſaw the fall of man after his creation, yet ſo, as hee neither willed nor decreed it. Thirdly, he decreed the univerſall Redemption of all and every man actually by Chriſt, ſo be it they will beleeve in him. Fourthly, he decreed to call all and every man effectually, ſo as if they will, they may

A be ſaved. This being done, hee in his eternall counſell foreſeeing who would beleeue in Chriſt, did thereupon elect them to eternall ſalvation: and againe foreſeeing who would not beleeve but contemne grace offered, did thereupon alſo decree to reject them to eternall damnation.

This platforme howſoever it may ſeeme plauſible to reaſon, yet indeed it is nothing elſe but a device of mans braine: as will appeare by ſundry defects & errors that be in it. For firſt, whereas it is avouched that *Adams* fall came by the bare preſcience of God, without any decree or will of his, it is a flat untruth. The putting of Chriſt to death was as great a ſinne B as the fall of *Adam*; nay, in ſome reſpects greater. Now that came to paſſe not onely by the foreknowledg of God, but alſo by *his determinate counſell.* And therefore as the Church of Ieruſalem ſaith, Act. 4. 28. *Herod and Pontius Pilate with the Gentiles, and the people of Iſrael, gathered themſelves together, to doe whatſoever thine hand & thy counſell had determined before to be done:* ſo may we ſay, that *Adam in his fall did nothing but that which the hand of God & his counſell had determined before to be done.* And conſidering the will of God extends it ſelfe to the leaſt things that are, even to *ſparrowes*, wherof none doe light upō the ground without our heavenly Father, how can a man in reaſon imagine that the fall of one of the moſt principall creatures that are, ſhall fall out altogether without the will and decree of God? C And there can be nothing more abſurd then to ſever the foreknowledge of God from his counſell or decree. For by this meanes, things ſhall come to paſſe God [a] nilling, or not knowing, or not regarding them. Now if any thing come to paſſe, God nilling it, then that is done which God would not have done, and to ſay ſo, is to bereave him of his omnipotency. And if we ſhall ſay that things fall out, God not knowing of them; we make him to be imprudent, and deny his omniſcience. Laſtly, if we ſhall ſay that a thing is done, God not regarding it, we in bring an idoll of our own brains, and ſtabliſh the idol-god of the Epicures. But it is objected to the contrary, that if God any D way decreed and willed the fall of *Adam*, then he was the authour of ſinne: which once to ſay is blaſphemie. *Anſw.* The argument followes not. There be three actions in the will of God, one wherby he doth abſolutely will any thing and delight in it: and of all ſuch things God himſelf is the author. The ſecond is, wholly or abſolutely to nill a thing: and all things thus nilled, cannot poſſibly come to paſſe, or have the leaſt being in nature. There is alſo a third action which comes as a meane betweene the two former, which is remiſſly, or in part both to nill and will a thing: whereby though God approove not euill, as it is euill, and therefore doth it not: yet he willeth the permitting of it to be done by others, or the being of it: becauſe in reſpect of God that decreeth the permitting

Act. 2. 23.

Mat. 10. 29.

a *Nolente, neſciente, non curante,*

1 *Volendo velle.*

2 *Nolendo nolle,* or *penitus nolle.*

3 *Remiſſe & velle & nolle, aut nolendo velle.*

mitting of evill, it is good that there ſhould be evill. And on this manner and no otherwiſe God willed the fall of *Adam:* and therefore in the reaſon of any indifferent man, though hee decreed the fall, yet ſhall hee bee free from the blame thereof, which lies wholly upon the doer: theſe two caveats alwayes remembred: firſt, that God by his will did not conſtraine or force the will of *Adam* to ſinne, or infuſe into it any corruption, and that therefore he ſinned willingly and freely, onely by the [b] neceſſitie of immutability, and not by the neceſſitie of coaction: ſecondly, that God willed the fall for a moſt worthy end, which was, to lay down a way tending to the manifeſtation both of juſtice and mercy. Againe, it is alleadged, that if God willed *Adams* fal, then his wil is flat contrary to it ſelfe, becauſe he wils that which he had by expreſſe Commandement forbidden. *Anſ.* Indeed if God ſhould both will and forbid one and the ſame thing, in one and the ſame reſpect, there ſhould bee a contradiction in Gods will; but that God doth not. He forbad *Adams* fall, as it was ſin: for ſo in every commandement ſinne, as it is ſinne, is condemned and puniſhed; and yet becauſe it was in a new reſpect, a meanes of manifeſting his glory, who is able to bring light out of darknes: therefore he willingly decreed the permiſsion of it. Inceſt as it is ſin, it is condemned in the ſeventh Commandement, and puniſhed with death: yet as inceſt was a puniſhment of *Davids* adultery, God is ſaid to take his wives, and *to give them* to his ſonne *Abſolom.* 2 *Sam.* 12. 11.

Some againe, as it appeares by their writings, feare to aſcribe unto God ſo much as a permiſſion of *Adams* fall: but no doubt they are deceived. For if theſe rules be true: that *God is omnipotent:* that he *workes all things that are by the counſell of his will, and governes them:* that *he hath care and regard over men:* that *nothing is hid from him:* that *he is unchangeable,* there muſt needs be permiſſion of evill. If the divell could not enter ſo much as into a heard of ſwine without permiſſion, ſhall we thinke that he could compaſſe the fall and overthrow of man, without permiſſion? Indeed to permit, is, not to hinder evill when one may: and with men it is a fault, but not with God, becauſe he is not bound to hinder the evil which he permits.

The ſecond fault, is that they make the Preſcience of mans faith and unbeleefe, to be the [c] impulſive cauſe of Gods decree. For they ſay, that God eternally decrees to ſave or refuſe men, becauſe hee did foreſee, that they would beleeve or not beleeve. But indeed it is a manifeſt untruth. Among the cauſes of all things that are, there is an order ſet downe by God himſelfe, in which order ſome cauſes are higheſt, ſome loweſt, ſome in the mideſt. Now the higheſt cauſe of all is that, which over-rules all, & is over-ruled of none: and that is Gods will, beyond which there can be no higher cauſe: for God is placed above all, and ſubject unto none, and this very will of his is the cauſe of all things that have being: for wee muſt not imagine that a thing firſt of all exiſteth, and then afterward is willed of God, but firſt of all God wils a thing, and then afterward it comes to have a being. Now to ſay that foreſeene faith or unbeleefe are the moving cauſes whereby God was induced to ordaine men either to ſalvation or juſt damnation, is to undoe this divine order of cauſes, and to diſplace the links; in that Gods will is made a ſecondary or middle cauſe ſubordinate to other cauſes placed above it: yea, this is to make the will of God to depend upon the quality and condition of the creature, whereas contrariwiſe all things depend upon Gods will. Againe, *Paul* ſaith that God had opened the myſtery of his wil, according to his good pleaſure, *Ephe.* 1. 9. *Which he had purpoſed in himſelfe:* whereby he makes a diſtinction betweene the creature and the Creator. Men when they purpoſe the doing of any thing, borrow reaſons of their purpoſes & wils out of themſelves from the things to be done; becauſe mans bare will is no ſufficient cauſe to warrant the doing of this or that, in this or that manner, unleſſe there be juſt reaſon. But Gods will is a ſimple and abſolute rule of righteouſneſſe, and a thing is good, ſo farre forth as God wils it. Therefore there is no cauſe, why he ſhould go forth of himſelfe for eternall inducements and reaſons of his externall councell: his very will in himſelfe is a ſufficient reaſon of all his purpoſes and decrees. And hereupon *Paul* ſaith, that Gods *purpoſe was in himſelfe,* to ſhew that there is no dependance of his will upon the creature, and that in ordering and diſpoſing of his decrees, he had no reference or reſpective conſideration of the qualities and workes of them. Thirdly, by this doctrine, there is faſtened upon God want of wiſdome, who is wiſdome it ſelfe: and that is very abſurd. A ſimple man that hath in him but a ſparke of the wiſdome of God, firſt of all, intends with himſelfe the end and event of the buſines to be done, and then afterward the meanes whereby the end is accompliſhed: but in this plat-form God is brought in, in the firſt place to fore-ſee and conſider with himſelfe the meanes which tend to the end, namely faith and unbeleefe of men, and then afterward to determine with himſelfe what ſhall be the end and finall condition of every man either in life or death: as if a man ſhould purpoſe with himſelfe to build an houſe without any conſideration of the end why; & afterward conceive with himſelfe the particular uſes to which hee will apply it. Fourthly, hence it followeth; that faith ſhall not onely be an inſtrument, but alſo an efficient cauſe in the act of juſtification of a ſinner before God. For the cauſe of a cauſe is alſo the cauſe of a thing cauſed; but foreſeene faith is an impulſive cauſe whereby God was moved to chooſe ſome men to ſalvation (as it is ſaid:) and therefore it is not onely an inſtrument to

apprehend

b *Decretum Dei non tollit libertatem voluntatis, ſed ordinat.*

Mark. 5. 12.

c Or as ſome ſpeak, a rule according to which he ordereth his decree.

apprehend Chriſts righteouſneſſe, but alſo a cauſe or meanes to moove God to juſtifie a ſinner; becauſe juſtification proceeds of election which comes of fore-ſeene faith: now this is erroneous by the doctrine of all Churches, unleſſe they be Popiſh. Fiftly, this doctrine takes it for granted, that all both young and olde; even Infants that die in their infancie, have knowledge of the Goſpel, becauſe both faith & unbeliefe in Chriſt preſuppoſe knowledge of our ſalvation by him; conſidering that neither ordinarily, nor extraordinarily men beleeve or cõtemne the thing unknowne. But how falſe is this, even common experiẽce doth ſhew. Laſtly, this plat-forme quite overthrowes it ſelfe. For whereas all men, equally corrupt in *Adam*, are effectually both redeemed and called, the difference betweene man and man, ſtands not in beleeving or not beleeving, for all have power to beleeve: but in this properly, that ſome are confirmed in faith, ſome are not. Now when all without exceptiõ are indued with grace ſufficient for ſalvation, I demand why ſome men are confirmed in grace, and others not confirmed; as alſo of Angels, why ſome confirmed ſtand, and ſome not confirmed, fell? No other reaſon can bee rendred but the will of God. And to this muſt all come, ſtrive as long as they will, that of men being in one and the ſame eſtate, ſome are ſaved, ſome juſtly forſaken, becauſe God would. Againe, as the foreſeeing of faith doth preſuppoſe Gods giving of faith, unleſſe men will ſay it is naturall: ſo the foreſeeing of faith in ſome men alone, doth preſuppoſe the giving of faith to ſome men alone. But why doth not God conferre the grace of conſtant faith to al? no other reaſon can be rendred, but becauſe he will not. Thus then thoſe men whoſe faith was foreſeene, are ſaved, not becauſe their faith was foreſeeene, but becauſe God would.

The third fault is, that they aſcribe unto God a conditionall purpoſe or counſel, whereby he decrees that all men ſhall be ſaved, ſo be it they wil beleeve. For it is every way as much againſt common ſenſe, as if it had bin ſaid, that God decreed nothing at all concerning man. A conditionall ſentence determines nothing ſimply but conditionally, and therefore uncertainely: and when we ſpeake of God, to determine uncertainely, is as much as if hee had determined nothing at al, eſpecially when the thing determined is in the power of mans wil, and in reſpect of God, the decree may come to paſſe, or not come to paſſe. Men, if they might alwaies have their choice, deſire to determine of all their affaires ſimply without condition: and when they doe otherwiſe, it is either becauſe they know not the event of things, or becauſe things to be done are not in their power. No reaſon therefore that wee ſhould burden God with that, where of wee would disburthen our ſelves. Again, the majeſtie of God is diſgraced in this kind of decree. God for his part would have all men to be ſaved: why then are they not? men will not keep the condition and beleeve. This is flat to hang Gods will upon mans wil, to make every man an Emperour, and God his underling, and to change the order of nature by ſubordinating Gods will, which is the firſt cauſe, to the wil of man, which is the ſecond cauſe: wheras by the very law of nature, the firſt cauſe ſhould order and diſpoſe the ſecond cauſe. But for the juſtifying of a conditionall decree it is alleadged, that there is no eternall hidden decree of God beſide the Goſpel, which is Gods predeſtination revealed. *Anſw.* It is an untruth. There be two wils in God: (*a*) one, wherby he determineth what he will doe unto us or in us: the other, (*b*) whereby hee determineth what wee ſhall doe to him. Now Predeſtination is the firſt: whereupon it is commonly defined to be the preparation of the bleſſing of God, whereby they are delivered which are delivered: and the Goſpel is the ſecond. Againe, Predeſtination determines who they are, and how many which are to be ſaved, and hereupon Chriſt ſaith, *Ioh.* 13.18. *I know whom I have choſen*: but the Goſpel rather determines what kinde of ones and how they muſt bee qualified which are to be ſaved. Laſtly, Predeſtination is Gods decree it ſelfe: and the Goſpel is an outward meanes of the execution of it: and therefore though the Goſpel be propounded with a condition, yet the decree of God it ſelfe may bee ſimple and abſolute.

The fourth defect, is the opinion of *Vniverſall ſaving grace*; appertaining to all and every man: which may fitly be tearmed the Schoole of univerſall Atheiſme. For it puls downe the pale of the Church, and laies it waſte as a very common field: it breeds a careleſneſſe in the uſe of the meanes of grace, the Word and Sacraments; when as men ſhall be perſwaded, that grace ſhall be offered to every one effectually, whether hee bee of the Church or not, at one time or other; whereſoever or howſoever hee live: as in the like caſe, if men ſhould bee told that whether they live in the market-towne or no, there ſhall bee ſufficient proviſion brought them, if they will but receive it and accept of it; who would then come to market?

Vniverſall grace hath three parts. Vniverſall Election: univerſall Redemption: univerſall Vocation. Vniverſall Election of all and every man, is a witleſſe conceit: for if men univerſally be appointed to grace without exception, then there is no election or chooſing of ſome out of mankinde to grace: and if ſome alone be appointed to grace, as it muſt needs be in election, then is not grace univerſall. And it is flat againſt the Word of God. For Chriſt avoucheth plainely, *Matt.* 22.14. that fewer be choſen thẽ called, & (as afterward we ſhal ſee) all are not called. And hee further ſaith, that all which are *given unto him* ſhall bee one with him, and have life everlaſting: but all men ſhal not be one with him and have life everlaſting: and therefore all men are not given to [Ioh. 17.2. 1.14.

a *Quid velit fieri de nobis, or, in nobis.*
b *Quid velit fieri à nobis.*

Chriſt of the Father, that is, ordained to ſalvation. And the Scripture ſaith, *Apoc.* 17.14. and 20.15. that all mens names are not written in the booke of life: and that the kingdome of heaven was not prepared for all, *Matt.* 25.14. And whereas men build this their univerſall election upon the largeneſſe of the promiſe of the Goſpel: upon the like ground they might as well make an univerſall decree of Reprobation, whereby God decrees all men to bee damned indefinitely upon this condition, if they doe not beleeve. Now if univerſall Reprobation be abſurd, as it is indeede; then univerſal Election of all and every man muſt take part therewith.

As for the univerſall Redemption of all and every man, it is no better then a forgerie of mans braine. There ſhall be many in the day of judgement of whom Chriſt ſhall ſay, *Matt.* 7.23. *that he never knew them.* Againe he ſaith, *Ioh.* 3.36. *He which beleeveth not, is already judged, and the wrath of God* abides upon *him.* But if all were effectually redeemed, and only condemned for not beleeving in Chriſt, it ſhould have bin ſaid that they are already judged, and that the wrath of God not abides, but *returnes upon them.* Chriſt makes no interceſſion for the world, *Ioh.* 17.9, and therefore his redemption is not effectual to all men. For the interceſſion is the meanes of applying the ſatisfaction. If it be ſaid, that by the world is meant onely contemners of grace, it appeares to be otherwiſe, in that Chriſt oppoſeth the world to them which *are the Fathers*, and are *given to Chriſt* by him: thereby ſignifying, that by the world he meanes all ſuch as are not the Fathers, & were *never given* to Chriſt. And *Ioh.* 10.17. *he laies downe his life for his ſheepe*: now the ſheepe have all theſe brands or markes; they *heare his voice,* 27. they *know him*, they *follow him*, they *ſhall not* 28. *periſh*, none ſhall *plucke thē out of Chriſt his hands:* and theſe are onely ſuch of whom *Paul* ſaith, *Rom.* 8.33. *Who ſhall lay any thing to the charge of Gods Elect: it is God that juſtifieth, who ſhall condemne?* And if this ſhould be true, that Chriſt was crucified and died no leſſe to make ſatisfaction for the ſinnes of the damned, then for the ſinnes of *Peter* and *Paul* and the reſt of the Saints, it followes neceſſarily that all their ſins are forgiven, conſidering that remiſſion of ſin depends inſeparably upon ſatisfaction made to Gods juſtice for ſinne: and ſatisfaction doth neceſſarily aboliſh all fault. Wee grant that Chriſts death is *ſufficient* to ſave many thouſand worlds: we grant againe it is every way moſt *effectuall* in it ſelfe: but that it is effectual *in* or *unto* the perſon of every man, that we deny. For if it were thus effectuall, then it ſhould be applyed to the perſon of every man, as to *Cain*, *Iudas*, *Nero*, *Heliogabalus*, &c. even as the plaiſter is laid to the ſore, being applyed. Chriſts righteouſneſſe ſhould bee imputed for the juſtification and ſanctification of all and every man: and thus ſome juſtified before God, and ſanctified, ſhould after goe to hell and be damned, whereas *David*, never ſo much as dreaming of this divinity, ſaith, *Pſa.* 32.1. that they are bleſſed which have the pardon of their ſins; and *Paul*, *Rom.* 5.1. that they which are juſtified have peace with God.

But let us heare what reaſons may bee alleadged for the Vniverſalitie of Redemption. I. *Ezechiel.* 33.v.11. *As I live, ſaith the Lord, I will not the death of the wicked*, but *that the wicked returne from his wicked way. Anſw.* The place is to be underſtood not ſimply but in reſpect: of the twaine God rather wils the repentance of the ſinner then his death. Againe, hee wils not death as it is the deſtruction of his creature; and ſo this place may be underſtood: yet nevertheleſſe he wils the ſame as it is a meanes of the manifeſtation of his juſtice: and therefore the Prophet *Eſay* ſaith, *Eſa.* 45.6. *God createth evill.* II. 1 *Tim.* 2.4. *God would have all men to be ſaved: and come to the acknowledgement of the truth. Anſw.* The place is meant not of the perſons of all particular men, but of the orders and kindes of men. For in the firſt verſe *Paul* exhorteth *Timothy* that prayer ſhould bee made for all men: and in the ſecond verſe opening his owne meaning, hee addeth theſe words, *for kings and all that be in authoritie:* as though he ſhould ſay, we muſt pray not onely for private men and for the common people, but alſo for publike perſons, though they perſecute the Goſpel. But why? becauſe in that very order God hath his elect which ſhall be ſaved. And on this manner *Paul* expounds himſelf elſewhere, *Gal.* 3.28. *There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Chriſt.* III. Rō. 11.32. *God hath ſhut up all in unbeleefe that he might have mercy on all. Anſ.* The word *all*, muſt be underſtood of all that are to bee ſaved, both of Iewes and Gentiles, as the article added to *all* importeth, and the meaning is, that the world. God will ſave all whom he purpoſeth to ſave, of his mercy, and not of their merit, becauſe all are ſinners as wel Iewes as Gentiles: thus *Paul* expounds himſelfe. *Galat.* 3.22. *The Scripture hath concluded all under ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be given unto them that beleeve.* And if wee ſhould expound the word *all*, for every particular man, as ſome would have it, *Paul* muſt contradict himſelfe, who ſaid before, that God would have mercy on whom he wil have mercy, & whom he wil he hardeneth: and in this very chapter his drift is to proove the rejection of the Iewes, and the calling of the Gentiles. IV. Iohn 3.16. *God ſo loved the world that he hath given his onely begotten Sonne, that whoſoever beleeveth in him ſhall not periſh but have everlaſting life*: and Ioh. 6.15. *I will give my fleſh for the life of the world. Anſw.* By *world*, wee muſt not underſtand every particular man in the world, but the elect among the Iewes and Gentiles: for in both theſe places Chriſt doth overthwart the conceit of the Iewes, which thought that they alone were loved of God, and not the Gentiles.

And how this word is to be understood in the new testament, *Paul* doth fully declare, *Rom.* 11.12. *If* (saith he) *the fall of them*, that is, the Iewes *be the* riches of the world, *& the diminishing of them*, the riches of the Gentiles, *&c.* and v.15. *If the casting away of them, be the* reconciling of the world, *what shall the receiving be but life from the dead?* Where, by the world, he understands the body of the Gentiles in the last age of the world. And thus hee fully declares his owne meaning, when hee saith to the Corinthians, 2 Cor.5.18. *God was in Christ* reconciling the world *unto himselfe.* V.Rom.14.15. *Destroy not him with thy meate for whom Christ died.* 2 Pet.2.1. *Denying the Lord that bought them, and bring upon themselves swift damnation.* Therefore Christ died for them also which are condemned. *Answer.* The reason is not good: For in these and such like places the Scripture speakes of men, not as they are indeede before God, but as they are in appearance and profession, and as they are in acceptation with men. For so long as a man holdes and embraces the Christian faith, so long in the judgement of charitie wee must esteeme him to bee one that is redeemed by Christ, though indeede he be not. And this is the meaning of *Peter* when he saith, that false prophets deny the Lord that bought them. VI. In the preaching of the Gospel grace is freely offered not onely to the Elect, but to all men indifferently: and God in offering grace deludes no man: therefore Christs death appertaines and belongs to all men indifferently. *Ans.* The preaching of the Gospel is an ordinance of God appointed for the gathering together and the accomplishment of the number of the Elect: and therefore in the ministerie of the word, grace and salvation is offered principally and directly to the elect, and onely by consequent to them which are ordained to just damnation: because they are mingled with the elect in the same societies, and because the ministers of God, not knowing his secret counsel, in charitie thinke all to be elect. And though God in offering grace do not conferre it to all, yet is there no delusion. For the offering of grace doth not onely serve for the conversion of a sinner, but also to bee an occasion by mens fault, of blinding the minde, and hardning the heart, and taking away excuse in the day of judgement.

To conclude this point; Vniversall redemption of all men, we grant: the Scripture saith so: and there is an universalitie among the Elect and beleevers: but universall Redemption of all and every man, as well the damned as the elect, and that effectually, we renounce; as having neither footing in the Scripture, nor in the writing of any ancient and orthodoxe divine, for many hundred yeeres after Christ, his words not depraved and mistaken.

As for the Vniversall vocation, it is of the same kinde with the former: because it is flat against the word of God in which is set down a distinction of the world, from the creation to the daies of Christ, into two parts: one, the *people of God*, being received into the covenant: the other (being the greatest part of the world) *No people*, and forth of the covenant. From the beginning of the world to the giving of the law, the Church was shut up in the families of the Patriarchs: and the covenant in the very familie of *Abraham* was restrained to *Isaac*: and the members of these families, for this cause, were called the sonnes of God: and the rest of the world beside being tearmed as they were indeed, the sonnes of men. From the giving of the law till Christ, the nation of the Iewes, the Church of God, and the rest of the world beside, no people of God. And therefore *Esay* cals them *prisoners* and them that *are in darkenesse*: and *Ose* such as are *without mercy* and *no people*: and *Zachary*, such as are *not joyned to the Lord*: and *Paul*, such as are *set to walke in their owne waies*, being *without God* and *without Christ* in the world. And this distinction betweene Iew and Gentile stood till the very ascension of Christ. And hereupon when hee was to send his disciples to preach, he charged them *not to go into the way of the Gentiles*: and *not to enter into the cities of the Samaritans, but rather to goe to the lost sheepe of the house of Israel*, Matt.10.5. and when the woman of Canaan made request for her daughter, hee gave a denial at the first upon this distinction, saying, Mat.15.24,26. *It is not meet to take the* childrens *bread and give it unto dogs*, and againe, *I am sent but unto the lost sheepe of the house of Israel.* It will be said, that this distinction arose of this, that the Gentiles at the first fell away frō the covenant, and contemned the Messias. It is true indeed of the first heads of the Gentiles the sonnes of *Noe*: but of their posteritie it is false, which in times following did not so much as heare of the covenant, and the Messias. The Prophet *Esay* saith of Christ. *Esay* 55.5. *A nation that knew not thee, shall runne unto thee.* And *Paul* speaking to the Athenians saith, *Act.*17.30. that the times of this *their ignorance* God regarded not: but *now* admonisheth all men every where to repent: and to the Romanes he saith, *Rom.* 16.29. that the mysterie touching Christ and his benefits *was kept secret* since the world began, and *now* opened and published among all nations, 1 *Tim.*3.16. And if the Gentiles had but knowne of the Messias, why did not their Poets and Philosophers, who in their writings notoriously abuse the Iewes with sundry * nickenames, at the least signifie the contempt of the Redeemer? Wherefore to hold, and much more to avouch by writing, that all and every one of the heathen were called, it is most absurd: and if it were so, the Canibals and the savage nations of America should have knowne Christ without preaching, which by the histories of those countries, is knowne to be false.

Againe, if the Vocation of every man be effectual, then faith must be common to all men either

Gen. 6.2.

Esa.49.9. Ose.2.23. & 1.10. Zac.2.11. Act.14.16 Eph.2.12

* *Apella, Verpus, Recutitus, Sabbatarius, Cultor nubium,*

either by nature, or by grace, or both: now to ſay the firſt, namely, that the power of beleeving is common to all by nature, is the hereſie of the Pelagians, and to ſay it is common to all by grace, is falſe. *All men have not faith*, ſaith *Paul*, 2 *Theſſ.* 3.2. nay many to whom the Goſpel is preached doe not ſo much as underſtand it and give aſſent unto it; *Satan blinding their minds that the light of the glorious Goſpel of Chriſt ſhould not ſhine unto them*, 2 *Cor.* 4.4. And to ſay that faith is partly by nature and partly by grace, is the condemned hereſie of the Semipelagian: for wee cannot ſo much as thinke a a good thought of our ſelves, 2 *Cor.* 3.5.

The laſt defect in the platforme, is that they aſcribe unto God a wrong end of his counſels; namely, the communication of mercy or goodneſſe in eternall happineſſe. For the abſolute and ſoveraigne end of all Gods doings muſt be anſwerable to his nature, which is not mercy and love alone, but alſo juſtice it ſelfe: and therefore the right end is the manifeſtation of his glory both in juſtice and mercy by the expreſſe teſtimonie of Scripture. Againe, if the communication of his goodneſſe were the higheſt end of all his counſels, all men without exception ſhould bee ſaved, becauſe God cannot bee fruſtrated of his end and purpoſe: and if but one man be damned, hee is damned, either becauſe God will not ſave him, or becauſe he cannot. If they ſay he will not, then is hee changeable; if he cannot, then is hee not omnipotent, conſidering his purpoſe was to convey happineſſe to all creatures.

Thus much of the efficient cauſe of the Church, namely, Gods predeſtination which doctrine could not here bee omitted, conſidering no man can beleeve himſelf to be a member of the Church, unleſſe withall hee beleeve that he is predeſtinate to life everlaſting. Now we come to the ſecond point, namely, the *Myſticall Vnion*, which is the very forme of the Church, wherein all that beleeve are *made one with Chriſt*, Gal. 3.18. To the cauſing of this Vnion, two things are required, a Donation or giving of Chriſt unto man, which is to be made one with him, and a Conjunction betweene them both. Of the firſt, the Prophet *Eſay* ſaith, *Eſay* 9.6. *Vnto us a child is borne, and unto us a* Sonne is giuen; and *Paul*, Rom. 8.23. *Who ſpared not his owne Sonne, but* gave him *for us all: how ſhall he not* with him *give us all things alſo?* And touching it ſundry points muſt bee conſidered. The firſt is, what is meant by this giving? *Anſ.* It is an action or worke of God the Father by the holy Ghoſt, whereby Chriſt as redeemer in the appointed time is really communicated to all ordained to ſalvation, in ſuch manner, that they may truly ſay, that Chriſt himſelfe with all his benefits is theirs, both in reſpect of right thereto, and in reſpect of all fruits redounding thence, and that as truly as any man may ſay, that houſe and land given him of his anceſtours is his owne both to poſſeſſe and to uſe.

The ſecond point is, what is the very thing given? *Anſ. Whole Chriſt, God* and *man* is given, becauſe his humanity without his Godhead, or the Godhead without the humanity doth not reconcile us to God. Yet in this giving there muſt be a divers conſideration had of the two natures of Chriſt: for the communication of the Godhead is meerely energeticall, that is, only in reſpect of operatiõ, in that it doth make the manhood perſonally united unto it to be propitiatorie for our ſinnes and meritorious of life eternall. And to avouch any communication of the Godhead in reſpect of eſſence, were to bring in the hereſie of the Maniches, and to maintaine a compoſition and a commixtion of our natures with the nature of God. Againe, in the manhood of Chriſt we muſt diſtinguiſh betweene the ſubject it ſelfe, the ſubſtance of body and ſoule; and the bleſſings in the ſubject which tend to our ſalvation. And the communication of the aforeſaid manhood is in reſpect of both, without ſeparation: for no man can receive ſaving vertue from Chriſt, unleſſe firſt of all hee receive Chriſt himſelfe, as no man can have the treaſure hid in the field, unleſſe hee firſt of all have the field, *Ioh.* 6.53,54. and no man can be nouriſhed by meate and drinke, unleſſe firſt of all he receive the ſubſtance of both. And this is the cauſe, why not onely in the preaching of the Word, but alſo in the inſtitution of the Lords Supper, expreſſe mention is made, not only of Chriſts merit, but alſo of his very body and blood, whereby the whole humanity is ſignified, as appeares by that place, where it is ſaid, *Ioh.* 1.14. that the *Word was made fleſh*. And though the fleſh of it ſelfe profit nothing, as Saint *Iohn* ſaith, yet as it is joyned to the Godhead of the Sonne, and doth ſubſiſt in his perſon, it receiveth thence quickning vertue to revive and renue all thoſe to whom it ſhall be given. Laſtly, among the bleſſings that are ſtored up in the manhood of Chriſt for our ſalvation, ſome are given unto us by imputation as when we are juſtified by the righteouſneſſe, indeed inherent in his manhood, but imputed unto us: ſome by infuſion, as when holineſſe is wrought in our hearts by the ſpirit, as a fruit of that holineſſe which is in the manhood of Chriſt, and derived from it, as the light of one candle from another.

The third point is, in what manner Chriſt is given unto us. *Anſw.* God the Father giveth Chriſt unto his Church not in an earthly or bodily manner, as when a king beſtowes a gift with his owne hand, and putteth it into the hand of his ſubject: but the manner is altogether celeſtiall and ſpirituall: partly, becauſe it is brought to paſſe by the meere divine operation of the holy Ghoſt: and partly, becauſe in reſpect of us, this gift is received by an inſtrument which is ſupernaturall, namely faith, whereby we lay hold on, and apply unto our ſelves the Evangelicall promiſes. And this manner of giving may be conceived thus:

A man

A man that never stirred foote out of England holds and enjoyes land in Turkie: but how comes it to be his? Thus: the Emperour was willing and content to bestow it; and the man for his part as willing to accept and receive it: and by this meanes that which at the first was the Emperours, by mutuall consent becomes the mans. In the same manner God the Father hath made an Evangelicall covenant with his Church: in which of his mercie he hath made a grant of his owne Sonne unto us, with righteousnesse, & life everlasting in him: and we againe by his grace accept of this grant, and receive the same by faith: and thus by mutuall consent according to the tenour of the covenant, any repētant sinner may truly say, thogh I now have my abode upon earth, and Christ in respect of his manhood bee locally in heaven; yet is hee truly mine to have and to enjoy, his body is mine, his blood is mine. As for the giving and receiving of the body and blood of Christ in bodily manner (which the Papists maintaine in avouching the reall transubstantiation of bread and wine in the Sacramēt, into the body & blood of Christ, & the Lutherans also in teaching, that his body and blood is substantially either in, or with, or under the bread & wine) is an erroneous conceit, flat opposite to sundry points of the Christian faith. For Christ to this very houre retaineth still the essence and essentiall properties of a true body, and we beleeve that really & visibly he ascended into heaven, and there abides till his second comming to the last judgment: who then having but common reason would imagine a communication of the body of Christ pent up in the element of bread, and conveyed into our bodies by the mouth and stomacke?

The fourth point is, whether wee are not Lords of Christ, he being thus given unto us? *Ans.* No: for this donation is not single but mutuall. As Christ is given unto us, so wee againe are given to Christ, as he himselfe saith, *Ioh.* 17.2. *Those whom thou hast given me, Father, I have kept.* And we are given unto him, that our bodies and soules are made his, not onely as he is God, but also as he is our redeemer: and our sinnes with the guilt thereof are made his by imputation, and the punishment thereof is wholly laid upon him. This is all the dowry which the Church, being the spouse of Christ, hath brought unto him.

The fifth point is, how any man in particular may know that Christ is given unto him of the Father. *Ans.* When God gives Christ to man, he withall gives man grace and power to receive Christ, and to apprehend him with all his benefits: and this we doe when wee utterly renounce our selves, this world, & all things therein, bewaile our sins past, resting on the death of Christ for the pardon of them all, and as it were with both the armes of faith catching hold upon him in all estates, both in life and death. When the heart of any man is truly disposed and inclined to doe these and the like things, we may truly say, that God hath given him grace to receive Christ.

The second thing required to make us one with Christ, is the Mysticall union, which is a conjunction whereby Christ and his Church are actually coupled into one Mysticall bodie. Now that we may the better conceive the nature of it, sundry questions are to be mooved. The first, what kind of conjunction this is? *Ans.* In the Scripture we meet with three kind of conjunctions. The first, is conjunction in nature, when sundry things are coupled by one and the same nature. As the Father, the Son, and the holy Ghost, being three distinct substances are all one, and therefore joyned in one Godhead or divine nature. Now Christ & the beleever are not joyned in nature: for then they twaine should have one body and soule. The second conjunction is in person, when things in nature different, so concurre together, that they make but one person; as the body and soule make one man: and the Godhead of the Son with his manhood make but one Christ: in whom there is an union of distinct natures with unitie of person. Now Christ and a Christian are not joyned in person: for Christ is one person, *Peter* a second person, and *Paul* a third distinct from them both: and so many men as there be, so many severall persons. The third conjunction is in spirit; and this is the conjunction meant in this place: whereby Christ and his Church are joyned together: for the very same spirit of God that dwels in the manhood of Christ, and filleth it with all graces above measure, is derived thence and dwels in all the true members of the Church, and filleth them with the like graces in measure, and therefore S. *Iohn* saith, *Hereby we know that we dwell in him, and he in us, because he hath given us of his spirit.* Hence it followes, that the bond of this conjunction is one and the same spirit descending from Christ the head to all his members, creating also in them the instument of faith, whereby they apprehend Christ, and make him their owne. 1 Ioh. 4.13

The second is, what are the things united? *Answ.* Not the bodie of the beleever to the bodie of Christ, or the soule to his soule, but the whole person of the man to the whole person of Christ: yet in this order; we are first of all and immediately joyned to the manhood of Christ, & by the manhood to the godhead.

The third question is, what is the manner of this conjunction? *Ans.* We must not thinke that Christ & his Church are joyned by imagination, as the mind of man and the thing whereof he thinkes: or by consent of heart, as one friend is joyned with another, and as the Iewes converted were all of one heart and soule: or by any abode in one place, or by touching, as sea and land are both joyned together and make one globe: or by any compolition or commixtion of substances, as when many ingredients are put together, to make one medicine. But this conjunction is altogether Act. 2.42.

ſpirituall as the former Giving was; & incomprehenſible to mans reaſon: and therefore wee muſt rather labour to feele it by experience in the heart, then to conceive it in the braine. Yet nevertheleſſe it ſhall not be amiſſe to conſider a reſemblance of it in this compariſon. Suppoſe a man having the parts of his bodie disjoyned farre aſunder, his head lying in Italy, one arme in Germany, the other in Spaine, and his legs with us in England: ſuppoſe further, all theſe parts or quarters have all one ſoule, extēding it ſelfe unto them all & quickning each of them ſeverally, as though they were neerely joyned together: and though the parts be ſevered many hundred miles aſunder, yet the diſtance of place doth not hinder the conjunction, conſidering one and the ſame ſoule doth inlarge it ſelfe and give life unto them all. In the ſame manner the head of the Myſticall body Chriſt our Saviour is now in heaven, & ſome of his members in heavē with him, and ſome in earth: and of theſe, ſome in England, ſome in Germany, ſome in Italy, ſome in Spaine, diſtant many thouſand miles aſunder: and the ſpirit of God is as it were the ſoule of this body which gives ſpiritual life to all the members: diſtance of place doth not hinder this conjunction, becauſe the H Ghoſt which linketh al the parts together is infinite.

The benefits which we receive by this Myſticall union are manifold. For it is the ground of the conveyance of all grace. The firſt is, that by meanes hereof every Chriſtian as hee is a Chriſtian or a man regenerate, hath his beginning and being in Chriſt, howſoever as he is a man he hath his being & ſubſiſting in himſelf, as *Paul* ſaith, 1 *Cor*, 1.30. *Ye are of God in Chriſt.* And, *Eph.* 5.30. *Ye are members of his body, of his fleſh, & of his bones.* How (will ſome ſay) can this be? After this manner: The compariſon is taken from our firſt parents. *Eve* was made of a rib taken out of *Adams* ſide, he being caſt into a ſlumber: this being done, *Adam* awaked and ſaid, *This now is bone of my bone, & fleſh of my fleſh. Gen.* 2.23. Chriſt was nailed on the croſſe, and his moſt precious blood was ſhed, and out of it ariſe and ſpring all true Chriſtians: that is, out of the merit of Chriſts death and paſſion, whereby they become new creatures. Secondly, every one that beleeveth in Chriſt by reaſon of this union hath an unſpeakable prerogative: for hereby he is firſt united to Chriſt, and by reaſon thereof is alſo joyned to the whole Trinitie, the Father, the Sonne, and the holy Ghoſt, and ſhall have eternall fellowſhip with them. Thirdly, ſundry men, ſpecially Papiſts, deride the doctrine of juſtification by imputed righteouſneſſe: thinking it is abſurd, that a man ſhould be juſt by that righteouſneſſe which is inherent in the perſon of Chriſt: as if we would ſay, that one man may liue by the ſoule of another: or be learned by the learning of another. But here wee may ſee that it hath ſufficient foundation. For there is a moſt neere and ſtreight union betweene A Chriſt and all that beleeve in him: and in this union Chriſt with all his benefits according to the tenour of the covenant of grace, is made ours really: and therefore wee may ſtand juſt before God by his righteouſneſſe; it being indeede his, becauſe it is in him as in a ſubject; yet ſo, as it is alſo ours; becauſe it is given unto us of God. Now there is no ſuch union betweene man and man, and for that cauſe one man cannot live by the ſoule of another, or be learned by the learning of another. Fourthly, from this fountaine ſprings our ſanctification, whereby we die to ſinne, and are renewed in righteouſneſſe and holineſſe. Wormes and flies that have lien dead all winter, if they be laid in the Sunne in the ſpring time begin to revive, B by vertue thereof: even ſo, when we are united to Chriſt, & are (as it were) laid in the beames of this bleſſed *Sun of righteouſneſſe*, vertue is derived thence, which warmeth our benummed hearts dead in ſinne, and reviveth us to newneſſe of life: wherby we begin to affect & like good things, and put in practiſe all the duties of religion. Fifthly, hence wee have the protections of Gods angels; for they alwaies wait & attend on Chriſt, & becauſe we are made one with him, they attend upon us alſo. Laſtly, by reaſon of this union with Chriſt, every beleever comes to have intereſt and to recover his title in the creatures of God, and to have the holy and lawfull uſe of them all. For we muſt conſider, that although *Adam* created in the C image of God, was made Lord over all things in heaven & earth; yet when he fell by eating the forbidden fruit, he, & in him all mankinde loſt the title & uſe of them all. Now therefore that a man may recover his intereſt, hee muſt firſt of all be united & made one with Chriſt: and then by Chriſt, who is Lord and King over all, ſhall he recover that title in the creatures of God, which he had by creation; & be made Lord over them againe. But ſome will ſay, if this bee ſo, then a Chriſtian man may have and enjoy all creatures at his pleaſure; and therefore the goods of other men? *Anſw.* The reaſon is not good, for in this life we have no more but (*a*) right unto the creature; and (*b*) right in it, that is, actuall poſſeſſion is reſerved for the life to come. Therfore we muſt content D our ſelves with our allowed portions givē unto us by God, by his grace uſing them in holy manner, expecting by hope the full fruition of all things till after this life. Againe, if all tities to the creatures be recovered by Chriſt, it may bee demanded, whether infidels have any intereſt to their goods or no? *Anſ.* Infidels before men are right lords of all their lands and poſſeſſions which they have obtained by lawfull meanes; and in the courts of men they are not to bee deprived of them: but before God they are but uſurpers: becauſe they hold them not *in capite*, that is, in Chriſt: neither have they any holy and right uſe of them, *for to the uncleane, all things are uncleane, Tit.* 1.15. And they muſt firſt of all become members of

a *Ius ad rem.*
b *Ius in re.*

Christ, before they can hold and enjoy them aright, and use them with good conscience.

The duties which are to bee learned of the doctrine of this union, are manifold. And first of all, wee are taught to purge our hands and hearts of all our sinnes, and especially to avoyd all those sinnes whereby mens bodies are defiled, as drunkennesse, uncleannesse, fornication: for they drive away the Spirit of God from his owne house, and dissolve the bond of the conjunction betweene Christ and us. Secondly, we must every one of us, which professe our selves to be members of Christ, labour to become conformable unto him in holinesse of life, and to become new creatures: for this union requireth thus much. Let a man take the grafts of a crabbe-tree, and set them into good stockes: yet will they not change their sappe, but bring forth fruit according to their owne nature, even sowre crabbes: but it must not be so with us: we are indeed wild olives, and the branches of wild vines; yet seeing we are perswaded that we are grafted into Christ, and made one with him, we must lay aside our wild and sowre nature, and take upon us the nature of the true vine, beare good fruit, have good juyce in us, and render sweet wine. Thirdly, we are taught hence to bee plentifull in all good workes, considering we are joyned to him that is the fountaine of grace. And therefore Christ saith, Ioh. 15.1. *I am the true vine, and my father is the husband man: every branch that beareth not fruit in me, he taketh away: and every one that beareth fruit, hee purgeth it, that it may beare more fruit.* And the Prophet *Isaiah* compares the Church of God to a vineyard with a tower & wine-presse in it. And God himselfe comes often down unto it, *to see the fruits of the valley, to see if the vine bud, and the Pomegranats flourish.* And further wee must bring forth *fruit with patience.* For the Lord of this vineyard comes with crosses and afflictions, as with a pruning knife in his hand, to pare and to dresse us that we may be fit to bring forth fruit, plentifull in duties of piety to God, and in duties of love to all men, yea to our enemies. Christian men are *trees of righteousnesse growing by the waters of the Sanctuary:* but what trees? not like ours: for they are rooted upward in heaven in Christ, and their graines and branches grow downeward that they may beare fruit among men.

Isai. 5.7.

Cant. 6. 10. Luk 8.15

Ezech. 47. 12.

Hitherto we have heard what the Church is: now to *beleeve the Church*, is nothing els but to beleeve that there is a company of the predestinate made one in Christ, and that withall we are in the number of them.

Before wee proceed any further, three rules must be observed touching the Church in generall. The first, that Christ alone is the head of the Catholike Church, and that hee neither hath nor can have any creature in heaven or earth to bee fellow herein. For the Church is his body, and none but hee can performe the duty of an head unto it: which duty stands in two things: the first, is to governe the Church

Eph. 1 22. Col. 1. 19.

A by such power and authority whereby he can and doth prescribe lawes properly binding the conscience of all his members; the second, is by grace to quicken and to put spirituall life into them, so as they shall be able to say, that they live not, but Christ in them. As for the Supremacy of the sea of Rome, whereby the Pope will needs stand ministeriall head to the Catholike Church, it is a Satanicall forgery. For the headship (as I may tearme it) of Christ is of that nature or quality, that it can admit no deputy, whether we respect the *commanding*, or the *quickening* power of Christ before named. Nay Christ needs no vicar or deputy: for hee is all-sufficient in himself and alwayes present B with his Church, as he himselfe testifieth, saying, Mat. 18. 20. *Where two or three bee gathered together in my name, there am I in the midst among them.* And whereas all commissions cease in the presence of him that gives the commission: it is as much pride and arrogancy for the Pope to take unto himselfe the title of the head and universall Bishop of the Church; as it is for a subject to keepe himselfe in commission in the Presence of his King.

The second rule is, that there is no salvation out of the Church, and that therefore every one which is to be saved must become a member and a citizen of the Catholike and Apostolike Church: and such as remaine for ever out of the same perish eternally. Therefore S. *Iohn* C saith, *They went out from us, they were not of us: for if they had beene of us, they would have remained with us: but this commeth to passe that it might appeare, that they are not all of us.* And againe, that such as be holy are in the city of God *but without*, that is, forth of the Church, *are dogs, enchanters, whoremongers, adulterers, &c.* And the Arke, out of which all perished, figured the Church, out of which all are condemned. And for this cause S. *Luke* saith, that *the Lord added to the Church from day to day such as should be saved.* And the reason hereof is plaine: for without Christ there is no salvation: but out of the militant Church there is no Christ, nor faith in Christ: and therefore no salvation. Againe forth of the militant Church there are no meanes of salvation, no preaching of the Word no invocation of Gods name, no Sacraments, and therefore no salvation. For this cause every man must be admonished evermore to joyne himselfe to some particular Church being a sound member of the Catholike Church.

1 Ioh. 2. 19.

Rev. 22. 15.

Act. 2.47.

D

The third rule, is, that the Church which here we beleeve is onely one. As Christ himselfe speaketh, *My dove is alone, and my undefiled is the onely daughter of her mother.* And as there is onely one God, and one redeemer, one faith, one baptisme, and one way of salvation by Christ onely, so there is but *one Church alone.*

Cant 6.8.

The Catholike Church hath two parts: the Church Triumphant in heaven, and the Church Militant on earth.

The Triumphant Church may thus bee described: *It is a company of the spirits of just men,*

*triumphing over the fleſh, the divell, and the world, praiſing God.* Firſt I ſay, it is a company of the ſpirits of men, as the H. Ghoſt expreſſely tearmeth it, becauſe the ſoules onely of the godly departed, as of *Abraham, Iſaac, Jacob, David,* &c. are as yet aſcended into heaven, and not their bodies. Furthermore the properties of this company are two: The firſt, is to make triumph over their ſpirituall enemies, the fleſh, the divell, the world: for the righteous man, ſo long as he lives in this world, is in continuall combate without truce with all the enemies of his ſalvation: and by conſtant faith obtaining victory in the end of his life, he is tranſlated in glorious and triumphant manner into the Kingdome of glory. This was ſignified to *Iohn* in a viſion, in which hee ſaw an *innumerable company of all ſorts of nations, kindreds, people and tongues ſtand before the Lambe, cloathed in long white robes, with palmes in their hands,* in token that they had beene warriours, but now by Chriſt have gotten the victory and are made conquerours. Their ſecond property, is to praiſe and magnifie the name of God, as it followeth in the former place, *ſaying Amen: praiſe, and glory, and wiſedome, and thankes, honour, power and might bee unto our God for evermore.* Hence it may be demanded, whether Angels be of this Triumphant Church or no? *Anſw.* The bleſſed Angels bee in heaven in the preſence of God the Father, the Sonne, and the holy Ghoſt, but they are not of the myſticall body of Chriſt, becauſe they are not under him, as he is their Redeemer, conſidering, they cannot be redeemed, which never fell: and it cannot be prooved that they now ſtand by the vertue of Chriſts redemption: but they are under him as he is their Lord and King; and by the power of Chriſt as he is God, and their God, are they confirmed. And therefore as I take it, we cannot ſay, that Angels are members of the myſticall body of Chriſt, or of the triumphant Church; though indeed, they bee of the company of the bleſſed.

Heb. 12. 23.

Rev. 7. 9.

Rev. 7. 12.

The Church Militant may bee thus deſcribed: *It is the company of the elect or faithfull living under the croſſe, deſiring to be removed, and to bee with Chriſt.* I ſay not that the Militant Church is the whole body of the elect, but onely that part thereof which liveth upon earth: and the infallible marke thereof is that faith in Chriſt which is taught and delivered in the writings of the Prophets and Apoſtles? and this faith againe may be diſcerned by two markes. The firſt, is, that the members of this company live under the croſſe, and profit by it in all ſpirituall grace. And therefore it is ſaid, that *we muſt through many afflictions enter into the kingdome of heaven.* And our Saviour Chriſt ſaith, *if any man will come after mee, let him deny himſelfe, and take up his croſſe every day and follow me.* The ſecond marke, is a deſire to depart hence and to be with Chriſt, as *Paul* ſaith, *We love rather to be removed out of this body and to be with Chriſt.* And againe, *I deſire to bee looſed and to bee with Chriſt, which is beſt of all.* Where yet we muſt remember, that the members of Chriſt doe not deſire death ſimply and abſolutely, but in two reſpects. I. That they might leave off to ſinne, and by ſinning leave to diſpleaſe God. II. That they might come to enjoy happineſſe in heaven, and to be with Chriſt.

Act. 14. 22.

Luk. 9. 23.

2 Cor. 5. 8.

Phil. 1. 23

Touching the generall eſtate of the militant Church, two queſtions are to bee conſidered. The firſt, how farre forth God is preſent with it, aſſiſting it by his grace. *Anſ.* God gives his ſpirit unto it in ſuch a meaſure, that although the gates of hell cannot prevaile againſt it, yet nevertheleſſe it remaines ſtill ſubject to errour both in doctrine and manners. For that which is true in every member of the Church, is alſo true in the whole: but every member of the Militant Church is ſubject to errour both in doctrine and manners, becauſe men in this life are but in part enlightned and ſanctified: and therefore ſtill remaine ſubject to blindneſſe of mind and ignorance, & to the rebellion of their wils and affections: whereby it comes to paſſe, that they may eaſily faile either in judgement or in practice. Againe, that which may befall one or two particular Churches, may likewiſe befall all the particular Churches upon earth, all being in one and the ſame condition; but this may befall one or two particular Churches, to faile either in doctrine or manners. The Church of *Epheſus* failed in *leaving her firſt love,* whereupon Chriſt threatneth to remoove from her the Candleſticke. And the Church of *Galatia* was *remooved to another Goſpel from him that had called them in the grace of Chriſt:* now why may not the ſame things befal twenty, yea an hundred Churches, which befell theſe twaine? Laſtly, experience ſheweth this to be true, in that generall Councels have erred. The Councell of *Nice* being to reforme ſundry behaviours among the Biſhops and Elders, would with common conſent have forbidden marriage unto them, thinking it profitable to be ſo; unleſſe *Paphnutius* had better informed them out of the Scriptures. In the third Councell at Carthage, certaine bookes Apocrypha, as the booke of *Syrach, Tobie,* and the *Macchabees,* are numbred in the Canon, & yet were excluded by the Councell of *Laodicea.* And the ſaying of a Divine is received, that *former Councels are to be reformed and amended by the later.* But Papiſts maintaining that the Church cannot erre, alleadge the promiſe of Chriſt: *Howbeit when he is come which is the ſpirit of truth, he will leade you into all truth. Anſw.* The promiſe is directed to the Apoſtles, who with their Apoſtolicall authoritie had this priviledge granted them, that in the teaching and penning of the Goſpel they ſhould not erre: and therefore in the Councell at Ieruſalem they conclude thus, *It ſeemes good unto us, and to the holy Ghoſt.* And if the promiſe be further extended to all the Church, it muſt be underſtood with a limitation: that God will give his ſpirit unto the members

Revel. 4.

Gal. 1. 6.

*Auguſt. bap. l. 2. c. 3.*

Ioh. 16. 13.

Act. 15. 28.

thereof,

thereof to leade them into all truth, *ſo far forth as ſhall be needfull for their ſalvation.*

1 Ioh 3. 24. Act. 20. 20.27.

The ſecond queſtion is, wherein ſtands the dignity and excellency of the Church? *Anſ.* It ſtands in ſubjection & obedience unto the wil and Word of her ſpouſe and head, Chriſt Ieſus. And hence it followes, that the Church is not to challenge unto her ſelfe authority over the Scriptures, but onely a miniſtry or miniſteriall ſervice, whereby ſhee is appointed of God to preſerve and keep, to publiſh and preach them, and to give teſtimony of them. And for this cauſe, it is called *the pillar and ground of truth.* The Church of Rome not content with this, ſaith further, that the authority of the Church in reſpect of us, is above the authority of the Scripture, becauſe (ſay they) we cannot know Scripture to be Scripture, but by the teſtimony of the Church. But indeed they ſpeake an untruth. For the teſtimony of men that are ſubject to error cannot be greater and of more force with us, then the teſtimony of God who cannot erre. Againe, the Church hath her beginning from the Word: (for there cannot be a Church without faith, and there is no faith without the Word, and there is no word out of the Scriptures) and therefore the Church in reſpect of us, depends on the Scripture, and not the Scripture on the Church. And as the Lawyer which hath no further power but to expound the law, is under the law: ſo the Church which hath authority onely to publiſh and expound the Scriptures, cannot authorize them unto us, but muſt ſubmit her ſelfe unto them. And whereas it is alleadged, that *faith comes by hearing*, and this hearing is in reſpect of the voyce of the Church, and that therefore faith comes by the voyce of the Church: the anſwer is, that the place muſt bee underſtood, not of that generall faith whereby wee are reſolved that Scripture is Scripture, but of juſtifying faith, whereby wee attaine to ſalvation. And faith comes by hearing the voyce of the Church; not, as it is the Churches voyce, but as it is a miniſtry or meanes to publiſh the Word of God, which is both the cauſe and object of our beleeving. Now on the contrary we muſt hold, that as the carpenter knowes his rule to be ſtraight, not by any other rule applyed unto it, but by it ſelfe: for caſting his eye upon it, he preſently diſcernes whether it bee ſtraight or no: ſo we know and are reſolved that Scripture is Scripture, even by the Scripture it ſelfe, though the Church ſay nothing, ſo bee it we have the ſpirit of diſcerning when we reade, heare, and conſider the Scripture. And yet the teſtimony of the Church is not to bee deſpiſed; for though it breed not a perſwaſion in us of the certainty of the Scripture, yet it is a very good inducement thereto.

1 Tim. 3. 15.

Rom. 10. 17.

The Militant Church hath many parts. For as the Ocean ſea which is but one, is devided into parts according to the regions and countries againſt which it lyeth, as into the Engliſh Spaniſh, Italian ſea, &c. ſo the Church diſperſed over the face of the whole earth, is divided into other particular Churches according as the countries are ſeverall in which it is ſeated, as into the Church of England and Ireland, the Church of France, the Church of Germany, &c.

Againe, particular Churches are in a twofold eſtate: ſometime they lye hid in perſecution, wanting the publike preaching of the Word, and the adminiſtration of the Sacraments: and ſometime againe they are viſible, carrying before the eyes of the world an open profeſſion of the name of Chriſt: as the Moone is ſometime eclipſed, and ſometime ſhineth in the full. In the firſt eſtate was the Church of Iſrael in the dayes of *Eliah*, when he wiſhed to dye: becauſe *the people had forſaken the covenant of the Lord, broken downe his altars, ſlaine his Prophets with the ſword, and he was left alone, and they ſought to take his life alſo.* Behold a lamentable eſtate when ſo worthy a Prophet could not find another beſide himſelfe that feared God: yet marke what the Lord ſaith unto him, *I have left ſeaven thouſand in Iſrael, even all the knees that have not bowed unto Baal, and every mouth that hath not kiſſed him.* Againe it is ſaid, *That Iſrael had beene a long ſeaſon without the true God, without Prieſt to teach, and without the Law.* Neither muſt this trouble any that God ſhould ſo farre forth forſake his Church: for when ordinary meanes of ſalvation faile, hee then gathereth his elect by extraordinary meanes, as when the children of Iſrael wandered in the wilderneſſe wanting both circumciſion and the Paſſeover, hee made a ſupply by *Manna*, and by the pillar of a cloud. Hence we have direction to anſwer the Papiſts, who demand of us where our Church was threeſcore yeares agoe before the dayes of *Luther*: wee ſay, that then for the ſpace of many hundred yeares, an univerſall Apoſtaſie overſpread the whole face of the earth; and that our Church then was not viſible to the world, but lay hid under the chaffe of Popery. And the truth of this, the Records of all ages manifeſt.

1 Kings 19.14.

Verſe 18.

2 Chro. 15.3.

The ſecond eſtate of the Church, is when it flouriſheth and is viſible, not that the faith and ſecret election of men can bee ſeene (for no man can diſcerne theſe things but by outward ſignes) but becauſe it is apparant in reſpect of the outward aſſemblies gathered to the preaching of the Word and the adminiſtration of the Sacraments, for the praiſe and glory of God, and their mutuall edification. And the viſible Church may be thus deſcribed: *It is a mixt company of men profeſſing the faith, aſſembled together by the preaching of the Word.* Firſt of all, I call it a mixt company, becauſe in it there be true beleevers and hypocrites, Elect and Reprobate, good and bad. The Church is the *Lords field*, in which the enemy ſowes his tares, it is the *corne flore*, in which lyeth wheat and chaffe: it is a band of men, in which beſide thoſe that bee of valour and courage there bee

Matth. 13. 25. 47.

white

white-livered ſouldiers. And it is called a Church of the better part, namely, the elect whereof it conſiſteth, though they be in number few. As for the ungodly, though they be in the Church, yet are they no more parts of it indeed, then the ſuperfluous humours in the veines are parts of the body. But to proceed, how are the members of the viſible Church qualified and diſcerned? the anſwer followeth in the definition, *profeſſing the faith.* Whereby I meane the profeſſion of that religion which hath beene taught from the beginning, and is now recorded in the writings of the Prophets and Apoſtles. And this profeſſion is a ſigne and marke whereby a man is declared and made manifeſt to be a member of the Church.

Againe, becauſe the profeſſion of the faith is otherwhiles true and ſincere, and otherwhiles onely in ſhew, therefore there bee alſo two ſorts of members of the viſible Church, members before God, and members before men. A member of the Church before God, is hee that beſide the outward profeſſion of the faith, hath inwardly a pure heart, good conſcience, and faith unfained, whereby he is indeed a true member of the Church. Members before men, whom we may call reputed members, are ſuch as have nothing elſe but the outward profeſſion, wanting the good conſcience, and the faith unfained. The reaſon why they are to be eſteemed members of us, is, becauſe we are bound by the rule of charity to thinke of men as they appeare unto us; leaving ſecret judgement unto God.

I added in the laſt place, *that the Church is gathered by the Word preached,* to ſhew that the cauſe whereby it is begun and continued, is the Word: which for that cauſe is called the *immortall ſeede,* whereby we are borne anew: and *milke,* whereby wee are fed and cheriſhed to life everlaſting. And hence it followeth neceſſarily, that the preaching of the doctrine of the Prophets and Apoſtles, joyned with any meaſure of faith and obedience, is an infallible marke of a true Church. Indeed it is true, there bee three things required to the good eſtate of the Church, the preaching of the Goſpel, the adminiſtration of the Sacraments, and the due execution of Diſcipline according to the Word: yet if the two later be wanting, ſo be it there be preaching of the Word with obedience in the people, there is for ſubſtance a true Church of God. For it is the banner of Chriſt diſplayed, under which all that war againſt the fleſh, the divell, the world, muſt ranke themſelves. As the Lord ſaith by the Prophet *Iſaiah,* *I will lift up my hand to the Gentiles, and ſet up my ſtandard unto the people, and they ſhall bring their ſonnes in their armes, and their daughters ſhall be carried upon their ſhoulders.* Hence it followeth, that men which want the preaching of the Goſpel, muſt either procure the ſame unto themſelves; or if that cannot be, becauſe they live in the middeſt of idolatrous nations, as in Spaine and Italy, it is requiſite that they ſhould

A joyne themſelves to thoſe places where with liberty of conſcience they may enjoy this happy bleſſing. Men are not to have their hearts glued to the honours and riches of this world, but they ſhould be of *Davids* mind, and rather deſire to bee doore-keepers in the houſe of God, then to dwell in the tents of ungodlineſſe. In the Canticles the ſpouſe of Chriſt ſaith, *Shew mee, O thou whom my ſoule loveth, where thou feedeſt, where thou lyeſt at noone: for why ſhould I bee as ſhee that turneth aſide to the flockes of thy companions?* To whom he anſwereth thus: *If thou know not, O thou the faireſt among women, get thee forth by the ſteps of the flocke, and feed thy kiddes by the tents of the ſhepheards:* that is, in thoſe places where the doctrine of righteouſneſſe and life everlaſting by the Meſſias, is publiſhed. When the Shunamites child was dead, ſhee told her husband that ſhe would go to the man of God; to whom he anſwered thus; Why wilt thou goe to him to day, *it is neither new Moone, nor Sabbath day:* whereby it is ſignified, that when teaching was ſcarce in Iſrael, the people did reſort to the Prophets for inſtruction and conſolation. And *David* ſaith, that the people whereſoever their aboad was, *went from ſtrength to ſtrength till they appeared before God in Sion.* And oftentimes they being Proſelytes, their aboad muſt needs be out of the precincts of Iewry.

Cant. 1. 6.

Verſe 9.

2 Kings 4. 23.

Pſa. 84. 7

Thus we ſee what the viſible Church is: now further concerning it, three queſtions are to be ſkanned. The firſt is, how we may diſcerne whether particular men and particular Churches holding errours, bee ſound members of the Catholike Church or no. For the anſwering of this, we muſt make a double diſtinction, one of errours, the other of perſons that erre. Of errours ſome are deſtroyers of the faith, ſome onely weakners of it. A deſtroyer is that, which overturneth any fundamentall point of religion; which is of that nature, that if it be denied, religion it ſelfe is overturned; as the deniall of the death of Chriſt, and the immortality of the ſoule, juſtification by workes, and ſuch like: and the ſumme of theſe fundamentall points is compriſed in the Creede of the Apoſtles and the Decalogue. A weakning errour is that, the holding whereof doth not overturne any point in the foundation of ſalvation; as the errour of free-will, and ſundry ſuch like. This diſtinction is made by the holy Ghoſt, who ſaith expreſſely that the doctrines of repentance, and faith, and baptiſme, and laying on of hands, and the reſurrection, and the laſt judgement, *are the foundation,* namely, of religion: and againe, that *Chriſt is the foundation,* and that other doctrines conſonant to the Word, are as gold and ſilver laid thereupon. Secondly, perſons erring, are of two ſorts: ſome erre of weakeneſſe, being carried away by others: or of ſimple ignorance, not yet being convicted and informed concerning the truth. Some againe erre of obſtinacy, or affected ignorance, which having beene admoniſhed

2 Tim. 3. 12.

Gal. 5. 1. 3. Heb. 6. 1. 1 Cor. 3. 10.

1 Pet. 1. 23. Heb. 5. 13. 1 Cor. 3. 2.

Iſa. 49. 22.

and

and convicted, ſtill perſevere in their forged opinions. This being ſaid, we now come to the point. If any man or Church, ſhall hold an errour of the lighter kinde, hee ſtill remaines a member of the Church of God, and ſo muſt be reputed of us. As when a Lutheran ſhall hold, that images are ſtill to be retained in the Church, that there is an Vniverſall election of all men, &c. For theſe and ſuch like opinions may be maintained, the foundation of ſalvation unraſed. This which I ſay is flatly avouched by *Paul*. If any man (ſaith he) build on this foundation, gold, ſilver, precious ſtones; *timber, hay, ſtubble*, his worke ſhall bee made manifeſt by the fire, &c. *and if any mans worke burne, he ſhall looſe, but yet* he ſhall be ſafe *himſelfe*. And therefore the hay and ſtubble of mens errours that are beſide the foundation, on which they are laid, doe not debarre them from being Chriſtians or members of the Church. A man breakes downe the windowes of his houſe; the houſe ſtands: hee breakes downe the roofe or the wals; the houſe yet ſtands though deformed: hee pulles up the foundation; the houſe it ſelfe fals and ceaſeth to be an houſe. Now religion which we profeſſe is like an houſe or building: and ſome points thereof are like windowes, doores, wals, roofes, and ſome are the very foundation: and the former may be battered, the foundation ſtanding. Againe, if the errour be directly or by neceſſary conſequent, even in common ſenſe againſt the foundation, conſideration muſt bee had whether the Church or party erreth of weakeneſſe or malice: if of weakeneſſe, the party is to be eſteemed as a member of the Catholike Church. And thus *Paul* writes unto the Church of Galatia, as to a Church of God, though by falſe Teachers it had beene turned away to another Goſpel, embraced the fundamentall errour of juſtification by workes. But when any man or Church ſhall hold fundamentall errours in obſtinacy or affected ignorance, wee are not then bound to repute them any longer as Churches or Chriſtians, but as ſuch to whom condemnation belongs, as *Paul* ſheweth by the example of *Iannes* and *Iambres*. *And as Iannes and Iambres*, (ſaith he) *withſtood Moſes, ſo doe theſe alſo reſiſt the truth, men of corrupt minds, reprobate concerning the faith.* Yet withall, this caveat muſt ever be remembred, that wee rather condemne the error then the perſon that erreth, becauſe Gods mercy is like to a bottomleſſe ſea, whereby he worketh what he will and when he will in the hearts of miſerable ſinners.

1 Cor. 3. 11. 13. Verſe 15.

1 Tim. 3. 8.

The ſecond queſtion is, Where at this day we may finde ſuch viſible Churches as are indeed ſound members of the Catholike Church? And for the reſolving of it, we are to goe thorow all countries and religions in the world. And firſt to begin with Turkes and Iewes, we are not in any wiſe to acknowledge their aſſemblies for Churches, becauſe they worſhip not God in Chriſt who is the head of the Church.

A As for the aſſemblies of Papiſts which have bin a great part of the world, if thereby we underſtand companies of men holding the Pope for their head, and beleeving the doctrine eſtabliſhed in the Councell of Trent: in name they are called Churches, but indeed they are no true or ſound members of the Catholike Church. For both in their doctrine and in the worſhip of God, they raze the very foundation of religion, which will appeare by theſe three poincs: Firſt of all, they hold juſtification by workes of grace: avouching that they are not onely juſtified before God by the merit of Chriſt, by alſo by their owne doings. Which opinion flatly overturneth juſtification by
B Chriſt. For as *Paul* ſaith to the Galathians, *If ye be circumciſed, Chriſt profiteth you nothing*, that is, if yee looke to be juſtified by the workes of the ceremoniall law, ye are falne from Chriſt: joyne circumciſion and Chriſt together in the matter of juſtification, and ye doe quite overthrow juſtification by Chriſt. Now if this be true, which is the Word of God that cannot lye, then we ſay to the Papiſts; if ye will needs be juſtified by workes of grace, yee are falne from grace. The ſecond point is, that they maintaine a daily reall ſacrifice of the body of Chriſt in the maſſe for the ſinnes of the quicke and dead. And this is alſo a fundamentall hereſie. For Chriſts ſacrifice on the croſſe muſt either be a perfect ſacrifice or no ſacrifice, and if it bee often iterated and repeated
C by the Maſſe-prieſt, it is not perfect but imperfect. The third point is, that they worſhip the Images of the Trinity and Saints departed, and their Breaden god, which is as vile an abhomination as ever was among the Gentiles: all being directly againſt the true meaning of the ſecond Commandement, and defacing the worſhip of God in the very ſubſtance thereof. Thus then it appeares, that the old Church of Rome is changed, and is now at this day, of a ſpouſe of Chriſt become an harlot: and therefore no more a Church of Chriſt indeed, then the carkaſſe of a dead man that weareth a living mans garment is a living man, though he looke never ſo like him.
D And whereas they pleade for themſelves, that they have ſucceſſion from the Apoſtles, the anſwer is, that ſucceſſion of perſon is nothing without ſucceſſion of doctrine, which they want: and we ſee that heretickes have ſucceeded lawfull Miniſters. Secondly, whereas it is alleadged, that in the Popiſh aſſemblies the Sacrament of Baptiſme is rightly (for ſubſtance adminiſtred, and that alſo is a note of a Church: three things may be anſwered. Firſt, that baptiſme ſevered from the preaching of the Goſpel, is no more a ſigne of a Church then the ſeale ſevered from the indenture is of force: and that is nothing. Circumciſion was uſed in Colchis, yet no Church; and among the Samaritans, and yet no people. Secondly, Baptiſme in the aſſemblies of the Church of Rome, is as the purſe of a true man in the

*Herodot. Hiſt. l. 9.*

hand

hand of a theefe: and indeed doth no more argue them to bee Churches, then the true mans purſe argues the theefe to bee a true man. For Baptiſme though it bee in their aſſemblies, yet doth it not appertaine unto them, but unto another hidden Church of God, which he hath in all ages, gathered forth of the middeſt of them. Thirdly, though they have the outward baptiſme, yet they by neceſſary conſequent of doctrine, overturne the inward baptiſme that ſtands in juſtification and ſanctification. Moreover, whereas it is alleadged, that they maintaine the bookes of the old and new Teſtament penned by the Prophets and Apoſtles; the anſwer is, that they doe it with adding to the Canon, and by corrupting the native ſenſe of the Scriptures in the very foundation: and therefore they are but as a lanterne, that ſhewes light to others, and none to it ſelfe. Fourthly, it is further ſaid, that they hold the Creede of the Apoſtles, and make the ſame confeſſion of faith that we doe. I anſwer, that in ſhew of words they doe ſo indeed; but by neceſſary conſequents in the reſt of their doctrine they overturne one of the natures, and all the offices of Chriſt, and therewithall moſt of the articles of the Creed. And herein they deale as a father, that in outward ſhew tenders the body of his Child, and will not abide the leaſt blemiſh upon it: and yet by ſecret conveiances inwardly annoyes the heart, or the liver, and ſo in truth deſtroyes the ſame. Fifthly, it is alleadged, that Antichriſt muſt ſit in the temple of God, that is, the Church; therefore ſay ſome that deſire an Vnion betweene us and the papiſts, popiſh aſſemblies are true Churches: But the argument is not good. For it is one thing to be in the Church, and another thing to be of it. And Antichriſt is ſaid to ſit in the Church, not as a member thereof, but as an uſurper, or as the pyrate in the Ship or the Merchant: and hence it cannot be proved, that the aſſemblies of Papiſts are Churches, but that in them and with them there is mingled another hidden Church, in the middeſt whereof Antichriſt the Pope ruleth, though himſelfe hath no part therin. Laſtly, whereas ſome being no Papiſts, thinke their Churches to be like a body, diſeaſed and full of ſores and wounds from the head to the foote, and the throat alſo cut, yet ſo as life is ſtill remaining; we may better thinke (their foule errours conſidered, and their worſhip of God, which is nothing elſe but a mixture of Iudaiſme and Paganiſme) that it is a rotten & dead corps void of ſpirituall life. And therefore we have ſevered our ſelves from the Church of Rome upon juſt cauſe: neither are we ſchiſmatickes in ſo doing, but they rather, becauſe the ground and the proper cauſe of the ſchiſme is in them.

As for the aſſemblies of Anabaptiſts, Libertines, Antinomies, Tritheits, Arrians, Samoſatenians, they are no Churches of God, but conſpiracies of monſtrous hereticks judicially condemned in the primitive Church, and againe by the malice of Satan renued and revived in this age. The ſame we are to thinke and ſay of the Family of love.

As for the Churches of Germany commonly called the Churches of the Lutherans, they are reputed of us as the true Churches of God. Though their *Auguſtane* Confeſſion have not ſatisfied the expectation of other Reformed Churches: yet have they all the ſame enemies in matter of religion, and doe alike confeſſe the Father, the Sonne, and the holy Ghoſt: and of the office of the Mediator, of faith and good workes, of the Word, the Church, and the Magiſtrate, are all of one judgement. They differ indeed from us in the queſtion of the Sacrament, but it is no ſufficient cauſe to induce us to hold them as no Church. For that there is a true or reall receiving of the body and blood of Chriſt in the Lords ſupper, we all agree; and wee joyntly confeſſe that Chriſt is there preſent, ſo farre forth that he doth truly feede us with his very body and blood to eternall life: and all the controverſie lyes in the manner of receiving; we contenting our ſelves with that ſpirituall receiving which is by the hand of faith, they adding thereto the corporall, whereby they imagine themſelves to receive Chriſt with the hand and mouth of the body. And though to maintaine this their opinion, they be conſtrained to turne the aſcenſion of Chriſt into a diſparition, whereby his Body being viſible becomes inviſible, yet in the maine points we agree: that he entred into his Kingdome in our name and for us: that we are governed and preſerved by his power and might: and that whatſoever good thing wee have or doe, proceeds wholly from the grace of his ſpirit. Indeed the opinion of the *Vbiquity* of the Body of Chriſt, reviveth the condemned hereſies of *Eutyches* and *Neſtorius*, and it overturneth by neceſſary conſequent moſt of the articles of faith: but that was private to ſome men, as *Brentius* and others, and was not received of whole Churches: and whereas the men were godly and learned, and we are uncertaine with what affection, and how long they held this errour, we reſt our ſelves in condemning it, leaving the perſons to God. Againe, Popiſh Tranſubſtantiation and Lutherian Conſubſtantiation, are both againſt the truth of the manhood of Chriſt, yet with great difference. Tranſubſtantiation is flat againſt an article of faith: for if Chriſts Body be made of bread, and his blood of wine (which muſt needs bee, if there be a converſion of the one into the other,) then was not he conceived and borne of the Virgin *Mary*: for it cannot both be made of Bakers bread, and of the ſubſtance of the Virgin. Againe, it aboliſheth the outward ſigne in the Lords Supper, as alſo the analogy betweene the ſigne and the thing ſignified, and ſo overturnes the Sacrament: but Conſubſtantiation doth not ſo, neither doth it overturne the ſubſtance of any article of religion, but onely a maine point of Philoſophy, which

is, that a *body doth occupy one onely place at once.*

Furthermore, the Churches of Helvetia, and Savoy, and the free cities of France, & the low Countries, and Scotland are to bee reverenced as the true Churches of God, as their confessions make manifest. And no lesse must wee thinke of our owne Churches in England and Ireland. For we hold, beleeve, and maintaine, and preach the true faith, that is, the ancient doctrine of salvation by Christ, taught and published by the Prophets and Apostles, as the booke of the articles of faith agreed upon in open Parliament doth fully shew: and withall now we are, and have beene ready to testifie this our faith, by venturing our lives even in the cause of religion against forreine power, and especially the Spaniard: and hereupon all the Churches in Europe give unto us the hand of fellowship. And whereas sundry among us that separate and indeed excommunicate themselves, give out that there is no Church in England, no Ministers, no Sacraments: their peremptorie asseverations wanting sufficient ground, are but as paper shot. They alleadge that our assemblies are full of grievous blots and enormities. *Ans.* The defects and corruptions of Churches must be distinguished: and they be either in doctrine, or manners. Againe, corruptions in doctrine must further bee distinguished: some of them are errours indeed, but beside the foundatiō: & some errors directly against the foundatiō: and these overturne all religion, whereas the former doe not. Now it cannot be shewed that in our Churches is taught any one errour that raseth the foundation, & consequently annihilates the truth of Gods Church. Indeed there is controversie among us touching the point of Ecclesiasticall regiment: but marke in what manner. We all joyntly agree in the substance of the regiment, confessing freely that there must be preaching of the Word, administration of the Sacraments, according to the institution, and the use of the Power of the Keyes in admonitions, suspensions, excommunications: the differēce betweene us is only touching the persons, and the manner of putting this government in execution: and therefore men on both parts, though both hold not the truth in this point, yet because both hold Christ the foundation, they still remaine brethren and true members of Christ. As for corruptions in manners, they make not a Church to be no Church, but a bad Church. When as the wicked Scribs & Pharisees sitting in *Moses* chaire, taught the things which he had writtē, the people are commanded to heare them, and to do the things which they say, not doing the things which they doe. And whereas it is said, that we hold Christ in word, and deny him in deed, that is answered thus: deniall of Christ is double, either in judgement, or in fact: deniall in judgement joyned with obstinacy, makes a Christian to be nō Christian; deniall in fact, the judgement still remaining sound, makes not a man to be no Christian, but a bad Christian. When the Iewes had crucified the Lord of life, they still remained a Church, (if any upon earth:) and notwithstanding this their fact, the *Apostles* acknowledged that the *covenant* and the *promises* still belonged unto them: & they never made any separation from their Synagogues, till such time as they had beene *sufficiently convicted* by the Apostolicall ministerie that Christ was the true Messias.

Mat. 23. 2.

Rom. 9. 4. Act. 2. 39. 40.

Thus we see where at this day we may find the true Church of God. Now I come to the third question, and that is, at what time a man may with good conscience make separation from a Church. *Answ.* So long as a Church make no separation from Christ, wee must makes no separation from it: and when it separates from Christ, we may also separate from it: and therefore in two cases there is warrant of separation. The one is, when the worship of God is corrupt in substance. And for this wee have a commandement, *Be not, saith Paul, unequally yoked with infidels, for what fellowship hath righteousnes with unrighteousnes, or what communion hath light with darkenes? or what concord hath Christ with Belial? or what part hath the beleever with the infidell? or what agreement hath the temple of God with idols? Wherefore come out from among them, & separate your selves, saith the Lord.* And we have a practise of this in the old testament. When *Ieroboam* had set up idols in Israel, then the *Priests* and *Levites came to Iudah and Ierusalem to serve the Lord.* The second is, when the doctrine of religiō is corrupt in substance: as *Paul* saith, *If any man teach otherwise, and consent not to the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse, he is puffed up: from which* separate *your selves.* A practise of this we have in the Apostle *Paul*, who being in Ephesus in a Synagogue of the Iewes, spake boldly for the space of three moneths, disputing and exhorting to the things which concerne the kingdome of God: *but when certaine men were hardened and disobeyed, speaking evill of the way of God, he departed from them, and separated the disciples of Ephesus:* and the like he did at Rome also. As for the corruptions that be in the māners of men that be of the Church, they are no sufficient warrant of separation, unlesse it be from private cōpany, as we are admonished by the *Apostle Paul*: and by *Davids* & *Lots* examples. By this which hath bin said, it appeares that the practise of such as make separation frō us, is very bad & schismatical, considering our Churches faile not either in the substance of doctrine, or in the substance of the true worship of God.

1 Cor. 6. 14.

2 Chro. 11. 14.

2 Tim. 6. 3. 5.

Act. 19. 9. & 28. 28.

1 Cor. 5. 11. Psa. 17. 4. 2 Pet. 2. 8.

Now to proceede in the Creed. The Church is further set forth by certaine properties and prerogatives. The properties or qualities are two, *holinesse* and *largenesse*. That the Church is *holy*, it appeares by *Peter* which cals it *an holy nation, and a chosen people*: and by S. *John*, who cals it *the holy citie*. And it is so called, that it may be distinguished from the false Church,

1 Pet. 2. 9. Rev. 21. 2 & 22. 19.

Rev.2.9 and 3.9. Pſa.26.5.

which is tearmed in Scriptures, *The Synagogue of Satan*, and the *maligniant Church*.

Now this holineſſe of the Church is nothing elſe but a created quality in every true member thereof, whereby the image of God, which was loſt by the fall of *Adam*, is againe renued and reſtored. The author of it is God by his word & ſpirit, by little & little aboliſhing the corruption of ſin, and ſanctifying us throughout, as Chriſt ſaith, *Father ſanctifie them in thy word, thy word is truth.* And holineſſe muſt bee conceived to be in the Church on this manner: it is perfect in the Church Triumphant, and it is onely begun in the Church Militant in this life, and that for ſpeciall cauſe, that wee might give all glory to God; that wee might not bee high minded, that we might work our ſalvation with feare & trembling; that we might deny our ſelves and wholly depend upon God.

Ioh.17.17.

1 Tim.1.17. Rom.11.20. Phil.2.12. Mar.9.24

Hence we learne three things: firſt that the Church of Rome erreth in teaching that a wicked man, yea ſuch an one as ſhall never bee ſaved, may be a true member of the Catholike Church: for in reaſon, every man ſhould bee anſwerable to the qualitie & condition of the Church wherof he is a member: if it be holy, as it is, he muſt be holy alſo. Secõdly, we are every one of us, as *Paul* ſaith to Timothie, to *exerciſe our ſelves unto godlines*, making cõſcience of al our former unholy waies, endeavouring our ſelves to pleaſe God in the obedience of all his commandements. It is a diſgrace to the holy Church of God, that men profeſſing themſelves to be members of it, ſhould bee unholy. Thirdly, our duty is to eſchew the ſociety of atheiſts, drunkards, fornicatours, blaſphemers, & al wicked & ungodly perſons, as *Paul* ſaith, *Be no companions of them, and have no fellowſhip with unprofitable workes of darknes.* And he charges the Theſſalonians, that if any man among them *walke inordinately, they have no companie with him, that he may be aſhamed*, 2 Theſſ.3.14.

1 Tim.4.7

Eph.5.7.11

The largeneſſe of the Church is noted in the word *Catholike*, that is, generall or univerſall. And it is ſo called for three cauſes. For firſt of all, it is generall in reſpect of time, becauſe the Church hath had a beeing in all times & ages, ever ſince the giving of the promiſe to our firſt parents in Paradiſe. Secondly, it is generall, in reſpect of the perſons of men: for it ſtands of all ſorts and degrees of men, high & low, rich and poore, learned and unlearned, &c. Thirdly, it is Catholike or univerſal in reſpect of place; becauſe it hath beene gathered from all parts of the earth, ſpecially now in the time of the new Teſtament; when our Saviour Chriſt ſaith, Mat.26.13. that the *Goſpel ſhall be preached in all the world.* To this purpoſe S. *Iohn* ſaith, in Revel.7.9. *I beheld, and loe, a great multitude which no man could number, of all nations and kindreds and peoples, & tongues, ſtood before the throne and before the lambe, cloathed with long white robes and palmes in their hands.*

*Catholica. 1. per totum orbem diffuſa. Aug. epiſt.150.*

And the Church which we here profeſſe to beleeve, is called Catholike, that wee may diſtinguiſh it from particular Churches, which are not beleeved, but ſeene with eye, whereof mention is made often in the Scriptures. Rom. 16.5. 1 Cor.16.19. *the Church in their houſe*; and, *the Churches of Aſia.* Coloſſ.4.15. *Salute Nymphas and the Church in his houſe.* Act.11.22. *the Church of Ieruſalem.* Act.13.1. *the Church at Antioch, &c.*

That the Church is Catholike in reſpect of time, place, perſon, it miniſters matter of endleſſe comfort unto us. For hereby we ſee that no order, degree, or eſtate of men are excluded from grace in Chriſt, unleſſe they will exclude themſelves. S. *Iohn* ſaith, 1 Ioh.2.1. *If any man ſinne, we have an advocate with the Father, Ieſus Chriſt the righteous.* Now it might be anſwered, it is true indeed, Chriſt is an Advocate to ſome men, but he is no Advocate to me. S. *Iohn* therfore ſaith further, verſ.2. *and he is the reconciliation for our ſinnes, and not for our ſinnes onely, but for the whole world*, that is, for all beleevers of what condition or degree ſoever.

Thus much of the properties of the Church: now follow the prerogatiues or benefits which God beſtoweth on it, which are in number foure. The firſt is expreſſed in theſe words, *the Communion of Saints.* Where communion ſignifieth that fellowſhip or ſociety that one hath with another: and by *Saints* wee underſtand not dead men inrolled in the Popes callender, but all that are ſanctified by the blood of Chriſt, whether they be living or dead: as *Paul* ſaith, 1 Cor.1.2. *Vnto the Church of God which is at Corinthus, to them that are ſanctified in Ieſus Chriſt, Saints by calling.* And 14.33. *God is the God of peace in al the Churches of the Saints.* Now if wee adde the clauſe *I beleeve*, unto theſe words, the meaning is this; I confeſſe and acknowledge that there is a ſpirituall fellowſhip and ſocietie among all the members of Chriſt, being the faithfull ſeruants and children of God: and withall I beleeve that I am partaker of the ſame with the reſt.

This communion hath two parts, fellowſhip of the members with the head, and of the members with themſelves. The communion of the members with their head, is not outward, but altogether ſpirituall in the conſcience; and for the opening of it, we muſt conſider what the Church receiveth of Chriſt, and what he receives of it. The Church receives of Chriſt 4. moſt worthy benefits. The firſt, that Chriſt our Mediatour, God and man, hath truly given himſelfe unto us, and is become our lot and portion, and withall God the Father, and the holy Spirit, in him, as *David* ſaith, *Ieho-va is the portion of mine inheritance, and of my cup: thou ſhalt maintaine my lot: the lines are fallen unto me in pleaſant places: yea I have a faire heritage.* And *Pſal.*73.26. *My fleſh faileth, and my heart alſo: but God is the ſtrength of my heart, and my portion for ever.* The ſecond, is the Right of adoption, whereby all the faithfull whether in heaven or earth are actually made the true children of God. The benefit is

Pſa.16.5.

wonder-

wonderfull, howſoever carnall men eſteeme not of it. If a man ſhould either by election or birth, or any way elſe be made the Sonne and heire of an earthly Prince, hee would thinke himſelfe highly advanced: how highly then are they extolled which are made the ſonnes of God himſelfe? The third benefit, is a title, and right to the righteouſneſſe of Chriſt in his ſufferings and his fulfilling of the law. The excellencie of it is unſpeakable, becauſe it ſerves to award the greateſt temptations of the divell. When the divell replieth thus, thou art a tranſgreſſour of the law of God, therefore thou ſhalt be damned: by meanes of that communiõ which we have with Chriſt, we anſwer againe: that Chriſt ſuffered the curſe of the law to free us from due and deſerved damnation: and when he further replies, that ſeeing we never fulfilled the law, we cannot therfore enter into heaven, wee anſwer againe, that Chriſts obedience is a fulfilling of the law for us, and his whole righteouſnes is ours to make us ſtand righteous before God. The fourth benefit, is a right to the kingdome of heaven, as Chriſt comforting his diſciples ſaith, *Feare not little flocke, it is your Fathers pleaſure to give you a kingdome*: and hence it is ſundry times called * *the inheritance, and the lot of the Saints.*

* Act. 26. 18. Col. 1. 12. Eph. 1. 18.

Furthermore, for the conveyance of theſe benefits unto us, God hath ordained the preaching of the Word, and the adminiſtration of the Sacraments, eſpecially the Lords Supper; and hath commanded the ſolemne and ordinarie uſe of them in the Church. And hereupon the Lords Supper is called the Communion, *The cup of bleſſing* (ſaith *Paul*, 1 *Cor.* 10. 16.) *which we bleſſe, is it not the Communion of the blood of Chriſt? and the bread which we breake, is it not the communion of the body of Chriſt?* that is, a ſigne and ſeale of the communion.

Againe, the things which Chriſt receives of us are two: our ſins with the puniſhmẽt therof made his by application or imputation: and our afflictions with all the miſeries of this life which he accounts his owne, & therefore doth as it were put under his ſhoulders to beare the burthen of them. And this communion betweene Chriſt and us is expreſſed in the Scriptures by that bleſſed and heavenly bargaine in which there is mutuall exchange betweene Chriſt and us: he imparts unto us, *Eſa.* 55. 1. *milke and wine without ſilver or money*, to refreſh us, and *gold tryed by the fire*, that wee may become rich, and *Rev.* 3, 18. *white raiment* that we may be cloathed, and *eye-ſalve* to annoint our eyes that we may ſee: and we for our parts returne unto him nothing but blindneſſe, and nakedneſſe, and poverty, and the loathſome burthen of all our ſinnes.

The ſecond part of the communion, is that which the Saints have one with another. And it is either of the living with the living, or of the living with the dead. Now the communion of the living ſtands in three things: I. in the like affection: II. in the gifts of the ſpirit: III. in the uſe of temporall riches. For the firſt: communion in affection, is whereby all the ſervants of God are like affected to God, to Chriſt, to their owne ſinnes, and each to other. They are all of one nature and heart alike diſpoſed, though they be not acquainted, nor have any externall fellowſhip in the fleſh. As in a family children are for the moſt part one like another and brought up alike: even ſo it is in Gods family which is his Church: the members thereof are all alike in heart and affection: and the reaſon is, becauſe they have one ſpirit to guide them all: and therefore S. *Peter* ſaith, Act. 4. 32. *The multitude of them that beleeved were of one heart and of one ſoule, neither any of them ſaid that any thing which he poſſeſſed was his owne, but they had all things common.* And the Prophet *Iſaiah* foretelling the unity which ſhould be in the Kingdome of Chriſt, ſaid, *Iſa.* 11. 6, 7. *The wolfe ſhall dwell with the lambe, and the leopard ſhall lye with the kid, and the calfe, and the lyon and the fat beaſt together, and a little child ſhall leade them. The cowe and the beare ſhall feed, and their yong ones ſhall lye together: and the lyon ſhall eate ſtraw like the bullocke. The ſucking child ſhall play upon the hole of the aſpe, and the weaned child ſhall put his hand into the cockatrice hole.* By theſe beaſts are ſignified, men that be of a wicked and brutiſh nature: which when they ſhall be brought into the kingdome of Chriſt, ſhall lay aſide the ſame, and become loving, gentle, courteous, and all of one minde. And S. *Peter* 2 *Pet.* 1. 7. requires of the Church the practiſe of brotherly love, and that is to carry a tender affection to men, not becauſe they are of the ſame fleſh, but becauſe they are joyned in the bond of one ſpirit with us. Furthermore, by reaſon of this that all the children of God are of one heart, there followes another dutie of this communion, whereby they beare one the burthens of another, and when one member is grieved all are grieved; when one rejoyceth all rejoyce, as in the body when one member ſuffereth all ſuffer. Gal. 6. 2.

The ſecond branch of their communion, is in the gifts of Gods Spirit, as love, hope, feare, &c. And this is ſhewed, when one man doth imploy the graces of God beſtowed on him, for the good & ſalvation of another. As a candle ſpendeth it ſelf to give light to others: ſo muſt Gods people ſpend thoſe gifts which God hath given them for the benefit of their brethren. A Chriſtian man howſoever he be the freeſt man upon earth, yet is he ſervant to all men, eſpecially to the Church of God, to do ſervice unto the members of it by love for the good of all. And this good is procured, when we convey the graces of God beſtowed on us to our brethren: and that is done five wayes: I. by example: II. by admonition: III, by exhortation: IV. by conſolation: V. by prayer. The firſt, which is *good example*, we are enjoyned by Chriſt, ſaying, *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.* Gal. 5. 13. Mat. 5. 16.

And that our hearts might bee touched with ſpecial care of this duty, the Lord ſets afore us his owne bleſſed example, ſaying. *Lev.* 11.44. *Be ye holy as I am holy*: and *Mat.* 11.29. *Learne of me that I am meeke and lowly.* And *Paul* ſaith, 1 *Corinth.* 11.1. *Be ye followers of me, as I follow Chriſt*: and the higher men are exalted, the more carefull ought they to be in giving good example. For let a man of note or eſtimation doe evill, and he ſhal preſently have many followers. Evill example runnes from one to another like a leproſie or infection: and this Chriſt ſignified when he ſaid, that the fig-tree planted in the vineyard, *If it beares no fruit, makes all the ground barren*, Luk. 13.7. The ſecond meanes of communication of the gifts of God unto others, is *admonition*, which is an ordinance of God whereby Chriſtian men are to recover their brethren from their ſinnes. A man by occaſion fallen into the water, is in danger of his life; and the reaching of the hand by another is the meanes, to ſave him. Now every man when hee ſinneth, doth as much as in him lyeth, caſt his ſoule into the very pit of hell: and wholeſome admonitions are as the reaching out of the hand to recover him againe. But it will peradventure be ſaid, how ſhall wee proceede in admoniſhing of others? *Anſw.* Wee are to obſerve three things. The firſt is, to ſearch out whether wee that are to reproove bee faultie our ſelves in the ſame things or no. Firſt, we muſt take out the beame that is in our owne eye, and ſo ſhall we ſee cleerely to pull out the mote in our brothers eye, *Math.* 7.5. Secondly, before we reproove, we muſt be ſure that the fault is committed: we muſt not goe upon heare-ſay or likelihoods: and therefore the holy Ghoſt ſaith, *Heb.* 10.28. *Let us conſider or obſerve one another to provoke unto love & good works.* Thirdly before we reproove, wee muſt in Chriſtian wiſedome make choice of time and place: for all times and places ſerve not to this purpoſe. And therefore *Salomon* ſaith, *It is the glory of a man to paſſe by an offence.* Furthermore in the action of admoniſhing, two things are to bee obſerved: I. a man muſt deliver the words of his admonition (ſo farre forth as hee can) out of the Word of God, ſo as the party which is admoniſhed, may in the perſon of man ſee God himſelfe to reproove him. II. his reproofe muſt be made with as much compaſſion and fellow-feeling of other mens wants as may bee. As *Paul* ſaith, *Galat.* 6.1. *If any man bee fallen by occaſion into any fault, ye which are ſpirituall* (a) *reſtore ſuch an one with the ſpirit of meekeneſſe.* The third way of communicating good things to others, is *exhortation*: and it is a meanes to excite and ſtirre them on forward, which doe already walke in the way of godlineſſe. Therefore the holy Ghoſt ſaith, *Hebrewes.* 3.13. *Exhort one another daily, leſt any of you be hardened through the deceitfulneſſe of ſinne.* But alas, the practiſe of this duty, as alſo of the former, is hard to bee found among

A men; for it is uſuall in families, that maſters and fathers in ſtead of admoniſhing their ſervants and children, teach them the practiſe of ſin in ſwearing, blaſpheming, ſlandering, &c. and as for exhortation, it is not uſed. Let a man that hath the feare of God offend never ſo little, in ſtead of brotherly exhortation, hee ſhall heare his profeſſion caſt in his teeth, and his hearing of ſermons: this practiſe is ſo generall, that many beginning newly to tread in the ſteps of godlineſſe, are hereby daunted, and quite driven backe. The fourth way, is *conſolation*, which is a meanes appointed by God, whereby one man ſhould with words of heavenly comfort refreſh the ſoules of others afflicted with ſicknes, or any other way feeling
B the hand of God either in body or in minde. And this duty is as little regarded as any of the former. In time of mens ſickneſſe neighbours come in, but what ſay they? I am ſorry to ſee you in this caſe, I hope to ſee you well againe, I would be ſorry elſe, &c. Not one of an hundred can ſpeake a word of comfort to the wearie: but wee are faulty herein. For with what affection do we beleeve the cõmunion of Saints, when wee our ſelves are as drie fountaines, that do ſcarce convey a droppe of refreſhing to others? The laſt meanes, is *prayer*, whereby Gods Church procures bleſſings for the ſeverall members thereof, and they againe for the whole. And herein lies a principall point of the communion of Saints; which miniſtreth notable comfort to every Chriſtian
C heart. For hence wee may reaſon thus: I am indeede a member of the Catholike Church of God, and therefore though my owne praiers be weake, yet my comfort is this, I know that I am partaker of all the good prayers of all the people of God diſperſed over the face of the whole earth my fellow-members, and of al the bleſſings which God beſtowes on them. This will make us in all our troubles to ſay with *Eliſha*, 2 *King.* 6.16. *Feare not, for they that bee with us are more then they that bee with them.* When the people of Iſrael had ſinned in worſhipping the golden calfe, the wrath of the Lord was kindled, and made a breach into them, as cannon ſhot againſt a wall: but *Moſes* the ſervant of God ſtood in the breach before
D the Lord to turne away his wrath, leſt hee ſhould deſtroy them. And the prayer of *Moſes* was ſo effectuall, that the Lord ſaid, *Exod.* 32.10. *Let me alone*, as though *Moſes* by prayer had held the hand of God that hee could not puniſh the people. And ſome thinke that *Stevens* prayer for his enemies, when hee was ſtoned, was a meanes of *Pauls* converſion. And ſurely though there were no other reaſon, yet this were ſufficient to moove a man to imbrace Chriſtian religion, conſidering that being a member of the Church, he hath part in all the prayers of the Saints thorow the world, and of the bleſſings of God that come thereby.

Pſa. 106. 23.

The third part of this communion, is in temporall things, as goods & riches: whereby

a As Chirurgians tenderly ſet armes and legs in joynt.

I meane,

(b) Spirituall communion doth not barre a division of temporall goods. Act. 4.31. 2 Cor. 9.1.

I meane, no (b) Anabaptisticall communion, but that which was used in the primitive Church, when they had all things common in respect of use: and some sold their goods and possessions and parted them to all men, as every one had neede. And by their example we are taught, to be content to imploy those goods which God hath bestowed on us, for the good of our fellow-members within the compasse of our callings, and to our abilitie, and beyond our abilitie, if need require. *Paul* saith, *Gal. 6. 10. Doe good to all, but especially to them which are of the houshold of faith.*

The communion of the living with the dead, stands in two things: the one is, that the Saints departed in the Church Triumphant doe in generall pray for the Church Militant upon earth, desiring the finall deliverance of all their fellow-members from all their miseries. And therefore in the Apocalyps they cry on this manner, *How long Lord holy and true! doest not thou judge and avenge our blood on them that dwell on the earth?* I say *in generall*, because they pray not for the particular conditions and persons of men upon earth, considering they neither know, nor see, nor heare us: neither can they tell what things are done upon earth. The second is, that the godly on earth doe in heart & affection converse with them in heaven, desiring continually to be dissolved & to be with Christ. Now whereas the Papists doe further inlarge this communion, avouching that the Saints in heaven doe make intercession to Christ for us, and impart their merits unto us: and that we againe for that cause are to invocate them, and to doe unto them religious worship; we dissent from them, being resolved that these things are but inventions of mans braine, wanting warrant out of the Word.

Rev. 6.10.

Lastly, to conclude, a question may be demanded, how any one of us may particularly know & be assured in our selves that wee have part in this communion of Saints. *Ans.* Saint *John* opens this point to the full, when hee saith, 1 *John* 1.6,7. *If we say that we have fellowship with him, and yet walke in darkenes, we lye: but if we walke in the light, as he is light, then we have fellowship one with another, and the blood of Christ purgeth us from all our sins.* In which words he makes knowledge of Gods will joyned with obedience, to be an infallible marke of one that is in the communion: as on the contrary, ignorance of Gods will, or disobedience, or both, to be tokens of one that hath neither fellowship with Christ, or with the true members of Christ. And therefore to end this point, if wee would have fellowship with Christ, let us learne to know what sinne is, and to flie from the same as from the bane of our soules, and to make conscience of every evill way.

The duties to be learned by the communion of Saints, are manifold. And first of all, if wee do beleeve the fellowship which all the faithfull have with Christ & with themselves; and be resolved that wee have part therein, then must we separate & withdraw our selves from all ungodly and unlawfull societies of men in the world whatsoever they be. Unlawfull societies are manifold, but I will only touch one, which every where annoyeth religion, and hindereth greatly this communion of Saints, & that is, when men joyne themselves in company to passe away the time in drinking, gaming, &c. Behold a large fellowship which beareth sway in all places; there is almost no towne but there is at the least one knot of such companions: and he that will not be combined with such loose mates, hee is thought to bee a man of no good nature; hee is foisted forth of every company; he is no body: & if a man will yeeld to runne ryot with them in the mispending of his time and goods, hee is thought to be the best fellow in the world. But what is done in this society? and how doe these cup-companions spend their time? surely the greatest part of day and night is usually spent in swearing, gaming, drinking, surfetting, revelling, & railing on the ministers of the Word, and such as professe religion, to omit the enormities which they procure to themselves hereby: and this behaviour spreads it selfe like a canker over every place, and it defiles both towne & country. But we that looke for comfort by the communion of Saints, must not cast in our lot with such a wicked generation, but separate our selves from them. For undoubtedly their societie is not of God, but of the divell: and they that are of this society, can not be of the holy communion of Saints: and surely except the Magistrate by the sword, or the Church by the power of the keyes, doe pull downe such fellowship, the holy societie of Gods Church and people must decay. Excommunication is a censure ordained of God for this end, to banish them from this heavenly communion of the members of Christ, that live inordinately and have communion with men in the workes of darkenesse.

Secondly, by this we are taught, that men professing the same religion, must be linked in society & converse together in Christian love, meekenes, gentlenes, and patience: as S. *Paul* taught the Philippians, *If there be any fellowship of the spirit, if there be any compassion and mercy, fulfill my joy, that we may be like minded, having the same love, being of one accord, and of like judgement.* And again, *Keepe* (saith he) *the unity of the spirit in the bond of peace.* Why? marke how his reason is fetched from this communion: *Because there is one body, one spirit, even as you are called into the hope of your vocation: one Lord, one faith, one hope, one baptisme, one God and Father of all, which is above all, & in you all.* And no doubt the same reason made *David* say, *Psal. 16.3. All my delight is in the Saints which be upon earth.*

Phil. 1.1.2.

Eph. 4.3.

Verse 4, 5, 6.

Thirdly, every Christian man that acknowledgeth this communion, must carry about with him a fellow-feeling, that is, an heart touched with compassion in regard of all the miseries that befall either the whole Church or

any member thereof, as Chriſt our head, teacheth us by his owne example, when he called to *Saul*, and ſaid, *Saul, Saul, why perſecuteſt thou me?* giving him to underſtand, that hee is touched with the abuſes to his Church, as if they had directly bin done to his owne perſon. The prophet *Amos* reprooveth the people, becauſe they drank wine in bowles, & annointed theſelves with the chiefe ointmẽts: but why? was it not lawfull for them to do ſo? yes: but the cauſe for which they were reproved followes: *No man* (ſaith he) *is ſorry for the afflictions of Ioſeph.* In the middeſt of their delights and pleaſures they had no regard of the miſeries of the poore Church and ſervants of God elſewhere in affliction, which every man ought to ſhew forth in the practiſe of all duties of love: and therefore *Paul* ſaith, *Pray alwaies with all manner of prayers & ſupplication in the ſpirit, & watch thereunto with all perſeverance & ſupplications for the Saints.* And hee highly commendeth the Philippians, *for communicating to his afflictions.* And further he bids *Philemon* to *comfort Oneſimus his bowels in the Lord.* And S. *Iohn* ſaith, If a mans *life* would ſave his neighbours ſoule, *he muſt lay it downe*, if need require. We have all of us daily occaſion to practiſe this duty towards the afflicted members of Gods Church in other countries. For howſoever wee enjoy the Goſpel with peace, yet they are under perſecution for the ſame: & ſo oft as we heare report of this, we ſhould ſuffer our hearts to be grieved with them, and pray to God for them.

Act. 9.4.

Amos 6.6

Eph. 6.18.

Phil. 4.14. Philem. 20.

1 Ioh. 3.16

We muſt here be admoniſhed not to ſeeke our owne things, but to referre the labours of our callings to the common good, eſpecially of the Church whereof we are members. As for them that ſeeke for nothing but to maintaine their owne eſtate and wealth, and therefore in their trades uſe falſe waights and meaſures, the ingroſſing, corrupting, mingling of wares, glozing, lying, ſmoothing, ſwearing, forſwearing, diſſembling, griping, oppreſſing of the poore, &c. they may plead for theſelves what they will, but in truth they never knew yet what the Communion of Saints meant.

Laſtly, conſidering we are all knit into one myſticall body, and have mutuall fellowſhip in the ſame, our duty is to redreſſe the faults of our brethren, and to cover them, as the hand in the body laies a plaiſter upon the ſore in the foote or in the legge, and withall covers it. Love covers the multitude of ſins. And when men diſgrace their brethren for their wants, and blaze them to the world, they doe not the duty of fellow-members.

Thus much for the firſt benefit beſtowed on the Church: the ſecond is, *Forgiveneſſe of ſinnes:* which may be thus deſcribed: *Forgiveneſſe of ſins is a bleſſing of God upon his Church procured by the death and paſſion of Chriſt, whereby God eſteemes of ſinne as no ſinne, or, as not committed.* In this deſcription I have couched five points, which we are ſeverally to conſider. The firſt, who is the author of forgiveneſſe of ſinnes?

A *Anſ.* God, whoſe bleſſing it is: for ſinne is only committed againſt God, and the violating of his lawes and commandements are properly ſinnes. And the offence done to any man or creature is no more in it ſelfe, but an *offence* or *injurie*: yea the breach of mans commandement is no ſinne, unleſſe it doe imply withall the breach of Gods commandements. Therefore it is a prerogative beloging to God alone to pardon ſin: and when we are taught to ſay, *Forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us* the meaning is not, that wee forgive ſinnes as they are ſinnes, but onely as treſpaſſes, that is, loſſes, hurts, and dammages done unto us by men. It may bee further ſaid, God hath given this power and commandement to his miniſters to forgive ſinnes, ſaying, *Whoſe ſins ye remit, they are remitted.* *Anſ.* Gods Miniſters doe not properly forgive ſinnes, but onely in the name of God according to his word pronounce to a penitent ſinner, that his ſinnes are pardoned and forgiven of God: and therefore it is a moſt certaine truth, that none can forgive ſinnes but God only: it was avouched by the Phariſees, & not denied by Chriſt. Hence it followes, that remiſſion of ſinne, being once granted remaines for ever, becauſe Gods love unto the elect is unchangeable, and his decree concerning their ſalvation cannot be altered. The ſecond point is, to whom remiſſion of ſinnes is given? *Anſ.* To the Catholike Church, that is, to the whole company of men predeſtinate to ſalvation: as *Eſay* ſaith, *The people that dwell therein* (that is, the Church) *ſhall have their ſins forgiven.* And, *They ſhall call them the holy people, the redeemed of the Lord: and thou ſhalt be named, A citie ſought out, and not forſaken.* And if there had beene an univerſall remiſſion of ſins to all men, as ſome doe dreame, it ſhould not here have bin made a peculiar prerogative of the Church. The third point is, what is the meanes whereby pardon of ſinne is procured at Gods hand? *Anſw.* The death and paſſion of Chriſt: ſo *Paul* ſaith, *Rom.* 4. 25. *Chriſt died for our ſinnes*: that is, Chriſt died to be a paiment & ſatisfaction to Gods juſtice for our ſinnes. And S *Iohn* ſaith, *The blood of Ieſus Chriſt his Sonne cleanſeth us from all ſinne.* And *Peter* ſaith, *Knowing that ye were not redeemed with corruptible things, as ſilver and gold from your vaine converſation, &c. but with the precious blood of Chriſt, as of a lambe undefiled and without ſpot.* The fourth point is, after what manner ſin is forgiven? *Anſ.* By an action of God, whereby for the merit of Chriſt, he eſteemes and accounts ſinne as no ſinne, or, as if it had never bin committed. Therefore *David* ſaith, *Pſalme* 32.2. *Bleſſed is the man to whom the Lord imputeth no ſinne.* And in *Eſa.* 44.22. the Lord ſaith; *I have put away thy tranſgreſſions like a cloud, and thy ſinnes as a miſt.* Now wee know that clouds and miſts which appeare for a time, are afterward by the Sunne utterly diſperſed. And King *Hezechias* when hee would ſhew that the Lord had forgiven him his ſinnes,

B

C

D

Luk. 11.4.

Iob. 20.13

Mar. 2.7, 9.

Eſa. 33. 24. Eſa. 62.12.

1 Ioh. 1.7. 1 Pet 1. 18, 19.

Pſal.

ſaith,

Iſai. 38. 17. ſaith, *God hath caſt them behind his backe*, alluding to the manner of men, who when they will not remember or regard a thing, do turne their backes upon it. And *Micheas* ſaith, that Mich. 7. 19. *God doth caſt all the ſinnes of his people into the bottome of the ſea*, alluding to *Pharaoh*, whom the Lord drowned in the bottome of the red Sea. And Chriſt hath taught us to pray thus: *forgive us our debts, as wee forgive our debters:* in Matth. 9. 12. which words is an alluding to creditours, who then forgive debts, when they account that which is debt, as no debt, and croſſe the booke. Hence it appeares that damnable and vile is the opinion of the Church of Rome, which holdeth that there is a remiſſion of the *fault* without a remiſſion of the *puniſhment*: and herewithall fall to the ground, the doctrine of humane ſatisfactions, and indulgences, and purgatory, and prayer for the dead, built upon this foundation, which are of the ſame kind.

Moreover, wee muſt remember to adde to this clauſe, *I beleeve*, and then the meaning is this: I doe not onely beleeve that God doth give pardon of ſinne to his Church and people (for that the very divels beleeve) but withall I beleeve the forgiveneſſe of mine owne particular ſinnes. Hence it appeares, that it was the judgement of the primitive Church, that men ſhould beleeve the forgiveneſſe of their owne ſinnes.

By this prerogative we reape endleſſe comfort: for the pardon of ſinne is a moſt wonderfull bleſſing, and without it every man is more miſerable and wretched, then the moſt vile creature that ever was. We loath the ſerpent or the toad; but if a man have not the pardon of his ſinnes, procured by the death and paſſion of Chriſt, he is a thouſand-fold worſe then they. For when they dye, there is the end of their woe and miſery: but when man dyeth without this benefit, there is the beginning of his. For firſt in ſoule till the day of judgement, and then both in body and ſoule for evermore, he ſhall enter into the endleſſe paines and torments of hell; in which if one ſhould continue ſo many thouſand yeares as there are drops in the Ocean ſea, and then be delivered, it were ſome eaſe: but having continued ſo long (which is an unſpeakeable length of time) he muſt remaine there as long againe, and after that for ever and ever without releaſe: and therefore among all the benefits that ever were or can be thought of, this is the greateſt and moſt pretious. Among all the burthens that can befall a man, what is the greateſt? Some will ſay, ſickneſſe, ſome ignominy, ſome poverty, ſome contempt: but indeed among all, the heavieſt and the greateſt, is the burthen of a mans owne ſinnes, lying upon the conſcience and preſſing it downe, without any aſſurance of pardon. *David* being a King had no doubt, all that heart could wiſh; and yet he laying aſide all the royalties and pleaſures of his Kingdome, Pſal. 32. 1. ſaith this one thing above all, that *he is a bleſſed man that is eaſed of the burthen of his ſinne*. A lazar man full of ſores is ugly to ſight, and we cannot abide to looke upon him: but no lazar is ſo loathſome to us, as all ſinners are in the ſight of God: and therefore *David* counted him bleſſed, *whoſe ſinnes are covered*. It may be, ſome will ſay, there is no cauſe why a man ſhould thus magnifie the pardon of ſinne, conſidering it is but a common benefit. Thus indeed men may imagine, which never knew what ſinne meant: but let a man onely, as it were, but with the tip of his finger have a little feeling of the ſmart of his ſinnes, he ſhall find his eſtate ſo fearefull, that if the whole world were ſet before him on the one ſide, and the pardon of his ſin on the other ſide, hee would chooſe the pardon of his ſins before ten thouſand worlds. Though many drouſie Proteſtants eſteeme nothing of it, yet to the touched conſcience it is a treaſure, which when a man finds he hides it, and goes home, and ſels all that he hath, and buyes it. Therefore this benefit is moſt excellent, and for it the members of Gods Church have great cauſe to give God thankes without ceaſing.

The duties to bee learned hence are theſe. And firſt of all here comes a common fault of men to be rebuked. Every one will ſay, that he beleeveth the remiſſion of ſinnes, yet no man almoſt laboureth for a true and certaine perſwaſion hereof in his owne conſcience: and for proofe hereof, propound this queſtion to the common Chriſtian; Doeſt thou perſwade thy ſelfe, that God gives remiſſion of ſinnes unto his Church? The anſwer will be, I know and beleeve it. But aske him further: Doeſt thou beleeve the pardon of thine owne ſinnes? and then comes in a blind anſwer, I have a good hope to God-ward, but I cannot tell, I thinke no man can ſay ſo much: for God ſaith to no man, thy ſins are pardoned. But this is to ſpeak flat contraries, to ſay they beleeve, and they cannot tell: and it bewraies exceeding negligence in matters of ſalvation. But let them that feare God, or love their owne ſoules health, give all diligence to make ſure the remiſſion of their owne ſins: withall avoyding hardneſſe of heart, and drowzineſſe of ſpirit, the moſt fearefull judgements of God, which every where take place. The fooliſh virgins went Math. 25. 3. forth to meet the bridegroome with lampes in their hands as well as the wiſe, but they never ſo much as dreamed of the horne of oyle, till the comming of the bridegroome. So many men live in the Church of God as members thereof, holding up the lampe of glorious profeſſion: but in the meane ſeaſon they ſeeke onely for the things of this life; never caſting, how they may aſſure themſelves in conſcience touching their reconciliation with God, till the day of death come.

Secondly, if we bee here bound to beleeve the pardon of all our ſins, then we muſt every day humble our ſelves before God, and ſeeke pardon for our daily offences: for hee gives grace to the humble or contrite; hee fils the Luk. 1. 53.

hungry with good things, when the rich are sent empty away. When *Benhadad* the King of Syria was discomfited and overcome by the King of Israel, by the counsell of his servants, who told him that the Kings of Israel were mercifull men, he sent them cloathed in sackcloth with ropes about their neckes to intreat for peace and favour. Now when the King saw their submission, he made a covenant of peace with him. We by our sins most justly deserve hell, death, and condemnation every day, and therefore it standeth us in hand to come into the presence of God, and to humble our selves before him in Sackcloth, and ashes, craving, and intreating for nothing in the world so much, as for the pardon of our sinnes, and that day by day without ceasing till the Lord give this blessed answer to our conscience, that all our sinnes are put out of his remembrance. Wee must not thinke that God putteth grace into mens hearts when they lye snorting upon their elbowes, and either not use, or despise the meanes: but we must first use the meanes, partly by making confession of our sinnes to God, and partly by crying to heaven for pardon: and then when by his grace we begin to desire grace, he gives further grace.

1 King. 20. 31.

Lastly, if we beleeve the pardon of our sins, then wee must change the tenour and course of our lives, and take heed of breaking Gods Commandements by doing any of those things, whereof our consciences may accuse us, and tell us, that by them we have displeased God heretofore. A man that for some misdemeanour hath beene cast into prison and lyen there many yeares winter and sommer in cold irons: when he obtaines liberty, he will often bethinke himselfe of his old misery, and take heed for ever lest he fall into the same offence againe: and he which hath seene his owne sins and felt the smart of them, and withall by Gods goodnesse obtained assurance touching the pardon of them, will never wittingly and willingly commit the like sinnes any more, but in all things change the course of his life. As for such as say, that they have the pardon of their sinnes, and yet live in them still, they deceive themselves, and have no faith at all.

Thus much for the second benefit, which God bestoweth on his Church, namely remission of sinnes: now followeth the third in these words: *The resurrection of the body.* In the handling whereof sundry points must be considered. The first, whether there be a resurrection or no? This question must needs be handled, because Epicures and Atheists in all ages, and at this day some doe call this article into question. Now that there is a resurrection of the body after death, it may be prooved by many arguments, whereof I will onely touch the principall. The first, is taken from the work of redemption. Saint *Iohn* writeth, that *Christ came to dissolve the workes of the divell:* which are sinne, and by sinne death: and hence I reason thus: If sinne and death are to be dissolved utterly, then the bodies of the faithfull which are dead in the grave, must needs be made alive: otherwise death is not abolished: but sinne and death must bee utterly abolished: therefore there shall be a resurrection.

Proofes of the resurrection.

1. 1 Ioh. 3. 8.

Secondly, God had made a covenant with his Church, the tenour whereof is this, *I will be thy God, and thou shalt be my people.* This covenant is not for a day or an age, or for a thousand yeares or ages, but is everlasting and without end, so as Gods people may say of God for ever, God is our God: and likewise God will say of his Church for evermore, this people is my people. Now if Gods covenant bee everlasting, then all the faithfull departed from the beginning of the world must be raised againe to life. And if God should leave his people in the grave under death for ever, how could they be called the people of God? for he is a God of mercy and of life it selfe: and therefore though they abide long in the earth; yet they must at length bee revived againe. This argument Christ useth against the Sadduces, which denied the resurrection: *God is not the God of the dead but of the living*; but *God is the God of Abraham, Isaac, and Iacob*, which are dead; and therefore they must rise againe. The third argument must bee taken from the tenour of Gods justice. It is a speciall part of Gods glory, to shew forth his mercy on the godly, and his justice upon the wicked in rewarding them according to their workes, as the Apostle saith, *God will reward every man according to his workes: to them that by continuance in well doing seeke glory, and honour and immortality, life eternall: but unto them that disobey the truth, that be contentious, and obey unrighteousnes, shall be indignation and wrath.* But in this life God rewardeth not men according to their doings; and therefore *Salomon* speaking of the estate of al men in this world, saith, *All things come alike to all, and the same condition to the just and unjust, to the good and bad, to the pure and polluted, to him that offereth sacrifice, and to him that offereth none.* Nay which is more, here the wicked flourish, and the godly are afflicted. The ungodly have hearts-ease and all things at will: whereas the godly are oppressed and overwhelmed with all kinde of miseries, and are as sheepe appointed for the slaughter. It remaines therefore, that there must needs be a generall resurrection of all men after this life, that the righteous may obtaine a reward of Gods free mercy, and the wicked utter shame and confusion. But some will say, it is sufficient that God doe this to the soule of every man, the body needeth not to rise againe. I answer, that the ungodly man doth not work wickednesse only in his soule, but his body also is an instrument thereof: and the godly doe not onely practise righteousnesse in their soules but in their bodies also. The bodies of the wicked are the instruments of sin, and the bodies of the righteous are the weapons of righteousnesse, and therefore their bodies must rise againe, that both in body and soule they

2.

Ier. 31. 33.

Math. 22. 32.

3.

Rom. 2. 6.

Eccles. 9. 2.

may receive a reward, according to that which they have wrought in them. The fourth argument, which is alſo uſed by *Paul* is this: 1 Cor. 15. 12. *Chriſt himſelfe is riſen*, and therefore all the faithfull ſhall riſe againe: for hee roſe not for himſelfe as a private man, but in our roome and ſtead, and for us. If the head be riſen, then the members alſo ſhall riſe againe: for by the ſame power whereby Chriſt raiſed himſelfe, hee both can and will raiſe all thoſe that be of his myſticall body, he being 1 Cor. 15. 20. *the firſt fruits of them that ſleepe.* The fifth argument is taken from expreſſe teſtimony of Scripture. 5. *Iob* hath an excellent place for this purpoſe: Iob 19. 25, 26, 27. *I am ſure* (ſaith he) *that my redeemer liveth, and hee ſhall ſtand the laſt on the earth, and though after my skinne wormes deſtroy this body, yet I ſhall ſee God in my fleſh, whom I my ſelfe ſhall ſee, and mine eyes ſhall behold, and none other for me.* And Saint *Paul* to the Corinthians avoucheth and prooveth this point at large, by ſundry arguments which I will not ſtand to repeat; this one remembred: 1 Cor. 15. Verſ. 14. and 18. 6. *If* (ſaith he) *the dead riſe not againe, then your faith is vaine, our preaching is in vaine, and the godly departed are periſhed.* The ſixt argument may bee taken from the order of nature, which miniſtreth certaine reſemblances of the reſurrection; which though they be no ſufficient proofes, yet may they bee inducements to the truth. Both Philoſophers and alſo Divines have written of the Phœnix, that firſt ſhee is conſumed to aſhes by the heate of the ſunne, and that afterward of her aſhes ariſeth a young one: and on this manner is her kind preſerved. Againe, ſwallowes, wormes, and flies, which have lien dead in the winter ſeaſon, in the ſpring, by the vertue of the ſunnes heat, revive againe: ſo likewiſe men fall in ſownes and trances, being for a time without breath or ſhew of life, and yet afterward come againe. And (to uſe *Pauls* example) before the corne can grow and beare fruit, it muſt firſt be caſt into the ground, and there rot. And if this were not ſeene by experience, men would not beleeve it. Againe, every preſent day is as it were dead and buried in the night following, and yet afterward it returnes againe the next morning. Laſtly, we reade how the old Prophets raiſed ſome from death: and our Saviour Chriſt raiſed *Lazarus* among the reſt, that had lien foure dayes in the grave and ſtanke: and why then ſhould any thinke it impoſſible for God to raiſe all men to life?

But let us ſee what reaſons may bee alleadged to the contrary. Firſt it is alleadged, that the reſurrection of bodies reſolved to duſt and aſhes, is againſt common ſenſe and reaſon. *Anſ.* It is above reaſon, but not againſt reaſon. For impotent and miſerable man, as experience ſheweth, can by art even of aſhes make the curious workemanſhip of glaſſe; why then may we not in reaſon thinke, that the omnipotent and everliving God is able to raiſe mens bodies out of the duſt. Secondly it is ſaid, that mens bodies being dead are turned into duſt, A and ſo are mingled with the bodies of beaſts and other creatures, and one mans body with another, and that by reaſon of this confuſion, men cannot poſſibly riſe with their owne bodies. *Anſ.* Howſoever this is impoſſible with men, yet it is poſſible with God. For he that in the beginning was able to create all things of nothing, is much more able to make every mans body at the reſurrection, of his owne matter, and to diſtinguiſh the duſt of mens bodies from the duſt of beaſts: and the duſt of one mans body, from another. The goldſmith by his art can ſunder divers mettals one from another: and ſome men out of one mettall can draw another, why then ſhould we thinke it B unpoſſible for the almighty God to doe the like? It may be further objected thus. A man is eaten by a wolfe, the wolfe is eaten of a Lyon, the Lyon by the fowles of the ayre, and the fowles of the ayre eaten again by men: againe one man is eaten of another, as it is uſuall among the Cannibals. Now the body of that man which is turned into ſo many ſubſtances, eſpecially into the body of another man, cannot riſe againe: and if the one doth, the other doth not. *Anſw.* This reaſon is but a cavill of mans braine: for we muſt not think that whatſoever entreth into the body, and is turned into the ſubſtance thereof muſt riſe againe, and become a part of the body at the day of judgement: but every man ſhall then have ſo much C ſubſtance of his owne, as ſhall make his body to be entire and perfect; though another mans fleſh once eaten be no part thereof. Againe, it is urged, that becauſe fleſh and blood cannot enter into the kingdome of God: therefore the bodies of men ſhall not riſe againe. 1 Cor. 15. 51. *Anſ.* By fleſh and blood, is not meant the bodies of men ſimply, but the bodies of men as they are in weakneſſe, without glory, ſubject to corruption. For fleſh and blood in Scripture, ſignifies ſometime the originall ſinne and corruption of nature, and ſometime mans nature ſubject to miſeries and infirmities, or the body in corruption before it be glorified, and ſo it muſt be underſtood in this place. Laſtly, it is objected that *Salomon* ſaith, *The condition of the children* Eccleſ. 3. *of men, and the condition of beaſts are even as one* 19. D *condition.* Now beaſts riſe not againe after this life, and therefore there is no reſurrection of men. *Anſ.* In that place *Salomon* expoundeth himſelf: They are like in dying: for ſo he ſaith, as the one dieth, ſo dieth the other: he ſpeaketh not of their eſtate after death.

The ſecond point to bee conſidered, is the cauſe of reſurrection. In mankind wee muſt conſider two parts, the Elect and Reprobate; and they both ſhall riſe againe at the day of judgement, but by divers cauſes. The godly have one cauſe of their reſurrection, and the ungodly another: The cauſe why the godly riſe againe, is the reſurrection of Chriſt, yea it is the proper cauſe which procureth and effecteth their reſurrection. In the Scripture *Adam* and Chriſt are compared together, and

Chriſt is called the ſecond *Adam*: theſe were two roots. The firſt *Adam* was the root of all mankinde, and he conveyeth ſinne, and by ſin death to all that ſprang of him, Chriſt onely excepted: the ſecond *Adam*, which is the root of all the Elect, conveyeth life both in body and ſoule to all that are united to him: and by the vertue of his reſurrection they ſhall riſe againe after this life. For looke as the power of the Godhead of Chriſt when he was dead in the grave, raiſed his body the third day: ſo ſhall the ſame power of Chriſt his Godhead convey it ſelfe unto all the faithfull, which even in death remaine united unto him, and raiſe them up at the laſt day. And for that cauſe Chriſt is called a *quickning ſpirit*. 1. Cor. 15.45. Now the cauſe why the wicked riſe againe, is not the vertue of Chriſts reſurrection, but the vertue of Gods curſe ſet down in his word: *In the day that thou ſhalt eate of the tree of knowledge of good and evill, thou ſhalt die the death*, Gen. 2. 27. that is, a double death, both of body and ſoule. And therefore they ariſe onely by the power of Chriſt as he is a judge, that this ſentence may bee verified on them; and that they may ſuffer both in body and ſoule eternall puniſhment in hell fire.

Furthermore Saint *Iohn* ſetteth downe the outward meanes whereby the dead ſhall bee raiſed, namely, the voice of Chriſt: *The houre ſhall come* (ſaith he) *in which all that are in the grave ſhall heare his voyce, & they ſhall come forth.* Ioh. 15. 28. For as he created all things by his word, ſo at the day of judgement by the ſame voice all ſhall be raiſed againe. Thus may be a good reaſon to moove us to heare the miniſters of God reverently: for that which they teach, is the very word of God: and therefore wee are to pray that it may bee as effectuall in raiſing us up from the grave of ſinne in this life, as it ſhall be after this life, in raiſing us from the grave of death unto judgement.

Thirdly, we are to conſider what manner of bodies ſhall riſe at the laſt day. *Anſ.* The ſame bodies for ſubſtance: this *Iob* knew wel, when he ſaid, *I ſhall ſee him at the laſt day in my fleſh, whom I my ſelfe ſhall ſee, and none other for mee, with the ſame eyes.* Iob 19. 26, 27. Nevertheleſſe the bodies of the elect ſhall bee altered in qualitie, being made incorruptible and filled with glory. 1. Cor. 15. 43.

The laſt point to be conſidered, is the end why theſe bodies ſhall riſe againe. The principall end which God intendeth is his owne glory, in the manifeſtation of his juſtice and mercy. Now at the laſt day, when all men ſhall be raiſed to judgement by the voice of Chriſt, the godly to life, and the wicked to condemnation; there ſhall be a full manifeſtation both of his mercy and juſtice: and therefore by conſequent a full manifeſtation of his glory.

Thus much for the doctrines touching the Reſurrection: now follow the uſes. Firſt, it ſerveth wonderfully for the comfort of all Chriſtian hearts. *David* ſpeaking not onely of Chriſt, but alſo of himſelfe, ſaith moſt notably: *Mine heart is glad, my tongue rejoyceth, and* Pſal. 16. 9, 10. *my fleſh alſo doth reſt in hope.* Why ſo? *For* (ſaith he) *thou ſhalt not leave my ſoule in the grave, neither wilt thou ſuffer thy holy one to ſee corruption.* Though the dayes of this life be dayes of woe and miſery, yet the day of the reſurrection ſhall be unto all the children of God a time of rejoycing and felicity, and as *Peter* ſaith, *It is the time of refreſhing.* Act. 3. 19. Whoſoever is now an hungred, ſhall then eate and be filled with the fruit of the tree of life; and whoſoever is now naked, ſhall be then cloathed with the white garment dipped in the blood of the Lambe: and [a] whoſoever is now lame, ſhall have all his members reſtored perfectly. And as this day is joyfull to the godly, ſo on the contrary it is a day of woe and miſery to the ungodly: as Saint *Iohn* ſaith, *They that have done evill, ſhall come forth to the reſurrection of condemnation.* Ioh 5. 29. If they might ceaſe to live after this life, and dye as the beaſt doth, O then it would be well with them: for then they might have an end of their miſery: but the wicked muſt after this life riſe againe to condemnation, which is the accompliſhment of their eternall woe and wretchedneſſe; a rufull and dolefull caſe to conſider, and yet is it the ſtate of all unbeleeving and unrepentant ſinners. If a man were bidden to goe to bed, that after he had ſlept and was riſen againe, he might goe to execution, it would make his heart to ake within him: yet this, yea a thouſand fold worſe is the eſtate of all impenitent ſinners: they muſt ſleepe in the grave for a while, and then riſe againe, that a ſecond death may be inflicted upon them in body and ſoule, which is the ſuffering of the full wrath of God both in body and ſoule, eternally. This being ſo, let us imbrace the good counſell of S. *Peter*, who ſaith, *Amend your lives and turne, that your ſinnes may be done away when the time of refreſhing ſhall come from the preſence of the Lord.* Act 3. 19. If a man dye repentant for his ſinnes, it is a day of refreſhing; but if he dye in his ſins, impenitent, and hard-hearted, it is a day of eternall horrour, deſperation, and confuſion.

Againe, if we beleeve that our bodies ſhall riſe againe after this life, and ſtand before God at the laſt day of judgement, we muſt daily enter into a ſerious conſideration of this time, and have in mind, that one day we muſt meete the Lord face to face. A traveller comes into an Inne having but a penny in his purſe, he ſits downe and cals for all ſtore of proviſion and dainties: now what is to be thought of him? ſurely in the judgement of all men his behaviour betokens folly, or rather madneſſe. But why? becauſe hee ſpends freely, and hath no regard to the reckoning which muſt follow: how fooliſh then and mad is the practiſe of every man that liveth in his ſinnes, bathing himſelfe in his pleaſures in this world, never bethinking how he ſhall meete God at the laſt day of judgement, and there make reckoning of al his doings? An ancient divine writes of himſelfe that this ſaying ran in his mind, and ſounded alwayes in his eares: *Ariſe ye dead and come* Hieront.

[a] *Aug. in Enchir. c. 91.*

unto

*unto judgement.* And this ought alwaies to be ſounding in our eares, that while we have time we ſhould prepare our ſelves to meete God at the laſt day.

Thirdly, if we beleeve the reſurrection of the body, we are not to weepe and mourne immoderately for our friends deceaſed. Our Saviour Chriſt did weepe for *Lazarus*, & whē *Steven* was ſtoned to death, certaine men that feared God buried him, & made great lamentation for him: and therefore mourning is not condemned: & we muſt not be as ſtocks, that are bereft of all compaſſion: yet remember we muſt, what S. *Paul* ſaith to the Theſſalonians: *I would not, brethren, have you ignorant concerning thoſe which are aſleepe, that yee ſorrow not, as others, which have no hope.* For the godly man properly dyeth not, but layeth himſelfe downe to take a ſleepe after his manifold labours in this life; which being ended, he muſt riſe againe to joyes everlaſting: and therefore wee muſt needs moderate and mingle our mourning for the deceaſed, with this and ſuch like comforts.

1 Theſſ. 4. 13.

Fourthly, we are taught hence to labour & ſtrive againſt the naturall feare of death: for if there be a reſurrection of our bodies after this life, then death is but a paſſage or middle way from this life to eternall life. If a beggar ſhold be commanded to put off his old ragges, that hee might be cloathed with rich and coſtly garments, would he be ſorrie becauſe he ſhold ſtand naked a while till he were wholly beſtripped of his ragges? No ſurely: well, thus doth God when hee calls a man to death: hee bids him out off his old ragges of ſin and corruption, and bee cloathed with the glorious robe of Chriſts righteouſneſſe: and our aboad in the grave is but for a ſpace, while corruption be put off. This is *Pauls* argument, ſaying, *We know that when our earthly houſe of this tabernacle ſhall be diſſolved, we have a building given of God, which is an houſe not made with hands, but eternall in the heavens.*

2 Cor. 5. 1.

Fifthly, whereas the godly are ſubject to manifold afflictions and miſeries, both in bodie and minde in this life, here they ſhall finde a ſufficient ſtay to quiet and calme their minds, if they conſider that after this ſhort life is ended, there will enſue a joyfull reſurrection. *Iob* in the extremitie of all his temptations, made this the comfort of his ſoule, that one day hee ſhould riſe againe, in which he ſhould enjoy the glorious preſence of his Creator. And the holy Ghoſt ſaith, that the ſervants of God in the daies of *Antiochus* were wracked and tormented, and would not be delivered: why ſo? *becauſe they looked for a better reſurrection.*

Iob 19. 26.

Heb. 11. 35.

Laſtly, the conſideration of this point ſerveth to be a bridle to reſtraine a man from ſinne, and a ſpurre to make him goe forward in all godlineſſe of life and converſation. Saint *Paul had hope toward God, that the reſurrection of the dead ſhould be both of the juſt and unjuſt.* Now what did this moove him unto? Marke. *Herein* (ſaith he (*a*) that is, in this reſpect) *I endeavour my ſelfe alwaies to have a cleare conſcience towards God and towards men.* And let us for our parts likewiſe remember the laſt judgement, that it may bee a meanes to moove us ſo to behave our ſelves in all our actions, that we may keepe a good conſcience before God & before men: and let it alſo be a bridle unto us to keepe us backe from all manner of ſinne. For what is the cauſe why men daily defile their bodies and ſoules with ſo many damnable practiſes, without any remorſe of conſcience? Surely they never ſeriouſly remember the day of the reſurrection after this life, wherein they muſt ſtand before Chriſt to give an account of that which they have done in this life, whether it be good or bad.

Act. 24. 16.

(*a*) Or in the meane ſeaſon.

Thus much of the duties: now marke, it is further ſaid, *The reſurrection of the body.* If the body riſe, it muſt firſt fall. Here then this point is wrapped up as a confeſſed truth, that all men muſt die the firſt death. And yet conſidering that the members of the Church have the pardon of their ſinnes which are the cauſe of death, it may be demanded, why they muſt die? *Anſw.* We are to know that when they die, death doth not ſeaze upon them, as it is in his owne nature, a curſe: for in that reſpect it was borne of Chriſt upon the croſſe, and that for us: but for two other cauſes, which wee muſt thinke upon, as being ſpeciall meanes to make a man willing to die. I. They muſt die that originall corruption may be utterly aboliſhed: for no man living on earth is perfectly ſanctified; and originall ſinne is remaining for ſpeciall cauſes to the laſt moment of this life: then it is aboliſhed and not before. II. The godly die, that by death as by a ſtraight gate they may paſſe from this vale of miſery to eternall life. And thus Chriſt by his death makes death to be no death, and turnes a curſe into a bleſſing

And to proceede: It is not here ſaid, the reſurrection of the ſoule, but of the body onely: what then (will ſome ſay) becommeth of the ſoule? Divers have thought, that the ſoules then, though they doe not die, yet are ſtill kept within the body (being as it were aſleepe) till the laſt day. But Gods Word ſaith to the contrary. For the ſoules of the godly lie under the altar, and crie, *how long Lord Ieſus? Divers* in ſoule did ſuffer the woe and torments of hell: and *Lazarus* had joy in *Abrahams* boſome. Againe, ſome others thinke, that mens ſoules after this life do paſſe from one mans body to another: and *Herod* may ſeeme to have beene of this opinion: for when newes was brought him of Chriſt, he ſaid, that *Iohn Baptiſt* being beheaded *was riſen againe*, thinking that the ſoule of *Iohn Baptiſt* was put into the body of ſome other man. And for proofe hereof, ſome alleadge the example of *Nabuchadnezzar*, who forſaking the ſociety of men, lived as beaſts, and did eate graſſe like a beaſt: & they imagine that his owne ſoule went out of him and that the ſoule of a beaſt entered into the

Rev. 6. 9. Luc. 16. 23.

Math. 14. 2.

roome

roome thereof. But this indeed is a fond conceit: for even then hee had the ſoule of a man when he lived as a beaſt, being onely ſtriken by the hand of God with an exceeding madneſſe, whereby he was bereft of common reaſon; as doth appeare by that clauſe in the text, where it is ſaid, that his *vnderſtanding*, or *knowledge returned to him againe*. Dan. 4. 33. Againe, ſome other thinke, that the ſoule neither dyeth nor ſleepeth, nor paſſeth out of one body into another, but wandereth here on earth among men, and oftentimes appeareth to this or that man: and this is the opinion of ſome heretickes, and of the common people, which thinke that dead men walke: and for proofe hereof ſome alleadge the practice of the Witch of Endor, who is ſaid to make *Samuel* to appeare before *Saul*; but the truth is, it was not *Samuel* indeed, but onely a counterfeit of him. For not all the witches in the world, nor all the divels in hell are able to diſquiet the ſoules of the faithfull departed, which are in the keeping of the Lord without wandering from place to place. For when men die in the faith, their ſoules are immediately tranſlated into heaven, and there abide till the laſt judgement: and contrariwiſe if men die in their ſinnes, their ſoules goe ſtraight to the place of eternall condemnation, and there abide as in a priſon, as *Peter* ſaith. In a word, when the breath goeth out of the body, the ſoule of every man goeth ſtraight either to heaven or hell; and there is no third place of aboad mentioned in Scripture.

To conclude, the reſurrection of the body is expreſſely mentioned in the Creed, to ſhew that there is no reſurrection of the ſoule, which neither dyeth, nor ſleepeth, but is a ſpirituall and inviſible ſubſtance, living and abiding for ever as well forth of the body as in the ſame.

Thus much of the third prerogative or benefit: now followeth the fourth and laſt, in theſe words, *And life everlaſting*. To handle this point to the full, and to open the nature of it, as it deſerveth, is not in the power of man. For both the Prophet *Iſaiah* and S. *Paul* ſay, that *the eye hath not ſeene, and the eare hath not heard, neither came it into mans heart to thinke of thoſe things which God hath prepared for thoſe that love him*. Iſai. 6. 1. 1 Cor 2. 9. Againe *Paul* when hee was rapt into the third heaven ſaith, that hee *ſaw things not to bee uttered*. 2 Cor. 12. 4. Nevertheleſſe, wee may in ſome part deſcribe the ſame, ſo farre forth as God in this caſe hath revealed his will unto us. Wherefore in this laſt prerogative, I conſider two things; the firſt, is life it ſelfe, the ſecond, is the Continuance of life noted in the word *everlaſting*. Life it ſelfe, is that whereby any thing acteth, liveth, and mooveth it ſelfe: and it is two fold, uncreated, or created. Vncreated life is the very Godhead it ſelfe, whereby God liveth abſolutely in himſelfe, from himſelfe, and by himſelfe, giving life & being to all things that live and have being: and this life is not meant here; becauſe it is not communicable to any creature. Created life, is a quality in the creature; & it is againe twofold: natural, ſpiritual. Naturall life, is that whereby men in this world live by meate and drinke, and all ſuch meanes as are miniſtred by Gods providence. Spirituall life, is that moſt happy and bleſſed eſtate, in which all the elect ſhall reigne with Chriſt their head in the heavens after this life, and after the day of judgement for ever and ever. And this alone is the life which in the Creed we confeſſe and beleeve: and it conſiſteth in an immediate conjunction and communion or fellowſhip with God himſelfe: as Chriſt in his ſolemne prayer to his Father a little before his death ſignifieth: *I pray not for theſe alone, but for them alſo which ſhall beleeve in me through their word, that they all may be one, as thou, O father, art in me and I in thee, even that they may be one alſo in us*. Iohn 17. 20, 21. And when S. *Iohn* in the Revelation ſaith, *Behold the Tabernacle of God is with men, he wil dwel with them, and they ſhall be his people, & God himſelfe ſhall be their God with them*: Rev. 21. 3. he ſheweth that the very foundation of that happineſſe which God hath prepared for his ſervants, ſtands in a ſocietie betweene God and them, whereby God ſhal dwell with them in heaven, and they againe ſhall there enjoy his glorious preſence.

Touching this communion, three points muſt be conſidered. The firſt is, in what order men ſhall have fellowſhip with God? *Anſw.* This communion ſhall be firſt of all with Chriſt as he is man; and by reaſon that the manhood of Chriſt is perſonally united to the Godhead of the ſonne, it ſhall alſo be with Chriſt as he is God; and conſequently with the Father and the holy Ghoſt. The reaſon of this order is, becauſe Chriſt, though he be the author and the fountaine of eternall life as he is God, yet he conveyes the ſame unto us onely in and by his fleſh or manhood. Yet muſt we not here think, that life proceedeth from the manhood it ſelfe, as from a cauſe efficient: for the fleſh quickeneth not by any vertue from it ſelfe, but by the word to which it is perſonally united, it being as it were a pipe eternally to convey life from the Godhead unto us.

The ſecond point is, in what things this communion conſiſteth? *Anſ.* Saint *Paul* openeth this point to the very full, when he ſaith, that after Chriſt hath ſubdued all things unto him, then *God ſhall be all in all*, that is, God himſelfe immediately ſhall be all good things that heart can wiſh to all the elect. But ſome may ſay, What? is not God all in all unto us even in this life? for whatſoever good things we have, they are all from him. *Anſ.* It is true indeed, God is all in all even in this life: but how? not immediately, but by outward meanes; and that alſo in ſmall meaſure. For he conveies his goodnes and mercy unto us ſo long as we live on earth, partly by his creatures, and partly by his word and Sacraments: but after this life is ended, all helps & outward meanes ſhal ceaſe: Chriſt ſhal give up his kingdome, and as he is Mediatour ſhall ceaſe to put in execution the office of a Prieſt, a Prophet, or a King: all authoritie and 1 Cor. 15. 28.

power

power shall be abolished: and therefore al callings in the three maine estates of the Church, the Common-wealth, the familie shall have an end; there shall bee no more magistrate and subject, Pastour and people, master and servant, father and sonne, husband and wife: there shall bee no more use of meate, drinke, cloathing, respiration, physick, sleepe: and yet for all this, the condition of men shall bee many thousand fold more blessed then ever it was. For the Godhead in the Trinitie immediately without all meanes shall bee all things to all the chosen people of God in the kingdome of heaven, world without end. This may seeme strange to mans reason, but it is the very flat truth of Gods Word. S. *Iohn* in the description of the heavenly Ierusalem, saith, that there shall be no temple in it. Why? How then shall God bee worshipped? marke what followes, *the Lord God Almightie and the Lambe are the temple of it.* Whereby it is signified, that although now wee use the preaching of the Word, and the administration of the Sacraments, as meanes of our fellowship with God: yet when this life is ended, they must all cease, God and Christ being in stead of all these meanes unto us. And he addes further, *the Citie hath no needs of the Sunne, nor of the Moone to shine in it.* What then will some say, must there be nothing but darknes? Not so. For the *glory of God doth light it, and the Lambe is the light of it.* Againe he saith, that in the Paradise of God, there is *the river of Water of life*, and *tree of life bearing fruit every moneth*; and that is Christ. And therefore wee shall have no neede of meate, drinke, apparell, sleepe, &c. But Christ himselfe our head and Redeemer shall be in stead of them all, unto us: on whom all the elect shall feed, and by whom both in body and soule they shall be preserved evermore. If a man would have glory, the Father, Son, and holy Ghost shall be his glory: if a man desire wealth and pleasure, God himselfe shall be wealth and pleasure unto him, and whatsoever else the heart of man can wish. Hence it appeares, that this communion is admirable: and that no tongue can tell, nor heart conceive the least part of it.

Rev. 21. 22.

Psal 23.

chap. 22. 2

The third point is, touching the benefits or prerogatives that proceede of this communion, and they are in number sixe, The first is an absolute freedome from all wants. In the minde there shall bee no ignorance, no unbeleefe, no distrust in God, no ambition, no envie, nor anger, nor carnall lusts, nor terror in conscience, or corrupt affection. In the body there shall bee no sore, no sicknesse nor paine: for God shall wipe away al teares from their eyes, nay then all defects or wants in body, or soule, or in both, shall bee supplyed, and the whole man made perfect every way.

Rev. 21. 4

The second is, perfect knowledge of God. In this life the Church and all the servants of God know him but in part. *Moses* would have seene Gods face, but hee was permitted to see onely his hinder parts; and as *Paul* saith, now wee know in part, and darkely, as through a glasse. In this life wee can no otherwise discerne but as an old man through spectacles: and the creatures, but specially the Word of God and the Sacraments, are the spectacles of our minde, wherein wee behold his

1 Cor. 13. 12.

A justice, mercie, love, &c. and without them wee can discerne little or nothing: yet after this life, when that which is perfect is come, and that which is imperfect is abolished, wee shall see God as hee is to bee seene, not as through a glasse, but face to face; and wee shall know him as wee are knowne of his Majestie, so far forth as possibly a creature may. God indeede is infinite, and therefore the full knowledge of his Majestie can no more be comprehended by the understanding of the creature, which is finite, then the sea by a spoone: yet nevertheless God shall be known every way of man, so farre forth as a creature may know the Creator.

B Now upon this that the elect have such fulnesse of knowledge, it may be demanded, whether men shall know one another after this life or no. *Answ.* This question is ofner mooved by such as are ignorant, then by them that have knowledge: and often times it is tossed in the mouthes of them that have little religion in their hearts: and therefore I answer first, men should rather have care to seeke how they may come to heaven, then to dispute what they shall do when they are there: the common proverbe is true, it is no good counting of chickens, before they be hatcht. Secondly I say, that men in heaven shall know each other: yea they shall know them which were never knowne or seene of them before in this life: which may bee gathered by proportion, out of Gods Word. *Adam* in his innocencie knew *Eve*, whom he had never seene before, and gave her a fit name so soone as she was created. And

Gen. 2. 23.

C when our Saviour Christ was transfigured in the the Mount, *Peter* knew *Moses* and *Elias*, whom before he had never seene, and therefore it is like that the elect shall know each other in heaven, where their knowledge and their whole estate shall be fully perfited. But whether they shall know one another after an earthly manner, as to say, this man was my father, this mine uncle, this my teacher, &c. the Word of God saith nothing: and therefore I will be silent, and we must be content a while to be ignorant in this point.

Mat. 17. 4.

The third prerogative of everlasting blessednesse, is, that the elect shall love God with as perfect love as a creature possibly can. The manner of loving God, is to love him for himselfe; and the measure, is to love him without measure: and

D both shall bee found in heaven. For the Saints of God shall have an actual fruition of God himselfe, and bee as it were swallowed up with a sea of his love, and wholly ravished therewith: for which cause, as farre as creatures can, they shall love him againe. Againe, the love of a thing is according to the knowledge thereof, but in this life God is knowne of man only in part, and therefore is loved onely but in part: but after this life, when the elect shall know God fully, they shall love him without measure: and in this respect love hath a prerogative above faith or hope, howsoever in some respects againe they goe beyond love.

The fourth prerogative is, that the Saints of God keepe a perpetuall Sabbath in heaven. In this life it is kept but every seaventh day, and when it is best of all sanctified, it is done but in part; but in heaven every day is a Sabbath: as the Lord

Isai.66. 23. Heb.4.9. saith by the Prophet *Isaiah*, *From moneth to moneth, and from Sabbath to Sabbath, all flesh shall come before me*: and therefore the life to come shall be spent in the perpetuall service of God.

Phil 3.21. Fiftly, the bodies of the elect after this life in the Kingdome of Heaven shall be like the glorious body of Christ: so *Paul* saith, *Christ Iesus our Lord shall change our vile bodies, that they may be like his glorious body*. Now the resemblance betweene Christs body and ours, standeth in these things: as Christs body is incorruptible, so shall our bodies be voyde of all corruption: as Christs body is immortall, so ours in the Kingdome of heaven shall never dye: as Christs body is spirituall, so shall our be made spirituall, as the Apostle saith, *It is sown a naturall body, it is raised a spirituall body*, not because the body shall bee changed into a spirit, for it shall remaine the same in substance, and that for ever: but because it shal be preserved by a spirituall and divine manner. For in this life it is preserved by meat, drinke, cloathing, sleepe, physicke, rest, and dyet, but after without all these meanes the life of the body shall bee continued, and body and soule keepe together by the immediate power of Gods spirit for ever and ever. Thus the body of Christ is now preserved in heaven, and so shall the bodies of all the elect be after the day of judgement. Furthermore, as Christs body is now a shining body, as doth appeare by his transfiguration in the mount, so in all likelihood after the resurrection the bodies of the elect shall be shining and bright, alwayes remaining the same for substance. Lastly, as Christs body after it rose againe from the grave, had this property of agility beside swiftnesse, to passe from the earth to the third heaven, being in distance many thousand miles from us, and that without violence: so shall the bodies of the Saints. For being glorified, they shall be able as well to ascend upward as to goe downeward, and to moove without violence, and that very swiftly.

Psal.16.11. The last and last prerogative, is an unspeakable and eternall joy, as *David* saith: *in thy presence is fulnesse of joy: at thy right hand there are pleasures for evermore*. It is said, that when *Salomon* was crowned King, the people rejoyced exceedingly. If there were such great joy at his coronation which was but an earthly Prince, what joy then shall there be when the Elect shall see the true *Salomon* crowned with glory in the Kingdome of Heaven? It is said that the wise men which came from the East to worship Christ: when they saw the Starre standing over the place where the Babe was, were exceedingly glad: how much more shall the elect rejoyce, when they shall see Christ not lying in a Manger, but crowned with immortall glory in the Kingdome of Heaven? Wherefore this joy of the elect after this life is most wonderfull, and cannot be uttered.

1 King. 1. 40. Matth. 2. 10.

Matth. 26.44. Rom 8.17. The property of life eternall, is to be an *inheritance* which God bestowes on them which are made his sonnes in Christ, who is the onely begotten Sonne of the Father. Hence it followes necessarily, that in the Scripture it is called *a reward*, not because it is deserved by our workes, as the Church of Rome erroniously teacheth: but for

A two other causes. First, because life eternall is due to all that beleeve, by vertue of Christs merit. For his righteousnesse is made ours by imputation, so consequently the merit thereof is also ours: and by it (all personall merits in our selves utterly excluded) we deserve or merit eternall happinesse as a reward; which nevertheless in respect of our selves is the free and meere *gift of God*. The second is, because there is a resemblance betweene eternall life and a reward. For as a reward is given to a workman after his worke is done; so everlasting life is given unto men after the travels and miseries of this life are ended. Rom.6. 23.

The degrees of life are three. The first, is in this
B life, when men being justified and sanctified have peace with God. Many imagine, that there is no eternall life till after death: but they are deceived, for it begins in this world: as our Saviour Christ testifieth, saying, *Verily, verily I say unto you, he that heares my words, and beleeves him that sent mee, hath everlasting life, and shall not come into condemnation, but hath passed from death to life*. This being so, we are hence to learne a good lesson. Considering we looke for life everlasting after this life, we must not deceive our selves, lingring and deferring the time till the last gaspe; but we must lay the foundation of life eternall in our selves in this world, and have the earnest thereof laid up in our hearts against the day of death. But how is that done? we must repent us heartily of all our sinnes, and seeke to be assured in conscience that God the Father of Christ is our
C Father, God the Sonne our Redeemer, and God the holy Ghost our comforter. For as Christ saith, this is life eternall to know thee the onely God, and whom thou hast sent Iesus Christ. And we must goe further yet, endevouring to say with *Paul*, that we live not, but that Christ liveth in us: which when we can say, we have in us the very seed of eternall life. The second degree, is in the end of this life, when the body freed from all diseases, paines, and miseries is laid to rest in the earth, and the soule is received into heaven. The third, is after the day of judgement, when body and soule reunited shall be both advanced to eternall glory. Ioh.5.24. Mat. 9,10. Ioh.17.3. Gal.2.20. 1 Tim

Againe in this third degree of life, there bee in all likelihood sundry degrees of glory. *Daniel*
D speaking of the estate of the elect after this life, saith, *They that be wise, shall shine as the brightnesse of the firmament, and they that turne many to righteousnesse, shall shine as the starres for evermore*. Now we know there is difference betweene the brightnesse of the firmament and the brightnesse of the starres. Againe, there bee degrees of torments in hell, as appeares by the saying of Christ, *It shall bee easier for Tyrus and Sidon in that day, then for this generation*: and therefore there be proportionall degrees of glory. And *Paul* saith, *There is one glory of the Sunne, another glory of the Moone, another glory of the Starres: for one starre differeth from another in glory*: so is the resurrection of the dead. In which words he applyes the differences of excellency that bee in the creatures, to set forth the differences of glory that shall be in mens bodies after the resurrection. Furthermore (if wee may conjecture) it may bee, the degrees of glory shall be answerable to the di- Dan.12. Matth.11. 22. 1 Cor.15. 41,42.

vers

vers measures of gifts and graces bestowed on men in this life, and according to the imployance of them to the glory of God and edification of the Church. And therefore the twelve Apostles, who were excedingly enriched with the gift of the spirit, and were master-builders of the Church of the new Testament, shal sit on 12. thrones, and judge the 12. tribes of Israel. But it may be objected, that if there be degrees of glorie in heaven, some shall want glorie. *Ans.* Not so: though some have more, and some less, yet all shall have sufficient. Take severall vessels whereof some are bigger, and some lesse: & cast them all into the sea: some will receive more water, & some lesse, and yet all shal be full and no want in any: and so likewise among the Saints of God in heaven, some shal have more glory, some lesse, and yet all without exception full of glory. And whereas it is alleadged, that *all the labourers in the vine-yard receive each of them a penny equally* for their hire; the answer is, that our Saviour Christ in the Parable intends not to set forth the equalitie of celestiall glory, and what shall be the estate of the godly after this life: but the very drift of the parable is to shew, that they which are called first, have no cause to brag or insult over others, which as yet are uncalled, considering they may bee made equall, or be preferred before them.

Mat. 20. 9, 10.

Thus much of life it selfe; now followes the continuance thereof, which the Scriptures have noted in calling it eternall or everlasting. And to this end *Paul* saith, *that Christ hath abolished death*, and brought not only *life*, but also *immortalitie to light by the Gospel*. And this very circumstance serves greatly to commend the happinesse of the godly: in that, after they have made an entrance into it, they shall never see tearme of time or end. Suppose the whole world were a sea, & that every 1000. yeeres expired, a bird must carrie away, or drinke up one only drop of it: in processe of time it wil come to passe that this sea, though very huge, shall be dried up, but yet many 1000. millios of yeeres must bee passed before this can bee done. Now if a man should enjoy happines in heaven only for the space of time in which this sea is drying up, he would think his case most happy & blessed: but behold the elect shall enjoy the kingdom of heaven not only for that time, but whē it is ended, they shall enjoy it as long again, and when al is done, they shal be as far from ending of this their joy, as they were at the beginning.

2 Tim. 1. 10.

Having thus seene what life everlasting is, let us now come to the use of the article. And first of al, if we beleeve that there is an eternal happines, & that the same belongs unto us, then we must use this present world, & al the things therin as though we used them not: and whatsoever we doe in this world, yet the eyes of our minds must alwaies be cast toward the blessed estate prepared for us in heaven. As a Pilgrime in a strange land hath alwaies his eyes toward his journeyes end, and is then grieved when by any means he is out of his way: so must we alwaies have our minds & heares set on everlasting life, and bee grieved when wee are by any meanes hindred in the straight way, that leadeth thereunto: wee have a notable patterne of this dutie set out unto us in the Patriarke *Abraham*, who being called of God, obeyed to goe out into a place, which hee should afterward receive for inheritance, & he went out, not knowing whither he went: and by faith abode in the land of Canaan, *as in a strange countrey, and as one that dwelt in tents*. Now the cause that mooved him was life everlasting: for the text saith, *He looked for a citie having a foundatiō, whose builder & maker is God*. And we ought every one of us to be little affected to the things of this life, never setting our hearts upon them, but using them as a pilgrim doth use his staffe in the way: so long as it is an help & stay for him in his journey, he is content to carry it in his hand; but so soone as it begins to trouble him, he casts it away.

Heb. 11. 9. verſ. 10.

Secōdly, al that professe the Gospel of Christ, may hēce learn to beare with patience the crosses & afflictions which God shall lay on them in this world. It is Gods usual manner to begin corrections in his owne family upon his owne children; and as *Peter* saith, *Iudgement begins at Gods house*. Looke as a mother that weanes her child, laies worm-wood or some other bitter thing upon her breast, to make the child loath the milk: so likewise God makes us often feele the miseries & crosses of this life, that our love and liking may be turned frō this world & fixed in heaven. As raw flesh is loathsome to the stomacke; so is every sinner and unmortified man loathsome unto God: till the Lord by afflictions mortifie in him the corruptions of his nature, & specially the love of this world. But when a man is afflicted how shall he bee able to endure the crosse? Surely by resolving, that the Lord hath prepared life everlasting for him. Thus wee read that *Moses by faith when hee was come to age, refused to be called the son of Pharaohs daughter, & chose rather to suffer adversitie with the people of God, then to enjoy the pleasures of sin for a season, esteeming the rebuke of Christ greater riches, thē the treasures of Egypt*. But I pray you: What mooved *Moses* to be of this mind? The reasō is added: *Because he had respect to the recōpence of reward*, that is, he had alwaies a speciall regard of life everlasting, and that was it that made him content & willing to suffer affliction with the people of God. Here then behold a notable president for us to follow: In which we are taught that the best way to endure afflictions with patience, is to have an eye to the recōpence of reward: this is it that makes the yoke of Christ easie and lightsome. When it shall please God to bring unto us a cup of afflictions and bid us drink a draught thereof to the bottome, the meditation of life eternall must bee as sugar in our pockets to sweete the cup withall.

1 Pet. 4. 17.

Heb. 11. 24, 25, 26. Ibid.

Lastly, if this be true, that God of his goodnes and endlesse mercie toward mankind, hath prepared life everlasting, yet not for all men, but for the Elect, whose names are written in

the booke of life; wee muſt above all things in this world ſeeke to bee partakers of the ſame. Let us receive this as from the Lord, and lay it to our hearts, whatſoever wee doe evening and morning, day or night, whether we be yong or old, rich or poore, firſt wee muſt ſeeke for the kingdome of heaven and his righteouſneſſe. If this benefit were common to all and not proper to the Church, leſſe care might be had: but ſeeing it is proper to ſome alone, for this very cauſe let all our ſtudies bee to obtaine the beginnings of life everlaſting given in this life. For if we have it not, whoſoever we bee, it had bin better for us that wee had never bin borne, or that wee had beene borne dogs and toades then men: for when they die, there is an end of their miſerie; but man, if he loſe everlaſting happines, hath 10000 millions of yeeres to live in miſerie and in the torments of hel; and when that time is ended, hee is as far from the end of his miſerie, as he was at the beginning. Wherefore I pray you, let not the divell ſteale this meditation out of your hearts, but be carefull to repent of all your ſinnes, and to beleeve in Chriſt for the pardon of them all; that by this meanes yee may come to have the pawne and earneſt of the ſpirit concerning life everlaſting, even in this world. What a miſerable thing is it, that men ſhould live long in this world, and not ſo much as dreame of another, till at the laſt gaſpe? Let us not ſuffer Satan thus to abuſe and bewitch us: for if wee have not eternall life in this world, we ſhall never have it.

Hitherto by Gods goodneſſe I have ſhewed the meaning of the Creed: now to draw to a concluſion; the generall uſes which are to bee made of it, follow. And firſt of all wee learne by it that the Church of Rome hath no cauſe to condemne us for hereticks: for wee doe truely hold and beleeve the whole Apoſtolicall Symbole or Creede, which is an epitome of the Scriptures, and the verie key of faith. It will be ſaid, that we deny the Popes ſupremacy, juſtification by workes, purgatorie, the ſacrifice of the Maſſe for the ſinnes of the quicke and the dead, the invocation and interceſſion of Saints, &c. which are the greateſt points of religion. It is true indeede, we deny and renounce them as doctrines of divels: perſwading our ſelves that if indeed they had bin Apoſtolicall, and the very grounds and pillars of religion, as they are avouched to bee, they ſhould in no wiſe have bin left forth of the Creede. For it is an over-ſight in making a confeſſion of our faith, to omit the principall points & rules of faith. It will be further ſaid, that in the Creed, wee beleeve the Church, and ſo conſequently are to beleeve all theſe former points which are taught and avouched by the Church. But this defence is fooliſh: for it takes this for granted, that the Church of Rome is the Church heere meant, which we deny, unleſſe they can prove a particular Church to be univerſall or Catholike. Nay, I adde further, that the principall grounds of popiſh faith, for which they contend with us as for life and death, are not mentioned in any other Creedes which were made by the Churches and Councels for many hundred yeeres after Chriſt.

Secondly, the Creede ſerves as a ſtore-houſe of remedies againſt all troubles and temptations whatſoever. I. If a man be grieved for the loſſe of earthly riches, let him conſider that hee beleeves God to bee *his Creator*, who will therefore guide and preſerve his owne workemanſhip, and by his providence miniſter all things needfull unto it. And that he hath not loſt the principall bleſſing of all, in that hee hath God to bee his Father, Chriſt to bee his Redeemer, and the holy Ghoſt to be his Comforter: and that conſidering he lookes for life eternall, hee is not to be overmuch carefull for this life: and that Chriſt being *our Lord*, will not forſake us being the ſervants in his owne houſe, but will provide things needfull for us. II. If any man be grieved in reſpect of outward diſgrace and contempt, let him remember that he beleeves in *Chriſt crucified*, and that therefore he is to rejoyce in contempt for righteouſneſſe ſake. III. They which are troubled for the deceaſe of friends, are to comfort themſelves in the communion of Saints, and that they have God the Father, and Chriſt, and the holy Ghoſt for their friends. IV. Againſt bodily captivitie, let men conſider that they beleeve in Chriſt their Lord, whoſe ſervice is perfect libertie. V. Againſt the feare of bodily diſeaſes, we muſt remember the reſurrection of the body, in which all diſeaſes and infirmities ſhall bee aboliſhed. VI. If a man feare death of the body, let him conſider that hee beleeves in Chriſt which died upon the croſſe, who by death hath vanquiſhed death. VII. The feare of perſecution is reſtrained, if wee call to remembrance that God is a *Father Almightie*, not only able, but alſo willing to repreſſe the power of the adverſarie, ſo farre forth as ſhall bee for the good of his children. VIII. Terrours ariſing of the conſideration of the laſt judgement are allayed by remembrance of this, that Chriſt ſhall bee our judge who is our Redeemer. IX. Feare of damnation is remedied by conſideration that Chriſt died to make ſatisfaction for us, and now ſits at the right hand of his Father to make interceſſion for us; and by the reſurrection of the body to life everlaſting. X. Terrours of conſcience for ſinne are repreſſed, if wee conſider that God is a *Father*, and therefore much in ſparing; and that it is a prerogative of the Church to have *remiſſion of ſinnes*.

# AN EXPOSITION OF THE LORDS PRAYER.

## IN THE WAY OF CATECHIZING, SERVING FOR IGNORANT PEOPLE.

*Corrected and amended.*

Hereunto are adjoyned the prayers of PAVL, *taken out of his Epistles.*

By WILLIAM PERKINS.

LONDON,
Printed by IOHN LEGATT.
1635.

# TO THE RIGHT HONORABLE *EDWARD*, LORD *RVSSELL*, EARLE OF BEDFORD: GRACE AND PEACE BE MVLTIPLIED.

RIGHT Honourable, if you conſider what is one of the chiefeſt ornaments of this Noble ſtate, unto which God hath advanced you, it will appeare, that there is none more excellent then (*a*) the ſpirit of grace and prayer. For what doth your heart affect? Would you ſpeake the languages? Behold, by prayer you may ſpeake the moſt heavenly tongue that ever was (*b*) even the language of Canaan. Would you have the valour of Knighthood? By prayer you may ſtand in place where Gods hand hath (*c*) made a breach, and doe as much as (*d*) all the chariots and horſemen of a kingdome. Would you enjoy Gods bleſſings which you want? By prayer you may (as it were) put your hands into the cofers of Gods treaſures (*e*) and enrich your ſelfe. Doe you deſire the favour of Monarches and Princes? By prayer you may come in preſence, and have ſpeech with *Iehovah* the King of heaven and earth. Laſtly, would you know, whether now living you be dead, that being dead you may live for ever? By prayer a man may know, whether he be dead to ſinne, dead to the world, alive to God, live to Chriſt, and live eternally.

*a* Zacha. 12.12.

*b* Eſa.19. 18. Rom.15.6.

*c* Pſa.106. 23. Pſa.59.16

*d* 2 King. 2.12.

*e* Mat.7.7.

Prayer then, being ſo excellent a point of religion: I am enboldned to commend this ſmall treatiſe to your Honour: not ſo much for it ſelfe, as becauſe it doth ſet out the matter and true manner of invocation of Gods holy name. And I hope for your favour in accepting of it, the rather, becauſe I doubt not but your deſire is to be anſwerable to your moſt honorable, and for religion moſt worthy anceſtors, in the care of maintaining and countenancing any good thing that may any way ſerve for the furthering of the Goſpel of Chriſt.

Now Ieſus Chriſt our Lord, and God even the Father which hath loved us, and given us everlaſting conſolation, and good hope through grace, ſtabliſh your Honour in every good word and worke to the end.

Your H. to command,

WILLIAM PERKINS.

LONDON
Printed by [illegible]
1595.

# An advertisement to the Reader.

*Good Reader, there was a booke of late published in London under this title,* PERKINS *upon the Lords Prayer. In it I have double injury. First, it was printed without my knowledge or consent. And secondly, the booke is faultie both in the matter and manner of writing. In the matter, these things are not well set downe.*

*First, the commandement of Prayer, very easie to be kept,* page 3. b.

2. *Prayer is the restauration of the Gospel,* p. 7. b.

3. *The three first petitions concerne Gods glory: the three latter, the meanes of Gods glory.* pag. 1. b.

4. *Gods name taken for his Deitie, and not for his Attributes or Titles.* p. 15. b.

5. *A man must pray for the day of his death.* p. 26. a.

6. *Repentance is sufficient not onely to bring a true faith, but also to renew it.* p. 34. a.

7. *A lesson in the Lords Prayer taken out of Popery.* p. 45. a.

8. *The doctrine of satisfaction for sinne is a most vile doctrine.* p. 52. b.

9. *God and the divell agree in the manner of temptation.* p. 61. b.

10. *God offereth men the occasion of sinne.* p. 62. a.

*Likewise the manner of writing hath other faults.*

*First, In the middle of the Lords Prayer, there is placed a discourse of the Lords Supper.*

2. *The end of the Lords Prayer is not expounded at all but frivolously.*

3. *There are very many places, which have no common reason in them, as*

*First, Gods Angels doe his will in countenance.* p. 39. b.

2. *Our daily bread is communicating bread.* p. 45. b.

3. *To walke before God in the truth of the satisfaction of Gods justice.* p. 51. a.

4. *To purge a cleare conscience.* p. 51. b.

5. *The* page 65, 66, 67. *are so penned, as the Reader cannot know what was my meaning.*

*Now, considering by this ungodly practice, Christian and well disposed people are much abused, to omit the injury done to my selfe, I thought it my dutie to make a redresse by publishing this Treatise according as the points therein were delivered: otherwise I was not willing to have set downe any thing in the way of Exposition of the Lords Prayer: because it is already sufficiently performed by others.*

# AN EXPOSITION OF THE LORDS PRAYER IN THE WAY OF CATECHISME: ſerving for ignorant people, by *W. Perkins.*

## *Matthew 6. verſe 9.*

## After this manner therefore pray yee: *Our Father, &c.*

THE occaſion, and ſo alſo the coherence of theſe words with the former is this: The Evangeliſt *Matthew* ſetting downe the Sermons and ſayings of our Saviour Chriſt, keepes not this courſe to propound every thing as it was done or ſpoken; but ſometimes he ſets downe that firſt, which was done laſt, and that laſt which was done before: according as the ſpirit of God directed him. Which thing is verified in theſe words, where the prayer is mentioned; yet the occaſion wherefore our Saviour Chriſt taught his Diſciples to pray, is not here ſpecified. But in S. *Luk.* 11. 1. the occaſion of theſe words is evident. For there it is ſaid, that the diſciples of our Saviour knowing that *Iohn* taught his diſciples to pray, made requeſt to their maſter, that he would doe the ſame to them likewiſe.

Theſe few words ſet before the prayer are a commandement, and it preſcribes unto us two duties: the firſt, to pray; the ſecond, to pray after the manner following. Touching the firſt point, conſidering very few among the people know how to pray aright, we muſt learne what it is to pray.

*To make prayer, is to put up our requeſts to God according to his word from a contrite heart, in the name of Chriſt, with aſſurance to bee heard.*

For the better opening of theſe words, we are to conſider ſixe queſtions. The firſt is, to whom we are to pray. The anſwer is, to God alone. Rom. 10. 14. *How ſhall they call on him in whom they have not beleeved? &c.* Marke how invocation and faith are linked together. And *Pauls* reaſon may be framed thus: In whom we put our affiance or beleefe, to him alone muſt we pray: but we beleeve onely in God: therefore we muſt onely pray to him. As for Saints or Angels, they are in no wiſe to be called upon; becauſe not the leaſt tittle of Gods word preſcribes us ſo to doe: becauſe they cannot heare our prayers, and diſcerne what are the thoughts and deſires of our hearts: and becauſe invocation is a part of divine worſhip, and therefore peculiar to God alone.

*Obiect.* What need any man to pray unto God, conſidering hee knowes what we want before we aske, and is ready and willing to give that which we crave? *Anſw.* We pray not for this end to manifeſt our caſe to God, as though hee knew it not, to win and procure his favour and good will, but for other weightie ends. Firſt, that we might ſhew our ſubmiſſion and obedience to God, becauſe he hath given us a direct commandement to pray, and it muſt be obeyed. Secondly, that we may by invocation ſhew forth that we doe indeed beleeve and repent: becauſe God hath made the promiſe of remiſſion of ſinnes and of all good bleſſings to ſuch as doe indeed repent and humble themſelves under the hand of God, and by true faith apprehend and apply the promiſes of God unto themſelves. Thirdly, we pray to God that we may (as our dutie is) acknowledge him to be the fountaine, author and giver of every good thing. Laſtly, that we might eaſe our minds by powring out our hearts before the Lord: for this end hath he made moſt ſweet and comfortable promiſes, *Prov.* 16. 3. *Pſal.* 37. 5.

*Obiect.* What need men uſe prayer, conſidering God in his eternall counſell hath certainly determined what ſhall come to paſſe? *Anſw.* As God determines what things ſhall come to paſſe; ſo he doth withall determine the means whereby the ſame things are effected. Before all worlds God decreed that men ſhould live upon earth, and he decreed likewiſe, that meat, drinke, and cloathing ſhould be uſed, that life might be preſerved. Now prayer is one of the moſt excellent meanes whereby ſundry things are brought to paſſe: therefore Gods eternall counſell touching things to come, doth not exclude prayer and like meanes, but rather include and imply the ſame.

The ſecond queſtion is, what kind of action prayer is. *An.* It is no lip-labor: it is the putting up of a ſuit unto God, & this action is peculiar to the very heart of a man. *Rom.* 8. 26. *The ſpirit makes requeſt for us.* But how? *with grones in the heart. Exo.* 14. 15. the Lord ſaith to *Moſes, Why cryeſt thou?* yet there is no mention made that *Moſes* ſpake any word at all: the Lord no doubt, accepted the inward mourning and deſire of his heart for a cry, *Pſa.* 28. 10. and 12. 5.

The third queſtion is, what is the forme or rule according to which we are to pray? *Anſ.* It is the revealed will and Word of God. A man in humbling his ſoule before God, is not to pray as his affections carry him, and for what he liſt: but all is to be done according to the expreſſe Word. So as thoſe things which God hath commanded us to aske, wee are to aske, and thoſe things which hee hath not

| The parts. | The words. | The meaning of the words. | The duty we owe to God. |
| --- | --- | --- | --- |
| 1. The Preface. | Our Father which art in heaven. | O Lord our heavenly Father. | 1. The duty of prayer. |
| | Hallowed be thy name. | Grant that we may always most reverently and humbly think of thee, and speak of thee, and in all our words and deeds glorify thy holy name. | 2. A reverence of the name of God. |
| 2. Petition 1. | Thy kingdom come. | Grant that we and all the world may be brought to the knowledge of thee, and to the obedience of the gospel. | 1. Prayer for the conversion of the world. |
| 2. | Thy will be done in earth, as it is in heaven. | Grant that we and all men may in all things obey thy will, and submit to thy correction of us, and to the guidance of thy Spirit. | 2. Submission to the will of God. |
| 3. | Give us this day our daily bread. | Grant that we may have a sufficient portion of the things of this life, and may enjoy them in thy fear. | 1. Contentment. 2. Diligence in our proper calling. |
| 4. | And lead us not into temptation: but deliver us from evil. Amen. | Grant that we may be kept from the power of sin, and from the temptations of the devil, and from all those evils which we deserve to suffer in this world, and in the world to come. | 1. Watchfulness. 2. Prayer against temptation. |
| 3 Application of the petitions of God. | For thine is the kingdom, &c. | Thou hast all things in heaven and earth, power of doing all things, and from thee only and justly all those blessings do proceed which we pray for. | 1. A holy confidence in God's power, with an holy submission to his will. |
| 3 Application of Faith. | Amen. | Assuredly we believe that thou wilt grant us the things which we pray for. | 1 Faith in God's promises. |

Plan of the Epistle to the Romans, see the Lord's Prayer, pag. 328.

# A briefe Expoſition upon the Lords Prayer.

| | The parts. | The words. | The meaning of the words. | Wants to bee bewailed. | Graces to bee deſired. |
|---|---|---|---|---|---|
| 1 | *The Preface.* | Our Father | *O Father of Chriſt, and in him our Father.* | 1 *Want of reverence.*<br>2. *By-thoughts.* | 1. *Love of our brethren.*<br>2. *The ſpirit of adoption.*<br>3. *Feare, trembling reverence,* Eccleſ. 5. |
| | | Which art in heaven. | *Who though thou be preſent every where, yet doeſt manifeſt thy ſelfe to us in majeſtie and glory from the higheſt heavens.* | | |
| 2 | *Petition* 1. | Hallowed be thy name. | *Grant that in all our thoughts, words, and deeds, we may give glorie and praiſe to thee.* | 1. *Pride of heart.*<br>2. *Hardnes of heart.*<br>3. *Ingratitude.*<br>4. *Evill life.* | 1. *Knowledge of God.*<br>2. *Zeale of Gods glory.*<br>3. *A deſire of ſinceritie of life.* |
| | 2. | Thy kingdome come. | *Let not ſinne and Sathan reigne and rule in our hearts: but reigne thou by thy word and ſpirit: and ſo build in us the kingdome of grace, and haſten the kingdome of glorie.* | 1. *Bondage under ſin and Sathan.*<br>2. *Want of preaching, and Sacraments, &c.*<br>3. *Impediments.* | 1. *The kingdome of grace.*<br>2. *The proſperitie of the Church.*<br>3. *The haſtening of the laſt judgement.* |
| | 3. | Thy will be done. | *Give grace, that in our lives and callings we may performe obedience to thy commandements.* | 1. *The rebellion of our natures.*<br>2. *The wickednesse of the world.*<br>3. *Imperfection of obedience.* | 1. *Denying our ſelves.*<br>2. *Obedience.*<br>3. *Patience in affliction.*<br>4. *Sincerities.* |
| | | In earth, as it is in heaven. | *And that ſincerely, of us men on earth, as thy Angels and Saints in heaven doe it.* | | |
| | 4. | Give us this day our daily bread. | *Beſtow on us all things needfull for this life: yet ſo as whether they be more or leſſe, we may be content therewith, from time to time reſting on thy providence in all eſtates.* | 1. *Covetouſneſſe.*<br>2. *Diſtruſt in Gods providence.* | 1. *Contentation.*<br>2. *Affiance in Gods providence.* |
| | 5. | And forgive us our debts, as we forgive our debters. | *Accept the paſſion, obedience, and righteouſneſſe of Chriſt, as a full diſcharge for our ſins, and in him accept us as righteous: for even we that have not ſo much as a drop of mercy in us, in reſpect of thee, are content by thy grace, to forgive the injuries done unto us, either by friend or foe.* | 1. *The burden of ſinne.* | 1, *The ſpirit of deprecation.* |
| | 6. | And leade us not into temptation: but deliver, &c. | *Though the fleſh, the divell, and the world many waies provoke us to ſinne, yet ſuffer them not to prevaile, but give an iſſue with the temptation.* | 1. *Bondage under ſinne and Sathan.* | 1. *The free ſpirit.* |
| | *A reaſon of the praiſe of God.* | For thine is the kingdome, &c. | *Thou ruleſt all things in heaven and earth, power of doing all things is from thee: glory and praiſe of them both appertaine to thee.* | | 1. *A baſe eſtimation of our ſelves, with an high eſtimation of God.* |
| 3 | *Teſtification of faith.* | Amen. | *As we have asked theſe things; ſo we doe beleeve that thou wilt grant them to us.* | | *Faith in Gods promiſes.* |

*Place this betweene the Epiſtle to the Reader, and the beginning of the Lords Prayer.* pag. 328.

commanded us to aske, wee are in no wise to pray for, 1 *Ioh.*5.14. *This is the assurance which we have in him, that if we aske any thing according to his will, he heareth us.* This then is a speciall clause to bee marked, that men must pray in knowledge, not in ignorance: here weigh the case of poore ignorant people: they talke much of praying for themselves and others, they imagine that they pray very devoutly to God: but alas they doe nothing lesse, because they know not what to aske according to Gods will. They therefore must learne Gods Word, and pray according to the same, else it will proove in the end that all their praying was nothing but a mocking and flat dishonour of God. The fourth question is, with what affection a man must pray? *Ans.* Prayer must proceed from a broken and contrite heart. This is the *sacrifice* which God accepteth, *Psal.*51.17. When *Ahab* abased himselfe, though he did it in *hypocrisie*, yet God had some respect unto it. 1 *King.*21.29. *saith the Lord to Eliah, Seest thou how Ahab is humbled before me?* This contrition of heart stands in two things. The first of them is, a lively feeling of our owne sinne, misery, and wretched estate, how that we are compassed about with innumerable enemies, even with the divell and his angels, and within abound even with huge seas of wants and rebellious corruptions, whereby wee most grievously displease God, and are vile in our owne eyes. Being therefore thus beset on every side, we are to be touched with the sense of this our great misery. And hee that will pray aright, must put on the person and the very affection of a poore wretched begger, and certainely not being grieved with the rufull condition in which we are in our selves, it is not possible for us to pray effectually, *Psal.*130.1. *Out of the deepes I called upon thee O Lord:* that is, when I was in my greatest misery, and as it were not far from the gulfes of hell, then I cryed to God. *Isai.*26.16. *Lord in trouble have they visited thee, they powred out a prayer when thy chastening was upon them.* 1 *Sam.*1.15. *I am a woman* (saith *Anna*) *of an hard spirit:* that is, a troubled soule, *and have powred my soule before the Lord.* Hence it appeareth, that the ordinary prayers of most men grievously displease God, seeing they are made for fashion onely, without any sense and feeling of their miseries: common men come with the Pharisee in ostentation of their integrity, and they take great paines with their lips, but their hearts wander from the Lord. The second thing required in a contrite heart, is a longing desire and hungring after Gods graces and benefits whereof we stand in need. It is not sufficient for a man to buckle as it were, and to goe crooked under his sinnes and miseries; but also he must have a desire to be eased of them, and to be inriched with graces needfull.

Thus *Hezechias* the King, and the Prophet *Isaiah* the sonne of *Amos* prayed against *Sennacherib*, and cryed unto heaven, 2 *Chron.* 32.20. Where we may see what a marvellous desire they had to obtaine their request. So also, *Rom.*8.26. *The spirit maketh request with groanes*, so great that they cannot be uttered, as they are felt. *David* saith, *Psal.*143.6. *That he desireth after the Lord, as the thirsty land.* Now we know that the ground parched with heate opens it selfe in rifts and cranies, and gapes toward heaven as though it would devoure the clouds for want of moisture, and thus must the heart be disposed to Gods grace, till it obtaine it. The people of Israel being in grievous afflictions, how doe they pray? *They powre out their soules like water before the face of the Lord, Lam.*2.19.

The fift question is, in whose name prayer must be made. *Ans.* It must not be made in the name of any creature, but only in the name and mediation of Christ, *Ioh.*14.14. *If ye aske any thing in my name I will doe it.* A man is not to present his prayers to God in any worthinesse of his owne merits. For what is he, to make the best of himselfe, what can he make of himselfe? by nature he is no better then the very firebrand of hell, and of all Gods creatures on earth the most outragious rebell to God, and therefore cannot bee heard for his owne sake. As for Saints they can be no mediatours, seeing even they themselves in heaven are accepted of God not for themselves, but onely for the blessed merits of Christ. *If any man sinne* (saith Saint *Iohn*, 1 *epist. chap.*2.1.) *we have an advocate with the Father Iesus Christ.* But how prooves he this? It followes then, *And he is the reconciliation for our sinnes.* His reason stands thus: He which must be an advocate, must first of all be a reconciliation for us: no Saints can be a reconciliation for us; therefore no Saints can be advocates. Therefore in this place is manifest another fault of ignorant people. They cry often, Lord helpe me, Lord have mercy upon me: But in whose name pray they? poore soules like blind bayards they rush upon the Lord, they know no mediator in whose name they should present their prayers to him. Little doe they consider with themselves, that God is as well a most terrible judge, as a mercifull Father. The sixth question is; Whether faith be requisite to prayer or not. *Ans.* Prayer is to be made with faith, whereby a man must have certaine assurance to be heard. For he that prayeth, must stedfastly beleeve, that God in Christ will grant his petition. This affiance being wanting, it maketh prayer to be no prayer. For how can he pray for any thing effectually, who doubteth whether he shall obtaine it or no?

Wherefore it is an especiall point of prayer, to be perswaded, that God to whom prayer is made, not onely can, but also will grant his request. *Mar.*11.24. *Whatsoever ye desire when ye pray, beleeve that ye shall have it, and it shall bee done unto you.* Here we see two things required in prayer: the first, a desire of the good things which we want: the second, is faith, wherby we beleeve that God will grant the things desired.

The ground of this faith is reconciliation with God, and the aſſurance thereof. For unleſſe a man be in conſcience in ſome meaſure perſwaded that all his ſinnes are pardoned, and that he ſtands reconciled to God in Chriſt, he cannot beleeve any other promiſes revealed in the Word, nor that any of his praiers ſhal be heard.

Thus much of the definition of prayer: now let us ſee what uſe may bee made of this Commandement, *pray ye thus*. Seeing our Saviour commands his Diſciples, and ſo even us alſo to pray to God, it is our duty not onely to preſent our prayers to God, but alſo to doe it cheerefully and earneſtly. *Rom.* 15. 30. *Alſo brethren I beſeech you that ye would ſtrive with me by prayer to God for me.* What is the cauſe why the Lord doth often deferre his bleſſings after our prayers? no cauſe, but that he might ſtirre us up to bee more earneſt to cry unto the Lord. *Exod.* 32. 10. When *Moſes* prayed to God in the behalfe of the Iſraelites, the Lord anſwers, *Let me alone*: as though his prayers did bind the Lord, and hinder him from executing his judgements: wherefore this is good advice, for all Chriſtian men to continue and to be zealous in prayer. If thou be an ignorant man, for ſhame learne to pray: ſeeing it is Gods Commandement, make conſcience of it. We ſee that there is no man, unleſſe he be deſperately wicked, but will make ſome conſcience of killing and ſtealing: and why is this? Becauſe it is Gods Commandement, *Thou ſhalt not kill, Thou ſhalt not ſteale*. Well then, this alſo is Gods Commandement, to *pray*. Let this conſideration breed in thee a conſcience of this duty, and although thy corrupt nature ſhall draw thee away from it, yet ſtrive to the contrary, and know it certainely, that the breach of this Commandement makes thee as well guilty of damnation before God as any other. Furthermore, this muſt be a motive to pricke thee forward to this duty, that as God commands us to pray, ſo alſo hee gives the ſpirit of prayer, whereby the Commandement is made eaſie unto us. If the Lord had commanded a thing impoſſible, then there had beene ſome cauſe of diſcouragement, but commanding a thing through the grace of his Spirit very eaſie and profitable: how much more are we bound to obedience of the ſame? Againe, prayer is the Key whereby we open the treaſures of God, and pull downe his mercies upon us. For as the preaching of the Word ſerves to declare and to convey unto us Gods graces: ſo in prayer we come to have a lively feeling of the ſame in our hearts. And further, this muſt moove us to prayer, ſeeing in it wee have familiarity with Gods Majeſty. It is an high favour for a man to bee familiar with a Prince; how much more then to bee familiar with the King of Kings the mighty *Iehovah*? This then can be no burthen or trouble unto us, being one of the maine prerogatives that God beſtowes on his Church. For in the preaching of the Word, it pleaſeth God to talke to us; and in prayer, God doth vouchſafe us this honour, A to ſpeake, and as it were familiarly to talke with him, and not as to a fearefull Iudge, but as to a loving and mercifull God.

Conſider alſo that prayer is a worthy meanes of defence, not onely to us, but alſo to the Church and them that are abſent. By it *Moſes ſtood in the breach*, which Gods wrath had made into the people of Iſrael, and ſtayed the ſame, *Pſa.* 106. 13. By this, Chriſtian men fight as valiant champions againſt their own corruptions and all other ſpirituall enemies, *Eph.* 6. 18. Infinite were it to ſhew how many bleſſings the Lord hath beſtowed on his ſervants by prayer. In a word, *Luther*, whom it pleaſed God to uſe as a worthy inſtrument for the reſtoring of the Goſpel, teſtifieth of himſelfe, B that having this grace given him to call upon the name of the Lord, *He had more revealed unto him of Gods truth by prayer, then by reading and ſtudy*. The ſecond point of the Commandement, is to pray after the manner propounded in the Lords prayer. Where it is to be noted, that the Lords prayer is a direction, and as it were ſamplar to teach us how and in what manner we ought to pray. None is to imagine that we are bound to uſe theſe words only, and none other. For the meaning of Chriſt is not to bind us to the words, but to the matter and to the manner, and to the like affections in praying. If this were not ſo, the prayers of Gods ſervants ſet downe in the bookes of the old and new Teſtament ſhould all be faulty, becauſe they are not C ſet downe in the very ſame words with the Lords prayer, nay this prayer is not ſet downe in the ſame words altogether by *Matthew* and *Luke*. And whereas ſundry men in our Church, hold it unlawfull to uſe this very forme of words, as they are ſet downe by our Saviour Chriſt, for a praier; they are far deceived, as will appeare by their reaſons. Firſt (ſay they) it is Scripture, & therfore not to be uſed as a prayer. I anſwer, that the ſame thing may be the Scripture of God, and alſo the prayer of man, elſe the prayers of *Moſes*, *David*, and *Paul*, being ſet downe in the Scriptures, ceaſe to be prayers. Againe (ſay they) that in prayer wee are to expreſſe our wants in particular, and the graces which we deſire: now in theſe words all things D to be prayed for, are only in generall propounded. I anſwer, that the maine wants that are in any man, and the principall graces of God to be deſired, are ſet downe in the petitions of this prayer in particular. Thirdly, they plead that the patterne to make all prayers by, ſhould not be uſed as a prayer. I anſwer, that therefore the rather it may be uſed as a prayer: and ſure it is, that ancient and worthy Divines have reverenced it as a prayer; chooſing rather to uſe theſe words then any other, as *Cyprian. Serm. de orat. Dominic.* And *Tertullian, lib. de fuga in perſecutione.* And *Auguſt. Serm.* 126. *de tempore.* Wherfore this opinion is full of ignorance and error.

Well, whereas our Saviour firſt gives a Commandement to pray, and then after gives a direction for the keeping of it, this he doth to

ſtirre up our dulneſſe, and to allure us by all meanes to the heavenly exerciſe of prayer: wherefore ſtill I ſay, imploy your ſelves in prayer fervently and continually, and if you can not doe it, learne to pray. Thus much of the commandement of our Saviour Chriſt: now follow the words of the prayer.

## Our Father which art, &c.

THeſe words containe three parts: I. a preface. II. The prayer it ſelfe, containing ſixe petitions. III. the teſtification of faith in the laſt word, Amen.

Which although it be ſhort, yet it doth not cõtaine the ſmalleſt point in the prayer. It is (I ſay) a teſtification of our faith, whereas the petitions that goe before are only teſtifications of our deſires. Now of theſe three parts in order.

We muſt conſider how our Saviour Chriſt doth not ſet down the petitions abruptly, but he firſt begins with a ſolemne preface. Whereby wee are taught this leſſon; that hee which is to pray unto God, is firſt to prepare himſelfe, and not boldly without conſideration as it were, to ruſh into the preſence of God.

If a man bee to come before an earthly Prince, he will order himſelfe in apparell, geſture, and words, that he may doe all things in ſeemelineſſe and dutifull reverence: how much more are men to order themſelves, when they are to appeare before the living God? *Eccleſ.* 5. 1. *Bee not raſh with thy mouth, and let not thy heart bee haſty to utter a thing before the Lord.* And *David*, Pſal. 26. 6. *waſhed his hands in innocencie*, before he came to the altar of the Lord to offer ſacrifice.

The meanes whereby men may ſtirre up their dull and heavie hearts, and ſo prepare themſelves to prayer, are three. The firſt, is to reade diligently the Word of God, concerning thoſe matters about which they are to pray: & what then? this will be a meanes not onely to direct him, but alſo to quicken the heart more fervently to deliver his prayer. This is evident by a compariſon. The beames of the Sunne deſcending, heate not before they come to the earth, or ſome ſolid body where they may reflect, and then by that meanes the earth and ayre adjoyning is made hot: even ſo the Lord ſends downe unto us his bleſſed word, even as beames and the goodly ſun-ſhine, and thereby he ſpeakes to our hearts: now when wee make our prayers of that which we have read, Gods word is as it were reflected, and our hearts are thereby warmed with the comfortable heat of Gods holy ſpirit, to poure out our prayers to God more fervently. The ſecond meanes is to pray to God that he would ſtrengthen us with his ſpirit, that we might be able to pray as it is practiſed, *Pſal.* 143. 1. The third meanes is, the conſideration of Gods moſt glorious majeſtie, wherein wee are to remember firſt, his fatherly goodneſſe and kindneſſe, whereby he is willing; and ſecondly, his omnipotency, whereby he is able to grant our requeſt. One of theſe imboldened the leper to pray, *Lord, if thou wilt thou canſt make me cleane*, Matt. 8. 2. Therefore both together are more effectuall.

Now let us come to the preface it ſelfe, *Our Father which art in heaven.* It containes a deſcription of the true *Iehovah* to whom we pray, and that by two arguments: the firſt is drawne from a relation, *Our Father*: the ſecond is taken from the ſubject or place, *which art in heaven.*

### Father.

#### 1. *The meaning.*

IN the opening of this word, or title of God, two queſtions are to be opened.

1. *Queſt.* Whether by this title *Father*, is ſignified the whole Trinitie, or ſome one perſon thereof. *Anſw.* Otherwhiles this name is attributed to all the perſons in Trinitie, or any of them. *Mal.* 2. 10. *Have we not all one father, &c.* Luk. 3. 38. *Which was the ſonne of Adam, which was the ſonne of God.* And in *Eſa.* 9. 6. Chriſt is called the *Father of eternitie*, becauſe all that are truly knit to him, and borne anew by him, they are eternally made the ſonnes of God. Againe, oftentimes it is given to the firſt perſon in Trinitie, as in thoſe places where one perſon is conferred with another. And ſo in this place principally for ſome ſpeciall reſpects, this title agrees to the firſt perſon. For firſt, he is the Father of Chriſt as he is the eternall word of the Father, and that by nature, becauſe he is of the ſame eſſence with him. Secondly, he is the Father of Chriſt in reſpect of his manhood, not by nature or adoption, but by perſonall union, becauſe the humane nature doth ſubſiſt in the perſon of the Word. Thirdly, hee is a father to all the faithfull by adoption in Chriſt.

2. *Queſt.* Whether are wee to pray to the Sonne, and the holy Ghoſt, as to the Father? *Anſ.* Invocation belongs to all the three perſons in Trinitie, and not onely to the Father. Act. 7. 59. *Steven* prayeth, *Lord Ieſus receive my ſpirit.* 1. Theſſ. 3. 11. *Now God our Father and our Lord Ieſus Chriſt guide our journey unto you.* 2 Cor. 13. 13. *The grace of our Lord Ieſus Chriſt, the love of God, and the communion of the holy Ghoſt be with you.* And men are baptized in the name of the Father, the Sonne, and the holy Ghoſt, that is, by calling on the name of the Father, Sonne, and holy Ghoſt.

Some may ſay, this prayer is a perfect platforme of all prayers, and yet we are taught to direct our prayers to the Father, not to the Sonne, or holy ſpirit. I anſwer, the Father, Son, and holy Ghoſt, are three diſtinct perſons, yet they are not to bee ſevered or divided, becauſe they all ſubſiſt in one and the ſame Godhead or divine nature. And further in all outward actions, as in the creation and preſervation of the world, and the ſalvation of the elect, they are not ſevered or divided; for they all

worke togeather, onely they are diſtinguiſhed in the manner of working. Now if they be not divided in nature or operation; then they are not to be ſevered in worſhip.

And in this place we principally direct our prayers to the Father, becauſe he is the firſt in order: yet ſo, as then we imply the Sonne and holy Ghoſt. For we pray to the Father in the name of the Sonne by the aſſurance of the holy Ghoſt. And to what perſon ſoever the prayer is directed, we muſt alwayes remember in mi ndeand heart to include the reſt.

2. *The uſes.*

THE uſes of this point are manifold.

1. Firſt, whereas we are taught to come to God as to a father, and therefore in the name of his Sonne our Saviour Chriſt: we learne to lay the firſt ground of all our prayers, which is, to hold and maintaine the union and the diſtinction of the three perſons in Trinitie. This being the loweſt and the firſt foundation of prayer, it is requiſite that all which would pray aright, ſhould have this knowledge, rightly to beleeve the Trinitie, and to know how the three perſons agree, and how they are diſtinguiſhed, and the order of them, how the Father is the firſt, the Sonne the ſecond, and the holy Ghoſt the third: and therefore how the Father is to be called upon in the name of the Son by the holy Ghoſt. By this the prayers of Gods Church, and the prayers of heathen men are diſtinguiſhed, who invocate God as a Creator out of the Father, Sonne, and holy Ghoſt. And hence it is manifeſt, that ignorant and ſilly people which doe not ſo much as dreame of the union, diſtinction, and order of the perſons in Trinitie, make but a cold and ſlender kinde of praying.

2. Secondly, we may learne hereby that we are not in any wiſe to invocate Saints and Angels, but onely the true *Iehovah*. The reaſon ſtands thus: This prayer is either a perfect platforme for all prayers, or not: to ſay it were not, were an injury to our Saviour Chriſt; to ſay it is ſo, is alſo to grant that it doth fully ſet downe to whom all prayers are to be made. Now, in theſe words there is ſet downe no invocation but of God alone: For in prayer to be tearmed, *Our Father*, is proper to God, *Eſa.* 63.16. *Thou art our father: though Abraham be ignorant of us, and Iſrael know us not: yet thou, O Lord, art our father and redeemer.* Papiſts therefore that are the great patrons of invocation of Saints, in their reformed breviaries and miſſals, deale very fondly: for firſt they pray to *Mary*, that ſhe would pray to Chriſt for them, and when they have ſo done, like juglers they come to Chriſt and pray unto him, that hee would accept *Maries* prayers for them.

3. Thirdly, we learne that there can be no intereeſſour betweene God and us, but onely Chriſt. For here wee are taught to come to God not as a judge, but as to a kinde and loving father. Now he is a father to us onely by Chriſt: as for Angels and Saints and all creatures, they are not able to procure by any meanes that God ſhould become a Father, no not ſo much as to one man.

4. Againe, if the God to whom we pray be a father, we muſt learne to acquaint our ſelves with the promiſes which he hath made in his word, to quicken our hearts in all our prayers unto him, and thereby to gather aſſiance to our ſelves and perſwaſion that he will grant our requeſts. For this word [Father] implies a readineſſe and willingneſſe in God to heare and be mercifull to our prayers. And a father cannot but muſt needs make promiſe of favour to thoſe that be his children, & therefore it cannot be that he ſhould call to God his father truly, which hath not in his heart this aſſurance, that God will fulfill all his promiſes made unto him. Promiſes made to prayer, as theſe and ſuch like, are to be marked, as follow. 2. *Chron.* 7.14. *If my people, among whom my name is called upon, ſhoe humble themſelves, and pray, and ſeeke my preſence, and turne from their wicked waies, then I will heare in heaven, and bee merciſull unto their ſins.* 2. Chron. 15.2. *The Lord is with you while ye be with him, & if ye ſeeke him, he will be found of you.* Eſa. 65.24. *Before they call I will anſwer, and whiles they ſpeake I will heare.* Mat. 7.7. *Aske and it ſhall be given you, ſeeke and yee ſhall finde, knocke and it ſhall be opened.* Luke 11.13. *If ye which are evill can give good gifts unto your children, how much more ſhall your heavenly Father give the holy Ghoſt to them that deſire him?* Rom. 10.12. *Hee that is Lord over all, is rich unto all that call on him.* Iam. 4.8. *Draw neere unto God, and he will draw neere unto you.*

5. If God be a Father who is called upon, then prayer is the note of Gods childe. S. *Luke* and S. *Paul* ſet out the faithful ſervants of God by this note, Act. 9.14. *He hath authoritie to binde all that call on thy name.* 1. Cor. 1.2. *To them that are ſanctified by Ieſus Chriſt, Saints by calling with all that call on the name of our Lord Ieſus Chriſt.* And contrariwiſe, *Pſal.* 14.4. it is made one of the properties of an Atheiſt, *Never to call on the name of God.* And ſuch perſons as neither will nor can, or uſe not heartily to pray to God, they may ſay that they are perſwaded there is a God, but in their doings they beare themſelves as if there were no God.

6. He which would pray aright, muſt be like the *prodigall child*, that is, he muſt, not onely confeſſe his ſin, ſaying, *Father I have ſinned againſt heaven, and againſt thee, &c.* but alſo have a full purpoſe never after to offend his father. For how can a childe call him father whom hee cares not continually to diſpleaſe through his lewd conditions? He cannot doe it; neither can any father delight in ſuch a child: therefore in prayer we muſt call to mind our lewdneſſe and rebellions againſt our heavenly Father, and with the Publican in heavineſſe of ſoule ſay; *Lord be merciſull unto mee a ſinner.* He which can truly doe this, is a kinde childe. If wee conſider our ſelves as wee are by nature, wee are the children of the divell: Luk. 15. 18.

no childe ſo like his father as we are like him; and in this eſtate we continually rebell againſt God, for the divell hath all the heart, our whole joy is to ſerve and pleaſe him. A man that is to pray muſt think on this, and be grieved thereat. And happy, yea a thouſand times happy are they, who have grace given them to ſee their eſtate, and bewaile it. And further, it is not ſufficient to confeſſe our ſinnes againſt our mercifull Father, but wee muſt ſet down with our ſelves never in ſuch ſort to offend him againe, and to leade a new life. This point is very profitable for theſe times. For many there bee when any croſſe and ſickneſſe comes on them, will pray and promiſe repentance and all obedience to Gods Word, if it ſhall pleaſe God to deliver them: but this uſually is but in hypocriſie, they diſſemble with God and man. For when their ſicknes is paſt, like a dogge that hath been in the water, they ſhake their eares, and runne ſtraight with all greedineſſe to their former ſins. Is this to call God Father? No, hee that doth this, ſhall not have God to be his Father: but the man that is wounded in his ſoule for his offences paſt, and carrieth a purpoſe in his heart never witting and willingly to offend God againe.

7. Laſtly, here we are to obſerve, that he which would pray, muſt be endued with the ſpirit of adoption: the actions whereof in the matter of prayer are twofold. The firſt, to moove the heart to cry & call on God as a Father. It is no eaſie thing to pray: for to a man of himſelfe it is as eaſie to moove the whole earth with his hand: how then comes it that we pray? It is a bleſſed work of the ſpirit. *Rom.* 8.15. *We have received the ſpirit of adoptiõ wherby we cry, Abba, that is, father.* And Rom. 8.26. *Likewiſe the ſpirit helpeth our infirmities: for wee know not what to pray as we ought: but the ſpirit it ſelfe maketh requeſt.* And Zach. 12.10. the holy Ghoſt is called *the ſpirit of grace, and of deprecation and prayers.* Well then, the man that would pray, muſt have Gods ſpirit to bee his ſchoole-matter, to teach him to pray with groanes and ſighes of the heart; for the words make not the prayer, but the groanes and deſires of the heart: & a man praies for no more then he deſires with the heart, and hee which deſires nothing praies not at all, but ſpends lip-labour. The ſecond worke of the ſpirit, is to aſſure us in our conſciences that we are in the ſtate of grace, reconciled to God. *Rom.* 8.16. *The ſpirit of adoption beareth witneſſe with our ſpirits, that we are the children of God.* And this inward certificate of the ſpirit in all exerciſes of invocation is very neceſſary: for hee which wants this aſſurance, if he be ſecure & benummed in his ſins, will not, and if he be touched in conſcience for them, for his life dares not call God Father. Alſo this confutes the opinion of the Church of Rome, which teaches, that man is to doubt whether he be adopted or no. For how can a man truly call God Father, when he doubts whether he be the child of God or no? It is a miſerable kinde of praying to call God Father, and withall to doubt whether he be a Father. Indeed it is true that doubts will often ariſe, but it is our duty to ſtrive againſt them, and not to yeeld to them. Yea but (ſay they) to be certaine of Gods mercy is preſumption. I anſwer, if it be preſumption, it is an holy preſumption, becauſe God hath bidden us to call him Father.

## Our Father.

### 1. *The meaning.*

THus much of the argument of relation: now let us proceed. It is further ſaid, *Our Father.* And he is ſo tearmed, becauſe he is the Father of Chriſt by nature; and in him the Father of every beleever: yea of the whole body of the Church.

*Queſt.* Whether may it be lawfull for us in prayer to ſay, not our Father, but my Father? *Anſ.* A chriſtian may in private prayer ſay. *My Father.* This is warranted by the example of our Saviour, *Mat.* 26.39. *O my Father, if it bee poſſible, let this cup paſſe frõ me.* And *Mat.* 27.46. *My God, my God, why haſt thou forſaken me?* and *Thomas* prayed, *My Lord, and my God. Ioh.* 20.18. And *Paul*, 1 *Cor.* 1.4. *I give thankes to my God, &c.* And Gods promiſe is, *Ier.* 3.19. *Thou ſhalt call me, my Father.* The meaning of Chriſt is not to bind us to theſe words, but to teach us that in our prayers we muſt not have regard to our ſelves only, but alſo to our brethren, and therefore when we pray for them in our private prayers, as for our ſelves, we put in practiſe the true meaning of theſe words.

### 2. *The uſes.*

When we pray, we muſt not make requeſt only for our ſelves and our owne good, but for others alſo, as the Church and people of God, perſwading our ſelves that we alſo are partakers of their prayers: and for the better clearing of this point, let us ſearch who they are for whom we are to pray.

Of men there be two ſorts, ſome living, ſome dead. Of theſe two kinds, the living are to be praied for, & there is no praying for the dead.

A man that is dead, knowes what ſhall be his eſtate eternally: if he died a wicked perſõ, that is, an unrepentant ſinner, his ſtate ſhall be according, in eternall torment: if he died, having repented of his ſinnes, then hee ſhall reſt with God in his kingdome. *Apoc.* 14.13. *Bleſſed are they which die in the Lord, for they reſt from their labours, & their works follow thẽ. Gal.* 6.10. *While we have time let us do good to all men.* Where wee may note that there is a time, namely, after death, when we cannot do good to others.

Againe, of the living, ſome are our enemies, & ſome our friends: our friẽds are they which are of the ſame religion, affection, & diſpoſition. Foes are either private or publike. Publike foes, are either enemies to our country, as tyrants, traitours, &c. or enemies to our religion, as Iewes, Turkes, Papiſts, Infidels, Atheiſts.

Now towards all theſe, how ought a man to behave himſelfe in prayer? *Anſ.* Hee is to pray for them all, Mat. 5.44. *Pray for them which hurt you, and perſecute you.* 1 Tim. 2.1. *I exhort that prayers, interceſſions, &c. be made for all men, for kings, &c.* Yet when *Paul* gave this commandement, wee reade not that there were any Chriſtian kings, but all infidels. And the Iewes are commanded to pray for Babylon, where they were captive, Ier. 29.7. *And ſeeke the proſperitie of the citie, whither I have cauſed you to be carried captive, and pray unto the Lord for it.*

*Queſt.* How and in what manner are we to pray for our enemies? *Anſ.* Wee are to pray againſt their ſinnes, counſels, enterpriſes, but not againſt their perſons. Thus prayed *David*, againſt *Achitophel*, 1 Sam. 15.31. *Lord, I pray thee, turne the counſell of Achitophel to fooliſhnes.* And thus did the Apoſtles pray againſt their perſecutors, Act. 4. 29. *O Lord behold their threatnings, and grant unto thy ſervants with all boldneſſe to ſpeake thy Word.*

*Queſt.* *David* uſeth imprecations againſt his enemies, in which hee prayeth for their utter confuſion, as Pſal. 59. and 109. &c. The like is done by *Paul*, Gal. 5.12. 2 Tim. 4.14. and *Peter*, Act. 8. 20. though afterwards hee mittigates his execration. But how could they doe it? *Anſ.* I. They were endued with an extraordinarie meaſure of Gods ſpirit, and hereby they were enabled to diſcerne of their enemies, and certainely to judge that their wickedneſſe and malice was incurable, and that they ſhould never repent. And the like praiers did the primitive Church conceive againſt *Iulian* the Apoſtata, becauſe they perceived him to bee a malicious and deſperate enemie. II. They were endued with a pure zeale, and not carried with deſire of revenge againſt their enemies, intending nothing elſe but the glorie of God. Now for us it is good that wee ſhould ſuſpect our zeale, becauſe ſiniſter affections, as hatred, envy, emulation, deſire of revenge, will eaſily mingle themſelves therewith.

*Queſt.* How farre forth may wee uſe thoſe Pſalmes in which *David* uſeth imprecations againſt his enemies? *Anſ.* They are to be read and ſung with theſe caveats. I. We are to uſe thoſe imprecations indefinitely againſt the enemies of God and his Church: for wee may perſwade our ſelves, that alwaies ther be ſome ſuch obſtinate enemies: but wee muſt not apply them particularly. II. We muſt uſe them (as *Auguſtine* ſaith) as certaine propheticall ſentences of the holy Ghoſt, pronouncing the laſt ſentence of deſtruction upon finall impenitent ſinners, which oppoſe themſelves againſt Gods kingdome. III. They may bee uſed againſt our ſpirituall enemies, the fleſh, the divell, and his angels, and the world.

2. Furthermore whereas wee are taught to ſay, *Our Father*, this ſerves to put us in minde, that in praying to God, wee muſt bring love to men with us. Wee muſt all bee the children of one Father, lovingly diſpoſed one to another. For how ſhould he call God his Father, who will not take the child of God for his brother? *Matt.* 5.23,24. *When thou art to offer thy gift unto God, if thy brother hath ought againſt thee: firſt bee reconciled, and then come and offer thy gift.* So alſo *Eſa.* 1.15. the Lord ſaith, that whē they pray unto him he wil not heare. Why? *becauſe their hands are full of blood.* In theſe times many men can be content formally to pray, but yet they will not leave bribing, oppreſſion, deceit, uſury, &c. The common ſong of the world is, Every man for himſelfe, and God for us all: this is the common love and care that men have each to other. The prayers of ſuch are abominable, even as the *ſacrifice of a dog*, as *Eſa.* 66. 3. ſaith. For how can they call God their Father, that have no love to their brethren?

3. Thirdly, hence we may learne that God is no accepter of perſons. For this prayer is given to all men of what ſtate or degree ſoever. All then, as well poore as rich, unlearned as learned, ſubjects as rulers, may ſay, *Our father.* It is not with the Lord as it is with the world, but all are his children that doe beleeve. The poore man hath as good intereſt in Gods kingdome, and may call God Father as well as the king. Therefore the weaker ſort are to comfort themſelves hereby, knowing that God is a Father to them as well as to *Abraham, David, Peter.* And ſuch as are endued with more grace, muſt not therefore ſwell in pride, becauſe they have not God to bee their Father more then their inferiours have.

## Which art in heaven.

### *1. The meaning.*

*Queſt.* HOw may God be ſaid to be in heaven, ſeeing he is infinite, and therefore muſt needs be every where? 1 *Kin.* 8.27. *The heaven of heavens are not able to cõtaine him.* *Anſ.* God is ſaid to be in heaven: firſt, becauſe his majeſtie, that is, his power, wiſedome, juſtice, mercy, is made manifeſt from thence unto us. *Pſa.* 115.3. *Our God is in heaven, and doth whatſoever he will,* Pſal. 2.4. *He that dwelleth in heaven ſhall laugh them to ſcorne, and the Lord ſhall have them in deriſion.* *Eſay* ſaith, 66.1. *Thus ſaith the Lord, Heaven is my throne, and the earth is my footeſtoole.* Secondly, after this life he will manifeſt and exhibite the fulneſſe of his glory to his Angels and Saints in the higheſt heavens, and that immediately and viſibly.

### *2. The uſes.*

1. Hereby we firſt learne, that Romiſh pilgrimages, whereby men went from place to place to worſhip God, are vaine and fooliſh. The God to whom we muſt pray is in heaven. Now let men travell to what place, or countrey they will, they ſhall not come the neerer to heaven, or neerer to God by travelling, ſeeing the earth is in every part alike diſtant from heaven.

2. Secondly, this overthrowes popish idolatry, as worshipping of crosses, crucifixes, roodes, &c. used to put men in minde of God and Christ. We are taught to lift up our eyes to heaven; seeing God is there: and how can we doe this, as long as our minds and eyes are poaring upon an image made by mans art?

3. Againe, wee are here admonished to use the action of prayer with as great reverence as possible may be, and not to thinke of God in any earthly manner. Well reasons *Salomon*, *Eccles.* 5.1. *Be not rash with thy mouth to speake a word before God: why? he is in heaven, thou art in earth: therefore let thy words be few.* This reverence must appeare in holinesse of all our thoughts and affections, and in all comelinesse of gesture. And for this cause all wandring bythoughts, and all vaine-babling is to bee avoided: but how goes the case with us, that on the time appointed come to the assemblies to pray? Many, by reason of their blindnes pray without vnderstanding. Many, when they are present at prayer, yet have their hearts occupied about other matters, about their goods and worldly businesse: such men have no joy or gladnes in praying; it is a burthen to them. Many come to the assembly for custome only, or for feare of punishment: if they might bee left free they could finde in their hearts not to pray at all. But let all such men know, that this manner of praying is a very grievous sin, nay greater then mocking of father or mother, killing or stealing, for it is directly against God, the other against men. This sin because it is against the first Table, and therefore more hard to be discerned, it is lightly esteemed, and it lesse troubles the consciences of ignorant men: yea, as it is indeede, so it is to be esteemed as a disgrace and plaine mockerie of Gods majestie. Wherefore seeing God is in heaven, away with all drowsie and dead praying, let us come with reverence in our hearts before the Lord.

4. Againe, we are here to consider that our hearts in prayer must mount up into heaven, and there be present with the Lord, *Psal.* 25.1. *Vnto thee O Lord lift I up my soule.* The little child is never well but when it is in the fathers lap, or under the mothers wing: and the children of God are never in better case, then when in affection and spirit they can come into the presence of their heavenly Father, and by prayer, as it were to creepe into his bosome.

5. And here we must further learne, specially to seeke for heavenly things, and to aske earthly things, so farre forth as they serve to bring us to an everlasting and immortall inheritance in heaven, to which wee are called, 1 *Pet.* 1.4.

6. Lastly, whereas our Father is in heaven, we are to learne, that our life on earth is but a pilgrimage, and that our desire must be to attaine to a better country, namely, heaven it selfe, and that we must use all meanes continually to come unto it. In a word, to make an end of the preface: in it is contained a double stay or prop of all our prayers. The one, is to beleeve that God can grant our requests, because he is almightie, and thus much is signified when hee is said to bee *in heaven*. The second is, to beleeve that God is ready and willing to grant the same, and this we are taught in the title *Father*, which serves to put us in minde that God accepts our prayers, *Ioh.* 16.23. and hath a care of us in all our miseries and necessities, *Matth.* 6.32. and pittieth us as much as any earthly father can pittie his child, *Psal.* 103.13.

Yet must we not imagine that God will indeede give unto us whatsoever wee doe upon our owne heads fancie and desire: but we must in our prayers have recourse to the promise of God, and according to the tenour thereof must we frame and square our petitions. Things promised absolutely, as all graces necessary to salvation, may be asked absolutely: and things promised with cõdition, as graces lesse necessarie, and temporall blessings are to bee asked with condition, namely, so farre forth as they shall be for Gods glory in us, & for our good: except it bee so that God promise any temporall blessing absolutely, as he promised issue to *Abraham* in his old age: The kingdome to *David* after *Saul*: A deliverance from captiuity in Babylon after 70. yeeres to the Israelites.

Againe, the preface serves to stirre up love and feare in the hearts of them that are about to pray: Love, because they pray to a Father; Feare, because he is full of majestie in heaven.

## Hallowed be thy Name.

1. *The Coherence.*

THus much of the preface: now follow the petitions. They bee sixe in number, the three first concerne God, the three last our selves. The three former petitions are againe divided into two parts: the first concernes Gods glory it selfe; the other two, the meanes whereby Gods glory is manifested and enlarged among men. For Gods name is glorified among men when his kingdome doth come, and his will is done.

*Quest.* Why is this petition, *Hallowed bee thy name*, set in the first place? *Ans.* Because Gods glory must be preferd before all things, because it is the end of all creatures, and of all the counsels of God. *Prov.* 16.4. *The Lord hath made all things for his owne sake: yea, even the wicked for the day of evill.* And from the order of the petitions here ariseth a worthy instructiõ, namely, that every one in all things they take in hand, are to propound to themselves and to intend the glory of God. The reason is this: The end which God hath appointed to all our doings, we are to propound to our selves: but God hath appointed that the highest end of all our doings should bee his glory: therefore our hearts must be to seeke it first of all. That God will have his name glorified by us, appea-

reth in this; that he puniſhed thoſe which of A obſtinacie ſet themſelves to diſhonour him, or by negligence did not ſanctifie him, whē they ſhould have done ſo. *Herod* ſitting in his royaltie, made ſuch an oration, that the people cried, *The voice of a God, and not of a man:* and immediatly the Angel of the Lord ſmote him, *becauſe he gave not glory to God. Act.* 12.23. And *Moſes*, becauſe he did not ſanctifie the Lord in the preſence of the children of Iſrael, therefore he came not into the land of promiſe; yet hee did not altogether faile in doing it. Thus wee may ſee by theſe puniſhments, and alſo by the order of the petitions, that it is our duty to prefer the glory of God before all things elſe.

*Queſt.* Whether are wee to preferre the glory of God before the ſalvation of our ſoules. *Anſ.* If the caſe ſtand thus, that Gods name muſt be diſhonoured, or our ſoules condemned, we muſt account the glorie of God more precious then the ſalvation of our ſoules. This is manifeſt in the order of the petitions. The petitions that concerne Gods glory are firſt, and the petitions that concerne directly our ſalvation are the fift and ſixt. Whereby we are taught, that before God ſhould want any part of his glorie, we muſt let body and ſoule and all goe, that God may have all his glory. This affection had *Moſes*, *Exod.* 32.32. when he ſaid, *Either forgive them, or if thou wilt not, blot my name out of thy booke.*

In this petition as alſo in the reſt, wee muſt obſerve three things: the firſt, is the meaning of the words: the ſecond, the wants which men muſt learne to bewaile; the third, the graces of God which are to be deſired. C

*I. The meaning.*

Very few among the people can give the right meaning of the words of this prayer. They pretend, that ſeeing God knowes their good meaning, it is ſufficient for them to ſay the words and to meane well. But faith being one of the grounds of prayer, and there being no faith without knowledge, neither can there be prayer without knowledge, and therefore ignorant men are to learne the right meaning of the words.

## Name.

Name in this place ſignifieth. D

1. God himſelfe, 1 *Kings* 5.5. *He ſhall build an houſe to my name.*

2. His attributes, as his juſtice, mercy, &c.

3. His workes, creatures, and judgements.

4. His Word.

5. His honor & praiſe ariſing from al theſe.

For God is knowne to us by all theſe, as men are knowne by their names; and as all a mans praiſe and glory lies in his name, ſo all the glory of God in theſe.

## Hallowed.

TO hallow is to ſever or ſet apart any thing from the common uſe, to ſome proper & peculiar end: as the Temple was hallowed, that is, ſet apart to an holy uſe; and the Prieſts were ſanctified, that is, ſet apart to the ſervice of God. And all that beleeve in Chriſt are ſanctified, that is, ſet apart from ſin to ſerve God. In like manner Gods name is hallowed, when it is put apart from oblivion, contempt, prophanation, pollution, blaſphemie, and al abuſes to an holy, reverent, and honorable uſe, whether we thinke, ſpeake of it, or uſe it any manner of way, *Levit.* 10.3. *Ezech.* 38.23.

*Queſt.* How can a ſinfull man hallow Gods name which is pure and holy in it ſelfe? *Anſ.* Wee doe not heere pray that wee might make Gods name holy, as though wee could adde ſomething unto it to make it holy: but that we might be meanes to declare and make manifeſt to the world by the right uſage of it, that it is holy, pure, and honourable. The like phraſe is uſed, *Matt.* 11.19. *Wiſedome is juſtified by her children*, that is, acknowledged and declared to be juſt, *Ezech.* 38.23. B

The ſcope therefore of the firſt petition, is an earneſt deſire that we might ſet forth Gods glory, what ſoever become of us: and it may be expreſſed thus: O Lord open our eyes that we may aright know thee, and acknowledge the greatnes of thy power, wiſedome, juſtice, & mercy, which appeares in thy titles, words, creatures, & judgements: and grant that when we uſe any of theſe, wee may therein honour thee, and uſe them reverently to thy glory.

*II. The wants which are to be bewailed.*

1. The wants, which wee in this place are taught to bewaile, are ſpecially foure. The firſt, is an inward and ſpirituall pride of our hearts; a ſinne that none or very few can ſee in themſelves, unleſſe the Lord open their eyes. When our firſt parents were tempted in paradiſe, the divell tolde them they ſhould bee as Gods: which leſſon not onely they, but we have learned: and we conceive of our ſelves, as little Gods, though to the world wee ſhew it not. This hidden pride, when other ſinnes die, it begins to get ſtrength, and to ſhew it ſelfe: and appeares in vaine thoughts, continually on every occaſion aſcending in the minde. As may appeare in the Phariſee, whoſe thoughts were theſe when hee prayed thus within himſelfe, *Luk.* 18.11. *O God I thanke thee that I am not as other men extortioners, unjuſt, adulterers, or even as this Publican, &c.* And as this was in him, ſo it is in us, till God gives grace: for ſo that men may have praiſe and glory in the world, they care not for Gods glory though it bee defaced. Wee muſt therefore learne to diſcerne this hidden corruption, and to mourne for it: for it doth poyſon and hinder all good deſires of glorifying God, ſo long as it doth or ſhal prevaile in the heart.

2. Secondly, we are taught here to bewaile the hardneſſe of our hearts: whereby wee are hindred from knowing God aright, and from diſcerning the glory and majeſtie of God in his creatures. *Marke* 6. *verſ.* 52. The diſciples

through

*through the hardneſſe of their hearts*, could not ſee Gods power in the miracle of feeding many thouſands with a few loaves, though themſelves were inſtruments of it, and the foode did increaſe in their hands. Our redemption, what a wonderfull worke is it, but how few conſider of it, or regard it? If wee ſee a man have more wit, wealth, or honour, then we have, wee ſtraight wonder at him: but beholding Gods creatures, we ſee nothing in them, becauſe we doe not goe higher to acknowledge the love, power, wiſedome, and juſtice of the Creator. And this is the cauſe why Gods name is ſo ſlenderly honoured among men.

3. The third corruption is our great ingratitude, for the Lord hath made heaven and earth, and all other creatures to ſerve man: yet he is the moſt unthankfull of all creatures. Beſtow many jewels, or a kings ranſome on a dead man, he will never returne any kindneſſe: ſo men being dead in ſin, deale with God. Cõmonly men are like the ſwine that runne with their groines and eate up the maſt, but never looke up to the tree from whence it fals. But the godly are with *David*, to feele this want in themſelves, & to beſeech God to open, and as it were to unlocke their lips, that they may indeavour to be thankfull to God, *Pſal.*51.15.

4. The fourth is the ungodlines and the innumerable wants that be in our lives, and the ſinnes committed in the world. *Pſa.*119.136. *Mine eyes* (ſaith *David*) *guſh out with rivers of water, becauſe men keepe not thy lawes.* The reaſon is, becauſe he which lives in ſin, reproaches Gods name; even as an evill child diſhonours his father. Now ſome will ſay that this cannot be; becauſe our ſinnes cannot hurt God. True indeede: yet are they a cauſe of ſlandering Gods name among men: for as wee honour him by our good workes, ſo we diſhonor him by our offences. *Matth.*5.16. *Let your light ſo ſhine before men, that they may ſee your good works and glorifie your Father which is in heaven.*

*3. Graces to be deſired.*

1. The graces to be deſired, and to be praied for at Gods hand, are three. The firſt, is the knowledge of God, that is, that wee might know him as hee hath revealed himſelfe in his word, workes, and creatures. For how ſhall any glorifie God before he know him? Our knowledge in this life is imperfect. *Exod.*33. *Moſes* may not ſee Gods face, but his hinder parts. 1 *Cor.*13.12. Wee may ſee God as men doe through ſpectacles, in his Word, Sacraments, and creatures. And therefore as *Paul* prayed for the Coloſſians, *Col.*1.10. *That they might increaſe in the knowledge of God:* ſo are we taught to pray for our ſelves in this petition.

2. A deſire that the zeale of Gods glory may be kindled in our hearts, and that we may bee kept from prophaning and abuſing of his name. *Pſal.*69.9. *The zeale of thine houſe hath eaten me up.* Pſ.45.1. *My heart ſhall utter, or caſt up a good matter, I will ſpeake in my words of the king.* Here the ſpirit of God borrowes a compariſon from men, thus: As hee which hath ſomewhat lying heavie in his ſtomacke, is never quiet till he have caſt it up: even ſo the care and deſire to glorifie Gods name muſt lie upon a mans heart as an heavie burden: and he is not to be at eaſe and quiet with himſelfe, till he be disburdened, in ſounding forth Gods praiſe. *Luther* ſaith well, that this is *Sancta crapula*: that is, an holy ſurfet: & it is no hurt continually to have our hearts overcharged thus.

3. A deſire to leade a godly and upright life before God & men. We ſee men that in ſome great calling under honorable perſonages, will ſo order and behave themſelves, as they may pleaſe and honour their maſters: even ſo muſt our lives be well ordered, & we are to labour to walke worthy of the Lord (as *Paul* ſpeakes) that we may honour our heavenly Father.

## Thy Kingdome come.

*1. The Coherence.*

THis petition depends on the former moſt excellently. For in it is laid downe the meanes to procure the firſt. Gods name muſt be hallowed among men: but how is it done? by the erecting of Gods kingdome in the hearts of men. Wee cannot glorifie God untill hee rule in our hearts by his Word and ſpirit.

*2. The meaning.*

*Thy*] This word doth put us in minde that there is two kingdomes: one Gods, and that is the kingdome of heaven: the other the divels, called the kingdome of darkneſſe. *Coloſſ.*1.13. For when al had ſinned in *Adam*, God laid this puniſhment on all, that ſeeing they could not be content to obey their Creator, they ſhould be in bondage under Satan: ſo that by nature we are all the children of wrath, and the divell holdes up the ſcepter of his kingdome in the hearts of men. This kingdome is ſpirituall, and the pillars of it are ignorance, errour, impietie, and all diſobedience to God, in which the divell wholly delights; which alſo are as it were the lawes of his kingdome. Blind ignorant people cannot abide this doctrine, that the divell ſhould rule in their hearts: they ſpit at the naming of him, and ſay, that they defie him with all their hearts: but whereas they live in ſinne, and practiſe it as occaſion is offered, though they cannot diſcerne of themſelves, yet they make plaine proofe, that they ſit in the kingdome of ſin and darkeneſſe, and are flat vaſſals of Satan, & ſhall ſo continue till Chriſt the ſtrong man come and bind him and caſt him out. And this is the eſtate of all the children of *Adam* in themſelves. Wherefore our Saviour in this petition teacheth us to conſider our naturall eſtate, and to pray that he would give us his ſpirit to ſet us at libertie in the kingdome of his owne Sonne.

*Kingdome*] Gods kingdome in Scripture is taken two waies. Firſt, generally, & ſo it ſignifies that adminiſtration by which the Lord gover-

neth all things, yea even the divels themſelves. Of which kingdome mention is made in the end of this prayer. And in the *Pſal.97.ver.1. The Lord reigneth, let the earth rejoyce.* Againe, it is taken more ſpecially, and then it ſignifieth the adminiſtration of Chriſt the head of the Church, in which he frames men by his Word and ſpirit to the ſubjection of the ſame Word. And ſo it is taken in this petition.

In a kingdome there are foure things to be noted. 1. There muſt be a King. 2. There muſt be ſubjects. 3. There are lawes. 4. Authoritie.

In this kingdome Chriſt is the King; it is he to whom the Father hath given all authoritie, in heaven and earth.

In this kingdome all are not ſubjects, but ſuch as are willing to give free and franke obedience to Gods word; or at the leaſt, though their hearts bee not ſound, make an outward profeſſion of it.

The lawes of this kingdome, is the word of God in the bookes of the old and new Teſtament. Therefore it is called *the kingdome of heaven, Matth.* 13.24. *The Goſpel of the kingdome, Mark.*1.14. *The rod of his mouth, Eſa.*11.4. *The arme of God, Eſa.*53.1. As a King by his lawes brings his people in order, and keepes them in ſubjection; ſo Chriſt by his word and the preaching of it, as it were by a mightie arme, drawes his elect into his kingdome, and faſhions them to all holy obedience.

The power and authoritie is that, whereby Chriſt converts effectually thoſe which are to be converted by the inward operation of his ſpirit, and glorifies himſelfe in the confuſion of the reſt.

Kingdome being taken thus ſpecially, is alſo two-fold. The firſt, is the kingdome of grace of which mention is made, *Rom.* 14.17. *The kingdome of God ſtands not in meate and drinke, but in righteouſneſſe:* that is, the aſſurance of our juſtification before God, in the righteouſneſſe of Chriſt; *Peace of conſcience*, which proceedes from this aſſurance; *and joy in the holy Ghoſt*, which comes from them both. In this kingdome all men live not, but onely thoſe that are ſubject to Chriſt, obedient to the lawes of his kingdome, and ruled by his authoritie, and are continually taught in his Word by his ſpirit. But thoſe that refuſe to live according to the lawes of this king, and chuſe to live at their owne libertie, are in the kingdome of darknes, that is, ſinne and Satan.

The ſecond, is the kingdome of glory in heaven, which is the bleſſed eſtate of all Gods people, in which God himſelfe ſhall bee all in all unto them. And the former kingdome of grace is an entrance and preparation to this kingdome of glory.

*Come*] Gods kingdome comes, when it takes place and is eſtabliſhed and confirmed in mens hearts, and made manifeſt to all the people, the impediments being remoovtd.

*Queſt.* This comming implies a ſtopping: But how ſhould Gods kingdome be hindred?

*Anſ.* Kingdome in this place is not taken for that abſolute and ſoveraigne power of God whereby hee rules all things, for that cannot bee hindred; but for the kingdome of grace, which in the uſing of the outward meanes, as miniſters, word & Sacraments, may be hindered by the divell, the world, and mans corruption.

3. *The wants which are to be bewailed.*

The wants, which we in this petition are to mourne for, are of two ſorts: ſome concerne our owne ſelves, ſome others. That which concernes our owne perſons is a bondage and ſlaverie under ſinne and Satan. This bondage indeede is weakened in Gods ſervants, but none is wholly freed from it in this life. *Paul* complaines that hee is ſold under ſinne, and cries pittifully, O miſerable man that I am, who ſhal deliver me from this body of death?

*Queſt.* What difference is then betweene the godly and the wicked? *Anſ.* The evil & ungodly man in the very midſt of his bondage hath a merry heart: ſin is no trouble to him, nay it is meate and drink to him. But the godly man is otherwiſe minded: who conſidering the power of the divel, & his craft in manifold fearefull temptations, and ſeeing the pronenes of his rebellious nature ever and anon to ſtart away from God, is grieved and confounded in himſelfe, and his heart bleeds within him that he doth offend ſo mercifull a Father.

Many men live in this world and that many yeeres, & yet never feele this bondage under Satan and ſin. Such undoubtedly cannot tell what this prayer meanes: but hee that would have the right uſe of this petition, muſt be acquainted with his owne eſtate, and be touched in his conſcience, that the fleſh and the divell beare ſuch ſway in him. As the poore captive is alwaies creeping to the priſon doore, alwaies labouring to get off his bolts & fetters, and to eſcape out of priſon: ſo muſt we alwaies crie to the Lord for his ſpirit to free us out of this bondage and priſon of ſin and corruption: and every day come neerer the priſon doore, looking when our bleſſed Saviour will unbind us of all the fetters of ſin and Satan, and fully erect his kingdome in us.

2. The wants which concerne others are two-fold. The former is the want of the good meanes which ſerve for the furthering of the kingdome of Chriſt, as preaching, Sacraments, and diſcipline. When wee ſhall ſee a people without knowledge, & without good guides & teachers, or when we ſee one ſtand up in the congregation not able to teach, here is matter for mourning. This petition puts us in mind to bewaile theſe wants. Our Saviour whē he ſaw the Iewes as ſheepe without a ſhepheard hee had compaſſion on them, & he wept over Ieruſalē, becauſe they knew not the things which belonged to their peace, *Luk.*19.41,42. Therfore when Preachers want to hold up Gods ſcepter before the people, and to hold out the Word, which is as it were the arme of God to pul men from the bondage of the divell to the

king-

Kingdome of Christ; then it is time to say, *Lord let thy Kingdome come:*

3. The third want which we are to bewaile is, that there be so many impediments and hinderances of the Kingdome of grace, as the divell, and all his angels, their instruments, the Pope, the Turke, and all the rest of the professed wicked of the world, which by subtill intícement and tyranny, keepe backe and repell the meanes whereby Christ ruleth as a King in his Church. When the divell sees one that was sometime of his Kingdome, but to cast a looke towards the heavenly Ierusalem, he straightway rageth against him, and labors quite to overthrow him. Wherfore in regard of all these impediments, we must pray, *Thy kingdome come.*

4. *Graces to be desired.*

1. In this petition we are taught first, that we are to have a fervent desire, and to hunger, that God would give us his spirit to raigne and rule in our hearts, and to bow them to all obedience and subjection of his will: and further, whereas our hearts have bin as it were filthy styes and stables of the divell, that hee would renue them, and make them fit temples to entertaine his holy spirit. Psal. 51. 10. 12. *Create in me a cleane heart, O God, and renew a right spirit in me, &c. Stablish me with thy free spirit.* If we shall consider the conversation of the wicked and the godly, and their corrupt hearts together, wee shall see little difference but in this, that the wicked is delighted and glad to sinne: but the godly doe wrestle, as for life and death with their temptations, and doe resist the divell, and doe desire the grace of Gods Spirit, and try to heaven to be freed from this bondage, howsoever their hearts are alwayes ready to rebell against God.

2. Forasmuch as the Kingdome of grace is erected in Gods Church here upon earth, in this petition wee are commanded to pray for the Church of God, and the parts thereof Psal. 122. 6. *Pray for the peace of Ierusalem: they shall prosper that love thee.* Isai. 62. 7. *Yee which are the Lords remembrancers, give him no rest, untill he set up Ierusalem the praise of the world.*

And that Gods Church may flourish and be in good estate, wee are to pray for Christian Kings and Princes; that God would blesse them and increase the number of them. For they are as *nursing fathers and nursing mothers to the Church.* And we especially are bound to pray for the Kings most excellent Majesty, as also for other Christian Kings, that they may bee blessed, and Gods kingdom by them advanced.

Isai 49. 23.

And againe, because ministers are the Lords watchmen in the Church, we are here also put in mind to seeke their good; and to pray that their hearts may bee set for the building of Gods Kingdome, for the beating downe of the Kingdome of sinne and Satan, and for the saving of the soules of his people. And the rather because the divell laboureth night and day to overthrow them in this glorious worke, and to resist them in their ministery; as appeareth in *Zach.* 3. 1. When *Iehoshua* the high priest stood before the Angell of the Lord, *Satan stood at his right hand*, namely, to resist him. Therefore also we are to pray for them, that the Lord would keepe them, and furnish them with gifts, and withall make them faithfull. *For where vision faileth, the people are left naked*, saith *Salomon.* 2 *Thess.* 3. 1. *Brethren, pray for us, that the Word of the Lord may have a free passage, and be glorified.*

Thirdly, wee must pray for all Christian Schooles of learning. Howsoever some thinke but basely of them; yet they are the ordinary meanes to maintaine the ministery, and so the Church of God. A man that hath divers orchyards, will also have a seminary full of young plants to maintaine it. Schooles, they are as Seminaries to Gods Church, without which the Church fals to decay: because they serve to make a supply of Ministers.

3. Thirdly, we are to desire, that the Lord would hasten the second comming of Christ, as the Saints in heaven pray, *Come Lord Iesus, come quickely:* and therefore the godly are said to *love the comming of Christ.* 2 *Tim.* 4. 8. A penitent sinner so abhorres his owne corruptions, and the irkesome temptations of Satan, that in this respect hee desires that Christ would hasten his particular comming to him by death for no other cause, but that he might make an end of sinning and displeasing God.

Rev. 22. 20.

## Thy will be done.

1. *The Coherence.*

IN the second petition, we desired that God would let his Kingdome come, *viz.* That hee would rule in our hearts. If hee then must raigne, we must be his subjects: and therefore here we crave, that being his subjects we may obey him, and doe his will. *Mal.* 1. 6. *If I be a father, where is my honour? If I bee a master, where is my feare?*

2. *The meaning.*

*Will*] Here it signifieth Gods Word written in the old and new Testament: for in his Word his will is revealed. Of the whole will of God there be three speciall points, which are in this place meant. 1. To beleeve in Christ, *Iohn* 6. 40. *This is the will of him that sent me, that every one which seeth the Sonne, and beleeveth in him, should have everlasting life.* 2. Sanctification of body and soule. 1 *Thess.* 4. 3. *This is the will of God, even your sanctification, &c.* 3. The bearing of affliction in this life. Rom. 8. v. 29. *Those which hee knew before, hee did predestinate to bee made like to the image of his owne Sonne.* Phil. 3. 10. *That I might know him and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable to his death.*

*Thy will*] Not mine: for mans owne will is wicked and corrupt, yea, it is *flat enmity* to God, *Rom.* 8. 7.

*Done*] That is, obeyed and accomplished of men. Then the effect of the prayer is this:

O Lord, ſeeing thou art our King, give us grace to ſhew our ſelves good ſubjects in obeying thy will.

3. *The wants to be prayed againſt.*

1. Here firſt wee are to bewaile this, that our hearts are ſo prone to rebellion and diſobedience of Gods Commandements. Put a match to a heape of Gun-powder, on a ſudden it will bee all on a flame; and as long as we adde matter to the fire, it burnes: ſo by nature we are moſt ready to ſinne, ſo ſoone as the leaſt occaſion is given. *David* had experience of this when he prayed, *Knit my heart to thee O Lord, &c. Pſal.*86.11. and, *Incline my heart to thy Commandements, Pſa.*119.36. Thoſe which find not this want in themſelves, and the like affection to bewaile it, are in a miſerable and dangerous caſe: even as a man that hath a great diſeaſe upon him, and knowes not of it.

2. Againe, wee muſt here bewaile the ſins of the world, as ignorance, ſchiſmes, hypocriſie, pride, ambition, contempt of Gods Word, covetouſneſſe, oppreſſion, want of love of God and his Word, &c. 2 *Pet.*2. 7. *Lot was vexed, and his righteous heart was vexed with the uncleane converſation of the Sodomites* from day to day: ſo ought our ſoules to be vexed and grieved continually at the wickedneſſe of our times, and wee are to ſend up our prayers to God for unbeleeving and unrepentant ſinners, that they may be brought to the obedience of Gods will. *Ezech.*9. 4. In a common judgement upon Ieruſalem, *They are marked in the forehead, that mourne and cry for the abominations that be done in the middeſt of it.*

3. Here alſo we muſt humble our ſelves for our unquietneſſe of minde, and impatience when God layes any croſſe on us. It is Gods will that we ſhould ſuffer affliction, and withall humble our ſelves under his mighty hand. Our Saviour prayed that the Cup might be taken away, but with ſubmiſſion to his fathers will. *Luk.*22.42. And this *David* had learned when he ſaid, *But if he thus ſay, I have no delight in thee, behold, here I am, let him doe to mee as ſeemeth good in his eyes,* 2 Sam.15.26.

4. *Graces to be deſired.*

1. The firſt thing which we are here to deſire is, that wee may have grace to deny our ſelves, wils, and affections: becauſe herein wee are unlike to God, and like the divell. This is the firſt Leſſon that our Saviour doth give his Diſciples, that they muſt deny themſelves and follow him.

2. The ſecond thing is the knowledge of Gods will: for otherwiſe how ſhall we doe it? How can that ſervant pleaſe his maſter, which cannot tell what he would have done of him? Moſt men will have bookes of Statutes in their houſes, and if they bee to deale in any great matter, they will doe nothing before they have looked on the Statute. In like manner men ſhould have the Bible, that is, the booke of Gods Statutes in their houſes; the lawes of God muſt bee the *men of our counſell:* before every action we are to ſearch what is the will of God, and then to doe it. Heere then wee are taught to uſe the meanes, and to pray for knowledge.

3. Againe, wee are taught to have a deſire in our hearts, and an indeavour in our lives, in all things to performe obedience to Gods Word in our lives and converſations, and in our particular callings.

4. Laſtly, we deſire patience and ſtrength, when it ſhall pleaſe God at any time to exerciſe us with the croſſe, as *Paul* prayes for the Coloſſians, *That God would ſtrengthen them by the power of his might, unto all patience and long ſuffering with joyfulneſſe. Coloſ.*1.12.

5. *Errours confuted.*

The Church of Rome teacheth, that men by nature have free will to doe good: and that men being ſtirred up by the holy Ghoſt, can of themſelves will that which is good. But if this were ſo, why might we not pray, Let my will be done, ſo farre forth as the will of man ſhall agree with Gods will? but this cannot be, as we ſee in the tenour of this petition.

## In earth as it is in heaven.

1. *The meaning.*

HAving ſhewed the meaning of this petition, *Thy will bee done:* now wee are to ſpeake of the condition, which ſhewes in what manner wee ſhould doe it. For the queſtion might be, how we would doe Gods will: and the anſwer is, that his will muſt bee done in earth as it is in heaven.

*Heaven*] By heaven here is meant the ſoules of faithfull men departed, and the elect Angels, *Pſal.*103. 20. *Praiſe the Lord ye his Angels, that excell in ſtrength, that doe his Commandements in obeying the voyce of his Word.*

*Earth*] By earth is underſtood nothing but men on earth, becauſe all other creatures in their kind obey God: onely man he is rebellious and diſobedient. Then the meaning is, Let thy will be done by us on earth, as the Angels and Saints departed doe thy will in heaven.

*Queſt.* Doe we here deſire to doe the will of God in that perfection it is done by Angels? muſt we be as perfect as they? *Anſ.* The words here uſed *in earth as it, &c.* doe not ſignifie an equality (as though our obedience could in this life be in the ſame degree of perfection with Angels) but a ſimilitude, ſtanding in the like manner of obedience. Now it may be asked, in what manner doe the Angels obey God? *Anſ.* They doe the will of God willingly, ſpeedily, and faithfully: and this is ſignified, in that they are ſaid in the Scriptures to be winged, and to ſtand continually beholding the face of our heavenly Father. And this is the manner in which we deſire to performe Gods will.

2. *The wants to be bewailed.*

Wee are heere admoniſhed to bee diſpleaſed with our ſelves, for our ſlacke and imperfect obedience to God, and for

our hypocriſie, privy pride, preſumption, deadneſſe of ſpirit, and many other wants which breake out when we are in doing Gods will. There is no ſervant of God, but hath wants in his beſt workes; ſo wee muſt underſtand *Paul*, when he ſaith, *To will is preſent with mee, but I find no meanes to performe that which is good.* Rom. 7. 18. where hee ſignifies thus much in effect, that he could begin good things, but not perfect them; and goe thorow-ſtitch, as we ſay. When the godly doe good, as heare, ſpeake Gods Word, pray, praiſe God, &c. they performe things acceptable to God: but in theſe actions they finde matter of mourning; namely, the imperfection of the worke: therefore *David* prayeth, Pſal. 143. 2. *Enter not into judgement with thy ſervant.* And here wee may ſee how farre wide the Church of Rome is, that holdeth good workes to be any way meritorious, that be every way imperfect. If the men of that Church had grace, they might ſee that the corruptions of the fleſh were gyves and fetters about their legges, that when they would faine run the wayes of Gods Commandements, they are conſtrained to halt downe right, and to traile their loynes after them.

3. *Graces to be deſired.*

The grace here to bee deſired, is ſincerity of heart, or a ready and conſtant purpoſe and indeavour not to ſinne in any thing, but to doe Gods will, ſo as wee may keepe a good conſcience before God and men. Act. 24. 16. *And for this cauſe I endeavour alwayes to have a cleare conſcience towards God, and towards men.* This muſt we hunger after, and pray for: ſeeing it is not ſufficient to abſtaine from evill, but alſo to doe good, and in doing good, ſtrive to come to perfection. A conformity with Angels in this duty is to be ſought for, and to be begun in this life, that in the life to come wee may be like them in glory.

## Give us this day our daily bread.

1. *The Coherence.*

THVS much of the three firſt petitions which concerne God: now follow the other three, which concerne our ſelves. In which order we learne to pray for thoſe things which concerne God, abſolutely: and for thoſe things which concerne our ſelves, not abſolutely, but ſo farre forth as they ſhall make for Gods glory, the building of his Kingdome, and the doing of his will.

But how depends this petition on the former? In the firſt wee are taught to pray that Gods name might be hallowed: which is done when God reignes in our hearts, and his will is done. Now further, his will is obeyed in three things: firſt, by depending on his providence for the things of this life: ſecondly, by depending on his mercy for the pardon of ſinne: thirdly, by depending on his power and might, in reſiſting temptations. And thus Gods will is obeyed.

2. *The meaning.*

*Bread.*] By bread in this place, many of the ancient Fathers, as alſo the Papiſts at this day, underſtand the element of bread in the Sacrament, and the body of Chriſt which is the bread of life. But that cannot be: for S. *Luke* cals it *bread for the day*, that is, bread ſufficient to preſerve us for the preſent day: and by this he makes it manifeſt, that the words of this petition muſt be underſtood not of ſpirituall, but of bodily food: and the bread of life is more directly asked in the ſecond or fourth petition. As for the opinion of *Eraſmus*, who thinkes that in this ſo heavenly a prayer made to God the Father, there ſhould be no mention made of bread, that is, of earthly things, which even the Gentiles beſtow on their children; it is vaine and frivolous. For it is Gods will, that we ſhould not caſt the care of heavenly things onely, but all our care upon him. 1 *Pet.* 5. 7. And hee hath elſewhere commanded that earthly things ſhould bee asked at his hand, 1 *Kin.* 8. 35. And the ſame hath beene asked in the prayer of *Iacob*, *Gen.* 28. 20. and *Salomon*, *Prov.* 30. 7. And whereas the Lords prayer is a perfect platforme of prayer, temporal bleſſings muſt have ſome place there, unleſſe wee will aſcribe the having and injoying of them to our owne induſtry, as though they were no gifts of God, which to thinke were great impiety.

By bread then we muſt underſtand properly, a kind of food made of the floure of graine that is baked and eaten: and thus it muſt be taken in thoſe places of Scripture where bread is oppoſed to water or wine: and by a figure more generally it ſignifies all things whereby temporall life is preſerved; in this ſenſe *goates milke* is called *bread*, *Prov.* 27. 27. and the fruit of trees, *Ier.* 11. 19. and all things that paſſe to and fro in trafficke, *Prov.* 31. 14. And ſo likewiſe in this place by this one meanes of ſuſtaining our bodies and temporall lives, all other means whatſoever muſt be underſtood, as meat drinke, cloathing, health, liberty, peace, &c.

And whereas our Saviour Chriſt under the name of bread, and not under the name of any other plentifull or dainty food, teacheth us to aske temporall bleſſings; he doth it for two cauſes. The firſt is, that we might hereby learne frugality and moderation in our diet, apparell, houſes; and be content if we have no more but bread, that is, things neceſſary to preſerve life, which *Paul* comprehends under *food* and *cloathing*. For we are taught in this petition to aske no more. We muſt not with the Iſraelites murmure, becauſe they had nothing but Manna. 1 Tim. 6. 8

*Queſt.* Muſt wee then uſe Gods creatures onely for neceſſity? *Anſ.* We may uſe them not onely for neceſſity, but alſo for honeſt delight and pleaſure. *Pſal.* 104. 15. *God gives wine to make glad the heart of man: and oyle to make his face ſhine.* And *Ioh.* 12. 3. our Saviour Chriſt allowed of the fact of *Mary*, which tooke a pound of oyntment of Spikenard very coſtly, and annointed his very feete, ſo that all the

houſe was filled with the ſmell, though *Iudas* did eſteeme it waſte. Yet if it ſo fall out that the Lord doe grant us but bread, that is, ſo much as ſhall hold body and ſoule together, we muſt thankefully content our ſelves therewith. 1 Tim.6.8. *Therefore when we have food and rayment, let us therewith be content.* This contentation was practiſed of *Iacob. Gen.*28.20.

A ſecond cauſe, is to teach us that there is a particular providence. All men willingly confeſſe the generall providence of God over all things: but beſide that, we muſt acknowledge another more ſpeciall providence, even in the leaſt things that can be: becauſe every morſell of bread which we eate, would no more nouriſh us then a piece of earth, or a ſtone; unleſſe God give his bleſſing unto it.

*Daily*] The word in the originall is thus much in effect, *Bread unto your eſſence or ſubſtances*: then the meaning is, give us ſuch bread from day to day, as may nouriſh our ſubſtances. Thus prayeth *Agur*, Prov.30.8. *Feed me with food convenient for mee.* Some there are which put an Angelicall perfection in faſting; but we are taught in Scriptures, that as above all things wee are to ſeeke for life eternall; ſo wee muſt in this life have care to ſuſtaine and maintaine our naturall life, that we may have convenient ſpace and time to repent, and prepare our ſelves to the kingdome of heaven. Faſting in it ſelfe, as it is an abſtinence from meat is no part of Gods worſhip, but in it owne nature, a thing indifferent: and therefore it is to bee uſed ſo farre forth as it ſhall further us in Gods ſervice, and not further. And ſeeing wee are taught to pray for ſuch foode as ſhall preſerve nature, and maintaine the vitall blood, we ought not to uſe faſting to the hindrance and deſtruction of nature.

*Our bread*] *Queſt.* 1. How is bread ours? *Anſw. Paul* ſhewes how, 1 *Cor.*3.22. *Yee are Chriſts, and all things are yours.* So then by meanes of Chriſt, bread is called ours. For God having given Chriſt to us, doth in him and by him give all things elſe to us. *Queſt.* 2. How may I know that the things I enjoy are mine by Chriſt, and that I do not uſurpe them? *Anſ.* 1 Tim.4.4. *Paul* ſaith that the creatures of God are good, and that the uſe of them is ſanctified to us by the word and prayer. Then if we have the Word of God to tell us that we may enjoy and uſe them; and alſo if we pray to God for the right and pure uſe of them, we are no uſurpers, but indeed right owners of them, not onely before men, but alſo before God. *Queſt.* 3. If the creatures muſt be made ours by Chriſt, how comes it to paſſe that the ungodly have ſuch abundance of them? *Anſ.* We loſt the title and intereſt of the creatures in *Adam*: yet God of his mercy beſtowes *temporary* bleſſings upon the unjuſt as well as upon the juſt; but for all that, unleſſe they be in Chriſt, and hold the title of them by him, they ſhall in the end turne to their greater condemnation.

A And whereas we call it *our bread*, we learne that every man muſt live of his owne calling and his owne goods. Here alſo is condemned all oppreſſion, ſtealing, lying, cogging, and other ſuch deceitfull meanes, which men uſe to get wealth and goods. Many thinke it no ſin to provide for their families in ſuch order; but in ſaying this petition they pray againſt themſelves, 2 Theſ.3.10. *He that laboureth not, let him not eate*, Eph.4.28. *He which ſtole, let him ſteale no more, but rather labour with his hands the thing that good is.*

*This day*] We ſay not here this weeke, this moneth, this age, but this day: what meanes this? May not wee provide for the time to B come? *Anſw.* It is lawfull, yea a man is bound in good manner to provide for time to come. *Act.*11.28. The Apoſtles provided for the Church in *Iudea* againſt the time of dearth foretold by *Agabus*. And *Ioſeph* in Egypt in the yeares of plenty ſtored up againſt the yeares of famine. Wherefore in theſe words our Saviour his meaning is onely to condemne all diſtruſtfull care, that diſtracts the minds of men, and to teach us to reſt on his fatherly goodneſſe from day to day in every ſeaſon: this is noted unto us, Exod.16.19,20. where the Iſraelites were commanded to gather no more Manna then would ſerve for one day, and if they did, it putrified. Whereby God taught them to reſt on his providence every particular day and not on the meanes. C

*Give us*] Not me. This ſerves to teach us that a man muſt not onely regard himſelfe, but alſo bee mindfull of others. For a man that hath wealth is made a ſteward to diſtribute his goods to the poore and the good of Gods Church. True love ſeekes not her owne things; the branches of the vine are loden with cluſters of grapes, not for themſelves, but for others; the candle ſpends it ſelfe to give others light.

*Give*] If bread be ours, wherefore are we to aske it? it may ſeeme needleſſe. *Anſ.* Not ſo: for hereby we are taught to waite on God, who is the fountaine and giver of all bleſſings. Men uſually driven to any diſtreſſe, uſe evill meanes, as robbing, deceiving, conſulting with D wizzards, &c. 2. Againe here we learne, that though a man had all the wealth in the world, all is nothing without Gods bleſſing. *Queſt.* The rich need not ſay, Give us, &c. for they have abundance already, and what need they aske that which they have? *Anſ.* Let a man be never ſo rich, and want nothing that can be deſired, yet if he want Gods bleſſing, in effect hee wants all. Wherefore even Kings, and the greateſt perſonages that bee, are as much bound to uſe this petition as the poereſt. *Gods bleſſing is riches*, ſaith *Salomon*, Prov.10.22. Thou mayeſt *eate and not have ſuough, be clothed and not warme, earne wages and put it into a broken bagge*, Hag.1.6. if God doe not bleſſe thee. This bleſſing of God is called the *ſtaffe of bread*, Iſaiah 3.1. In bread there bee two

things,

things, the ſubſtance, and the vertue thereof proceeding from Gods bleſſing: the ſecond, that is, the power of nouriſhing, is the ſtaffe of bread. For take away from an aged man his ſtaffe, and he fals: and ſo take away Gods bleſſing from bread, and the ſtrength thereof is gone, it becomes unprofitable, and ceaſeth to nouriſh. Laſtly, heere wee ſee that all labour and toile taken in any kind of calling is nothing, and availes not, unleſſe God ſtill give his bleſſing, *Pſal.*127.1.

3. *The wants which are to be bewailed.*

Sinnes which we are taught in this petition to bewaile are two eſpecially. 1. Covetouſneſſe, a vice which is naturally engrafted in every mans heart; it is when a man is not content with his preſent eſtate. This deſire is unſatiable, and men that have enough would ſtill have more. Wherefore he which ſhall uſe this petition muſt bee grieved for this ſinne, and pray with *David*, *Pſal.*119.36. *Incline mine heart to thy commandements, and not to covetouſneſſe.* And hee muſt ſorrow, not ſo much for the act of this ſinne, as for the corruption of nature in this behalfe. Covetous people will plead that they are free from this vice, but marke mens lives, and we ſhall ſee it is a common diſeaſe, as *David* noted, *Pſal.*4.6. where he brings in the people, ſaying: *Who ſhall ſhew us any good?* This then is a common ſinne, that we are taught to mourne for.

2. The ſecond want is diffidence and diſtruſtfulnes in Gods providence touching the things of this life. Men alſo will ſhift this off and ſay, they would be ſorry to diſtruſt God. But if wee doe but a little looke into the corruption of our nature, we ſhall ſee that we are deceived. For being in proſperity, we are not troubled: but if once we be preſſed with adverſity, then we houle and weepe, as *Paul* ſaith, 1 *Tim.*6.10. *Men pierce themſelves through with many ſorrowes.* If a man ſhall loſe a part of his goods, what then doth he? ſtraight he goes out to a wiſe man: is this to beleeve in God? No, it is to diſtruſt God, and beleeve the divell.

4. *Graces to be deſired.*

The grace to be deſired, is a readineſſe in all eſtates of life to reſt on Gods providence, whatſoever fall out. *Pſal.* 37.5. *Commit thy way to the Lord, and truſt in him, and hee ſhall bring it to paſſe.* *Prov.*16.3. *Commit or roll thy workes upon the Lord, and thy thoughts ſhall be directed.* Whereby wee are admoniſhed to take paines in our callings, to get meate and drinke, &c. If the Lord bleſſe not our labour, we muſt be content: if he do, we muſt give him thanks. Now for this cauſe wee are further to pray to God, that he would open our eyes, and by his ſpirit teach us in all his good creatures to ſee his providence, and when meanes faile and are contrary, then alſo to beleeve in the ſame, and to follow *Pauls* example, *Phil.*4.12.

5. *Errours confuted.*

Papiſts teach that men by workes of grace may merit life eternall, and increaſe of juſtification in this life. But how can this be? for heere we ſee that every bit of bread which we eate, is the free gift of God without any merit of ours. Now, if we cannot merit a peece of bread, what madneſſe is it to thinke that we can merit life everlaſting?

2. They alſo are deceived who thinke, that any thing comes by meere chance or fortune, without Gods providence. Indeed in reſpect of men who know not the cauſes of things, many chances there are, but ſo, as that they are ordered, and come to paſſe by Gods providence. *Luk.*10.31. *By chance there came downe a certaine Prieſt that way.*

## Forgive us our debts.

1. *The Coherence.*

THis is the fifth petition, and the ſecond of thoſe which concerne our ſelves: in the former we craved temporall bleſſings, in this and the next which followeth, we crave ſpirituall bleſſings. Where we may note, that ſeeing there is two petitions, which concerne ſpirituall things, and but one of temporall; that the care for our ſoules muſt be double, to the care of our bodies. In the world men care for their bodies, their hearts are ſet for wealth and promotions: they can be content to heare the Word on the Sabbath, yet neither then, nor in the weeke day doe they lay it up in their hearts, and practiſe it; which argues, that they have little or no care for their ſoules.

*Queſt.* What is the cauſe that firſt we crave things for the body, and in the ſecond place thoſe which concerne the ſoule? *Anſ.* The order of the holy Ghoſt in theſe petitions is wonderfull: for the Lord conſiders the dulneſſe and backwardneſſe of mens natures: and therefore he traines them up, and drawes them on by little, even as a Schoolemaſter doth his young Schollers: propounding unto them ſome ſmall elements and principles, and ſo carrying them to higher points. For the former petition is a ſtep or degree to theſe two following. The Ruler by the healing of the body of his child is brought to beleeve in Chriſt, *Ioh.*4.53. He then that will reſt on Gods mercy for the pardon of his ſinnes, muſt firſt of all reſt on Gods providence for this life: and hee that cannot put his affiance in God for the proviſion of meate and drinke, how ſhall hee truſt Gods mercy for the ſalvation of his ſoule? Here wee may ſee the faith of worldlings: they ſay that God is mercifull, and that they beleeve in Chriſt: which cannot be true; ſeeing in leſſer matters, as meate and drinke, they diſtruſt God, as appeares by their covetouſneſſe. Againe, by this order we are taught as earneſtly to ſeeke for the pardon of our ſinnes, as we ſeeke for temporall bleſſings.

2. *The meaning.*

*Debts*] By debts ſinnes are meant, as it is in *Luk.*11.4. and they are ſo called, becauſe of the reſemblance betweene them. For even as a debt doth binde a man, either to make ſatis-

faction, or else to goe to prison: so our sinnes binde us either to satisfie Gods justice, or else to suffer eternall damnation.

*Forgive*] To forgive sinne, is to cover it, or not to impute it. *Psal.*32.1. And this is done when God is content of his mercy to accept the death and passion of Christ as a sufficient payment and ransome for mans sinnes: and so to esteeme them as no sinnes. And here, under this one benefit of remission of sinnes, all the rest of the same kind are understood, as justification, sanctification, redemption, glorification, &c.

3. *The uses of the words.*

Hence we may learne many lessons: the first is, that seeing wee must pray thus, *Lord forgive, &c.* We are to hold, that there is no satisfaction to Gods justice for sin by our workes, no not in temporary punishments: but that the doing away of our sinnes is of Gods meere favour; for to forgive and to satisfie be contrary: wherefore the doctrine of humane satisfactions, taught in the Church of Rome, is vile and divellish.

2. Secondly, whereas we are taught thus to pray continually from day to day, we note the great patience and long-suffering of God, that suffers and forbeares still, and doth not powre out his confusion upon us, though wee offend his majesty day by day. This teacheth us like patience towards our brethren: we our selves cannot put up the least injury, and forbeare but one day; and yet we desire that God would forgive us daily to the end of our lives.

3. Againe we may observe, that there is no perfect sanctification in this life, seeing wee must every day to the end crave the pardon of our sins. Therefore wicked is the opinion of the Catharists or Puritans, which hold that men may be without sinne in this life.

4. And when wee say, *forgive* not me, but *us*: we are put in mind to pray, not onely for the pardon of our owne sinne, but likewise for our brethren and enemies, *Iam.*5.16. *Confesse one to another, and pray one for another: for the prayer of the righteous availeth much: if it be fervent.* And as some thinke, the prayer of *Steven* was a meanes of the conversion of *Saul*.

5. Also wee note that before prayers for pardon of sinne, must goe a confession of sin: for whereas we say, *forgive our debts*, we confesse before God that wee are flat bankrupts, and not able to discharge the least of our sins: this appeares, 1 *Ioh.*1.9. *If we confesse our sins, he is faithfull to forgive us.* And it was practised by *David*, *Psal.*51. *and* 32.5. The manner of making confession is this: knowne sinnes, and those which trouble the conscience, are to be confessed particularly; but unknowne sinnes generally, *Psal.*19.12.

6. Lastly, hence it is manifest, that there is no justification by workes. Our sinnes are debts, and so also are all workes of the law: and it were a fond thing to imagine that a man might discharge one debt by another.

4. *Wants to be bewailed.*

The wants to bee bewailed are the burthen of our sinnes, and the corruptions of our natures, and the wickednesse of our lives, and the sinnes of our youth, and of our old age. *Psal.*40.12. *My sinnes have taken such hold upon mee, that I am not able to looke up: they are more in number then the haires of mine head; therefore mine heart hath failed mee.* Thus with *David* wee are to travell and grone under this burthen: but this griefe for sinne, is a rare thing in the world. Men can mourne bitterly for the things of this life, but their sinnes never trouble them. Againe, this sorrow must bee for sinne, because it is sinne, though there were neither hell to torment, nor divell or conscience to accuse, nor judge to revenge.

5. *Graces to be desired.*

The grace which we must desire, is the *spirit of grace and deprecations. Zachary* 12. *v.* 10. which is that gift of the holy Ghost, whereby wee are inabled to call to God for the pardon of our sinnes. A man having offended the lawes of a Prince, and being in danger of death, will never be at quiet till he have gotten a pardon: even so they which feele and see their sinnes having this spirit, are so mooved, that they can never be at rest, till in prayer they be eased of the burthen of their sinnes. A man may, I grant, babble and speake many words, but he shall never pray effectually, before he have this Spirit of prayer to make him cry, *Abba, father.* For worldly commodities all can pray: but learne to pray for the want of Christ.

## As we forgive our debts.

1. *The Coherence.*

THese words bee a part of the fifth petition, which is propounded with a condition, Forgive us, as wee forgive others: and these words depend on the former as the reason thereof, which seemes to bee taken from the comparison of the lesse to the greater, thus: If we who have but a sparke of mercy, doe forgive others, then doe thou, who art the fountaine of mercy, forgive us: but wee forgive others: therefore doe thou forgive us. Thus *Luk.*11.4. hath it, *Forgive us our sinnes, for even we forgive. Rhem.* Test. on *Luk.*7.47. the Papists take it otherwise, who say, Forgive us, as wee forgive, making our forgiving a cause, for which God is mooved to forgive us in temporall punishments; whereas our forgiving of men is onely a signe or effect that God doth forgive us.

2. *The meaning.*

1. *Quest.* Whether is a man bound to forgive all debts? *Answ.* The word *debt*, in this place is not understood of debt that is civil and comes by lawfull bargaining, but of hurts and dammages which are done unto us in our bodies, goods, or good name. As for the for-

mer

mer civill debts, a man may exact them, so he doe it with shew ing of mercy.

2. *Quest.* How may any man forgive trespasses, seeing God only forgives sins. *Anſ.* In every trespasse which any doe to their neighbours, there be two offences, one to God, another to man. In the first respect, as it is against God and his commandement, it is called a sinne; and that God only forgives: in the other respect it is called an injurie or dammage, and so man may forgive it. When a man is robbed, the law is broken by stealing, and the injury that is done, is against a man that hath goods stolen. This injury, as it is an injury, a man may forgive; but as it is a sin, he cannot, but God onely.

3. *Quest.* Whether may a man lawfully pray this petition, and yet sue him at the law, who hath done him wrong? *Answ.* A man may in an holy manner sue another for an injury: and as a souldiour in lawfull warre may kill his enemie, and yet love him; so may a man forgive an injury, and yet seeke in a Christian manner the remedie: but in doing of this we must observe five things. 1. We are to take heede of all private revenge in inward hatred; which if we conceive, wee doe not forgive. 2. We must take heede of offence, and have care that our doings bee not scandalous to the Church. 3. Our suites must bee taken in hand to maintaine godly peace: for if all injuries were put up, there would bee no civill state or government. 4. This must bee, that the partie offending may be chastised, and be brought to repentance for his fault: for if many men were not represſed, they would grow worse. 5. Law must be the last remedie. As Physitians use desperate remedies, when weaker will not serve: even so must we use Law, as the last meanes when al other faile. The dealing of the world in this case is no example for us to follow. For through rage and stomacke men will abide no private agreement, and therefore they use the law in the first place, as the Corinthians did: but what saith *Paul*, 1 Cor. 6. 7. *It is utterly a fault among you.* But if the law be used aright, a Christian man may sue his neighbour at law, and love the partie sued: for there is difference betweene dealing against a man before a magistrate, and the dealing of one private man with another. For private dealing is commonly revenge, and therefore unlawfull.

3. *The use.*

The use of this clause is very profitable, for it shewes us a lively signe, whereby our consciences may be assured of the pardon of our sinnes, namely, a readinesse and willing desire to forgive men. Many use these words long and often, yet find no assurance of pardon: and the cause is; because they have no desire of Gods mercie, nor willingnesse to forgive others, which if indeede they had, then no doubt the forgivenesse of their sinnes should by this meanes be sealed unto them. Wherefore if any would bee perswaded of Gods mercie in this point, let them descend into their owne soules and search narrowly, if they can finde their hearts as ready to forgive, as they are ready to desire forgivenes at Gods hand, then they may assure themselves of Gods mercy in Christ, as we are taught by our Saviour Christ, Matth. 5. 7. *Blessed are the merciſull, for they ſhall obtaine mercie.* Consider these comparisons. A man walking under a wall in a colde sunny day, is heated of the wall, which first received heate from the Sunne: so he that sheweth mercy to others, hath first received mercy from God. Also take a peece of waxe, and put to a seale; it leaveth an impression or marke like it selfe in the waxe: which when a man lookes on, he doth certenly know that there hath bin a seale, the print whereof is left behind. Even so it is in every one that hath a readinesse to forgive others: by which a Christian may easily know that God hath sealed to him the forgivenesse of his sins in his very heart: therefore let men look into their hearts, whether they have any affection to forgive others, for that is as it were the print in their hearts of Gods mercie towards them in forgiving them.

Many there are which pray for pardon at Gods hands, but they cannot brooke it, that they should forgive their neighbours. Hereupon come these sayings: I may forgive him, but I will not forget him: he may come in my *Pater-noſter*, but he shall never come in my *Creed*. Behold the divels logick, which makes malice to bee charitie. Blinde people play with the Lords prayer, as the flie doth with the candle till she be burnt: for the more they pray these words, the more they cal for vengeance against themselves, *Iam.* 2. 13. Neither will it helpe to omit this clause, as some have done in *Chryſoſtomes* daies: for this is even to mocke God: and if we doe not forgive, we shall not be forgiven.

## Leade us not into temptation, but deliver us from evill.

1. *The Coherence.*

IT might seeme to some, that this petition is superfluous, for what need he care for temptations, that hath the pardon of his sinnes? but our Saviour did not teach us thus to pray without speciall reason. 1. Because forgivenesse of sins, and grievous temptations bee inseparable companions in this life: which thing wee finde to be true, both in Gods word & in Christian experience: for there is no man in this world so beaten and buffetted with temptations, as the penitent sinner that cries most bitterly for the pardon of his sinnes. This is the estate that few men in the world are acquainted with. For many are never troubled with temptation, but live in all peace and quietnes both in body and soule. Luk. 11. 21. *When the ſtrong man armed keepes his hold, the things that he poſſeſſeth are in peace.* Whereby is signified, that the wicked of the world being possessed of Satan, are not a whit molested by him with any temptations: neither neede hee trouble

them, ſeeing hee hath them at commandment to doe what he will. But when a man once begins to make conſcience of ſinne, and to ſue unto the Lord for pardon of his offences, and ſtill continues in diſlike of ſinne and Satan; then the enemie beſtirres him, and uſeth all meanes to bring that man to confuſion: hee offereth all manner of temptations to moleſt him, and never affoords this poore ſinner any reſt. Hereupon, for feare of being overcome, hee muſt pray continually unto the Lord, that he may not be led into temptation.

Here ſome Chriſtian conſcience may reaſon thus: No man is ſo troubled with ſin and Satan, as I: therefore I am not in Gods favor, but am a plaine caſt-away. *Anſ.* If pardon of ſinne and temptations goe together, all is contrary. If thou hadſt no griefe for ſinne, no buffetings of thine enemies, the fleſh, the world, and the divell; thou couldſt not be in Gods favour, but under the power of Satan: now this greate meaſure of thy ſpiritual temptations, is a ſigne rather of Gods love. For whom God loves, the divell hates; and where God works in love, the divell workes in malice,

2. Secondly, this petition is joyned with the former, to teach us, that as wee muſt bee carefull to pray for pardon of ſins paſt; ſo alſo wee muſt endeavour to prevent ſinnes to come: we muſt not fal againe into our old ſinnes, neither muſt we be overtaken with new ſinnes.

2. *The meaning.*

Theſe words, be but all one petition; which hath two parts, the latter being a declaration of the former. *Leade us not into temptation:* how is that done? *by delivering us from evill.*

*Temptation.*] Temptation is nothing elſe, but the inticement of the ſoule or heart, either by the corruption of mans nature, or the allurements of the world, or the divell, to any ſinne, *Iam.*1.13. *God tempts no man:* that is, God mooves no man to ſinne.

*Leade us not*] Or carry us not into temptation. To be led, is to be overcome of the temptation, when it prevailes and wholly gets the victorie, ſo as men tempted are brought to perdition. Then the meaning is this, *When wee are mooved or enticed to ſinne, Lord keepe us that we be not overcome; and give thou an iſſue with the temptation.*

*Queſt.* God is juſt and cannot ſin: but if he leade men into temptation, ſhall he not be the author of ſinne? *Anſ.* Indeede many fearing to charge God with ſinne, reade the words, thus, *Suffer us not to be led.* But the text is very plain, *Leade* or *carry us not.* And the Scriptures elſewhere uſe the like phraſes of God: *Exod.* 7. 2. God is ſaid to *harden Pharaohs heart.* 2 Sam. 24. 1, The Lord *mooved David to number the people.* 2 Theſſ. 2. 11. *God ſent ſtrong deluſions that men might beleeve lies,* Theſe and ſuch places have a ſpeciall meaning, thus to be gathered. There is no action of man, or of the divell, abſolutely evil: but although in ſome reſpects it be evil: yet in ſome other it is good: for we are not to think that as there is a maine or abſolute good, ſo alſo there is a maine or abſolute evil. Thus then, tẽptation being an action, it is not in every reſpect evil: but in ſome good, in ſome evil. And ſo farre forth as it is good, the Lord workes it: but as it is evill, he doth not worke it, but willingly permits it to be done by man & Satan.

And there be foure reſpects in which God may be a worker in temptations, and yet bee free from ſinne. 1. Firſt, hee tempteth by *offering occaſions and objects* to trie whether a man will ſinne or not. A maſter ſuſpecting his ſervant, which in word profeſſeth fidelitie, laies a purſe of mony in his way, to try if he wil ſteale it: which if he ſtealeth, he hath found by watching him, a ſecret thiefe; and ſo hath laid him open for deceiving any more. Now, this trying of him is no ſinne, though he ſinne in ſtealing. In the ſame manner God tempteth his owne ſervants, to proove and trie them. Deut. 13. 3. *Thou ſhalt not hearken unto the words of the prophet or dreamer of dreames: for the Lord thy God prooveth you, to know whether you love the Lord your God with all your heart.*

2. Secondly, God leades into temptation by *withdrawing his grace.* Neither can this bee a ſinne in God: becauſe he is bound to no man to give him grace. And here is a difference betweene the tempting of God and Satan. God holdes backe grace when he tempts, the divell ſuggeſts evill motions.

3. Every action, ſo far forth as it is an *action*, is good, and of God. Act. 17. 28. *In him we live, moove, and have our being.* Therefore God is a worker in temptations ſo far forth as they are actions. One man kils another: the very mooving of the body in the doing of this villanie is of God: but the wickednes of the action is from man and the divell. A man rides upon a lame horſe, and ſtirs him: the rider is the cauſe of the motion, but the horſe himſelfe of the halting in the motion. So God is author of the action, but not of the evill of the action.

4. The fourth way is in regard of the *end.* God tempts his ſervants onely to correct and humble them for their ſinnes, to try how they will abide the croſſe, and to moove them the more to love him. *Deut.* 8. 1. God afflicts the children of Iſrael, *to try them whether they would keepe his commandements.* 2 Chr. 32. 31. *He trieth Ezechias to ſee what was in his heart.* The divels end in tempting, is only to bring the partie to deſtruction. Thus wee neede not feare to ſay, that God in ſome reſpects doth tempt his owne ſervants.

*Deliver us from evill*] That is, free us from the power of the fleſh, of the divell, and the world. Some take *evil* in this place only for the divel, but we may take it more largly for al ſpiritual enemies. 1 *Ioh.* 5. 19 *The whole world lies in evil.* viz. under the power of ſin and Satan. Theſe words (as I have ſaid) are a proofe & explanation of the former: for when a man is delivered from evill, hee is not led into temptation: the cauſe being taken away, the effect ceaſeth.

3. *The vses.*

1. Hence we learne what a righteous God, *Iehovah* is, that can worke in evill actions, and yet be void of sinne.

2. Whereas we say, *leade us not, &c.* Wee note that the divel in temptations can goe no further then God permits him.

3. We are not to pray that temptations bee quite taken from us, or that wee bee wholly freed from them: but that they doe not overcome us. For it is the Lords will that his Church should be tempted. Nay, *David* desired some kinde of temptations. *Psalme* 26. 2. *Prove me, O Lord.* And *Iames* saith, *Account it for exceeding great joy, when yee shall fall into divers temptations*, Iam. 1. 2.

4. Note also that every man by nature is the bondslave of sinne and Satan. For where is deliverance, there was a bondage first. This confutes the Papists who maintaine freewill: for we are dead in sinne by nature, as a man in a grave; and we must still pray thus till we be fully delivered.

4. *Wants to be bewailed.*

The corruption, which in this petition wee ought to mourne for, is the continuall rebellion of our wicked natures; and our proneneſſe to yeeld up our selves in every temptation to sinne and Satan. And the remnants of the old bondage under Satan must be grievous & irksome unto us, and we must be waile them bitterly. The Iewes in a bodily captivitie, *wept when they remembred Sion.* Ps. 137. How much more should we weepe, when we feele the law of our members rebelling against the law of our mindes, and leading us captive to sinne?

5. *Graces to be desired.*

The contrary blessing to be desired, is that God would stablish us by his *free spirit*, Ps. 51. 12. Which is so called, because it sets us every day more and more at libertie out of the reach of sinne and Satan.

**For thine is the kingdome, power and glorie, for ever.**

1. *The meaning.*

THese words containe a reason of all the former petitions: wherby we are mooved to crave things needfull at Gods hand.

*Thine is*] Earthly kings have *Kingdome, power, and glory*, Dan. 2. 37. yet not from themselves, but from God, whose vicegerents they are on earth. Therefore to make a difference betweene Gods kingdome, power and glory, & those of earthly kings, it is said, *Thine is the kingdome, &c.* that is, that God hath all these in himselfe, and from himselfe, & men from him.

*The kingdome*] These words 1 Chron. 29. 11. are fully expounded, *Thine, O Lord, is greatnes, power, and victory, and praise: and all that is in heaven and earth is thine: thine is the kingdome, and thou excellest as head over all, &c.* The kingdome is said to be Gods, because he is absolute possessor and owner of all things that are; and also hath soveraigne rule over all things at his will. Now out of the first propertie of God we may gather a strong motive to induce us to pray unto him alone. For seeing all things are his, both in heaven and earth whatsoever; therefore we must come to him for the graces and blessings which we desire.

*The power*] Oftentimes earthly Princes have kingdomes, yet want power: but God hath kingdome and power also: yea his power is infinite, and he can doe all that he will, and more then he will: as for those things which come of impotencie, hee cannot doe them; and if hee could, he should not be omnipotent. And as hee is omnipotent in himselfe, so all the power which any creature hath, is from him alone.

*Quest.* How can this be, seeing the divell hath power to sin; which is not from God?

*Ans.* To sin is no power, but rather a want of power: otherwise al the strength and power Satan hath, is of God.

And from this second propertie is taken another motive to moove us to pray unto God. Because all power being his, we can never doe any of the things which wee aske; but by power received from him.

*Thine is the glorie*] The third propertie of God, ariseth from the two former, for seeing the title and interest in all things; & the power whereby they are disposed and governed, is of God: therefore it followes, that all glorie is his: yea in him is fulnes of glorie, & the glorie of the creatures is all in him. To sinful men *belongs nothing but shame & confusion.* Dan. 9. 7.

The third propertie ministreth a third motive to induce men to pray unto God alone. For seeing al glory by right is his, therfore we must invocate his holy name, that in so doing, we may give him the glory due unto him.

*For ever*] The words in the originall are *for ages.* Now an age signifieth the space of an 100. yeeres: but here it is taken for eternity; because eternity is nothing but multiplication of ages. And as eternitie is here noted by ages, so on the contrary we reade, that eternitie is taken for a certaine and distinct time, *Gen.* 17. 8. God promiseth *Abraham* to give him the land of *Canaan for an everlasting possession*: that is, for a long season. For else *Abrahams* seede should inherit the land untill this time, which it doth not. Wherefore, as often the whole is put for the part: *viz.* eternitie for a certaine time: so here the part is put for the whole, ages for eternitie. This also makes a differente between earthly princes and the mightie *Iehovah*. They have kingdome, power, and glory for a short time, but he absolutely and for ever.

2. *The vses.*

2. Here we learne in prayer to abase our selves before God, & utterly to denie all that is in us: Kingdome, power, and glory is all his, not ours: wee are no better then rebels and traitors to him: if we have any good thing, it is from him, even the grace whereby we pray.

And hee that in prayer will not confeſſe this, ſhall no more be heard, then the inſolent beggar that will not acknowledge his want.

2. Secondly, in prayer we learne, that wee muſt be perſwaded of two things, & build upon them; Gods power and will; his power, in that he is able; his will, in that he is carefull to performe our requeſt, as it was noted in the preface: the firſt of theſe is ſignified by kingdome & power, the ſecõd is noted in that glory is his. 2 *Cor.*1.20. *For all the promiſes of God in him are yea, and Amen, unto the glory of God.*

Againe, we gather that Prayer and thankeſgiving muſt go together: for as in the ſixe petitions wee make requeſt unto God; ſo in theſe words wee praiſe him, and thereby give him thankes. *Phil.*4.6. *But in all things, let your requeſts be ſhewed to God in prayer and ſupplication, with thankeſgiving.*

There is none but in want will bee ready to pray: but when we have received, we are ſlack in giving thankes: but hee which will pray aright, muſt joyne them both together. And the ſumme of all Gods praiſe ſtands in theſe three points. 1. That he is an abſolute King. 2. That hee hath abſolute power to rule all things. 3. That having power and a kingdome, hee hath glorie alſo, which appeares in the holding of his kingdome, and the ſhewing of his power in governing of it.

4. Whatſoever we aske, we muſt referre it to Gods glory: this is the firſt thing which we are taught to crave, and the laſt we are to performe, becauſe it is noted both in the beginning, and in the end of the prayer.

Thus much of the uſe of theſe words altogether: now let us make uſe of thẽ particularly. 1. Whereas we ſay, *Thine is the kingdome*, Magiſtrates and rulers muſt know, that all the authoritie & rule which they have is from the Lord; & therefore they muſt remember to order themſelves as Gods vicegerẽts, uſing their power to bring men in ſubjection to Gods laws, & referring al their callings to his glory.

2. Where we ſay, *Thine is the power*, we are admoniſhed, when wee are to performe any worke, as to doe ſervice to God, to keepe our ſelves in the compaſſe of our callings, that we have no power of our ſelves: and for this cauſe we muſt aske power at Gods hands, that wee may be inabled to walk uprightly before him, and doe our duties. 3. In ſaying, *Thine is the glory*, we learne, that if we would have a good report and praiſe among men, wee muſt above all things ſeeke Gods glory, not regarding ſo much our owne. If he give thee praiſe among men, give him thankes: if not, be content becauſe all glory is his.

## Amen.

1. *The meaning.*

WE have heard the preface, and the petitions, what they are: now followeth the third part, which is the aſſent or teſtification of faith required in prayer in this word, *Amen*. And it containes more then men at the firſt would imagine. It ſignifies, *certenly, ſo be it*, or *it ſhall be ſo*. 2 *Cor.*1.20. It is often taken for a bare aſſent of the people, ſaying *Amen* to the Miniſter: but in this place it containes more: for every poiut in this prayer is not onely a direction for publike prayer, but for private alſo, & muſt be ſaid as well of the Miniſter, as of the people. Now then there being two principall things in prayer: the firſt, a deſire of grace; the ſecond faith, whereby we beleeve that God will grant things deſired; The firſt, is expreſſed in the ſixe Petitions: the latter is ſet forth in this word *Amen*, carrying this ſenſe in effect. As wee have craved theſe things at thy hands, O Lord; ſo we doe beleeve that for Chriſts ſake, in thy good time thou wilt grant them to us. Therefore this part is more excellent then the former, by how much our faith is more excellent then our deſire. For in this word is contained the teſtificatiõ of our faith; whereas, the petitions are onely teſtifications of our deſires. And as it is the end, ſo alſo it is the ſeale of our prayers to make them authenticall, & it is not onely to be uſed (as men commonly take it) for this end, to anſwer the Miniſter, praying in the Congregation, but alſo to teſtifie our faith for the thing deſired.

2. *Graces to be deſired.*

Hereby we are taught, what grace we are to ſhew in prayer. Wee muſt labor to give aſſent to Gods promiſes when we pray, and ſtrive againſt doubting and unbeliefe. *Marke* 9.24. *Lord I beleeve, Lord helpe mine unbelief.* Pſa.42. 11 *Why art thou caſt downe my ſoule, and why art thou diſquieted within me, waite on God.*

Many there are that will ſtand upon the ſtrength of their faith, & plead for themſelves that they never doubted; but they are far wide: for true faith being imperfect, is alwaies accompanied with doubting more or leſſe. Wherefore the heart that never felt doubting, is not filled with faith, but with preſumption. As for them which are moleſted with doubtings, and complaine of them, they have leſſe cauſe to feare: for as fire and water doe never ſtrive till they meete; no more doth doubting and faith, till faith be wrought in the heart.

To conclude, wee ſee what an excellent worke prayer is: in which two moſt excellent graces of a Chriſtian man bee ſhewed forth, hungring after mercy; and faith, whereby wee beleeve the obtaining of it. This might moove men to learne to pray, prayer being the exerciſe of grace.

*Of the uſe of the Lords prayer.*

The principall uſe of the Lords prayer, is to direct Gods Church in making their prayers in all places, at all times, & upon all occaſions, though their prayers ſhould be innumerable: and unleſſe they bee framed after this prayer, they cannot be acceptable unto God. In the uſing of it there bee three things required. 1. The firſt is, the knowledge of the Lords prayer and all the parts thereof. He that would pray

by

by it, muſt underſtand the meaning thereof, the wants therein to be bewailed, and the graces to be deſired, for which end it hath beene expounded. 2. Knowing this, there is in the ſecond place required thus much skill, that he be able to referre every want and grace to one of the ſixe petitions; for example, feeling in himſelfe pride of heart, he muſt be able to ſay, this is a want in the firſt petition: and feeling a rebellion and ſlownes in doing Gods commandements, he muſt be able to ſay, this is a ſinne to be prayed againſt in the third petition. Thus every want he muſt refer to his proper need: againe, he muſt refer every grace to bee deſired to one of the ſixe petitions: as ſtrēgth in temptation, to the ſixth; affiance in Gods providēce, to the fourth; knowledge of God, to the firſt, &c. and ſo in the reſt. 3. In the third place, he muſt before hee pray, conſider what bee his wants and imperfections which moſt trouble him, as alſo the graces which hee would obtaine: then for the helping of his memorie, he muſt goe to the petitions, and he muſt ſet thoſe things firſt in his minde, which concerne the firſt petition: and thoſe which concerne the ſecond petition, muſt have the ſecond place in his minde, and ſo he muſt proceede in order as he ſhall have occaſion. Thus a man keeping in minde the order of the petitions as they ſtand, ſhall be able by referring every grace & want to his proper head, to make diſtinct prayer: and to varie as time, place, and other occaſions ſhall moove him.

*Queſt.* Muſt we of neceſſitie follow all the petitions in conceiving a prayer? *Anſ.* No, but onely thoſe which doe principally belong to the time, place, and occaſion: as *Paul* maketh a prayer, *Coloſſ.* 1. 9, 10. and all the points of it may be referred to the third and laſt petitions.

Againe, a Chriſtian man may make an excellent confeſſion of his ſinnes by this prayer: if he ſhall, keeping the order of the petitions, confeſſe and bewaile the ſinnes which every petition requires us to pray againſt. And it ſerves to make a thankeſgiving to God, thus: let a man remember all the graces which hee hath received from God, let him then referre them to the petitions, and give thanks to God after the order of them, turning every petition into a thankeſgiving.

*Of the circumſtances of Prayer.*

*Queſt.* 1. Whether a man is to uſe a voyce, in prayer? *Anſ.* In publike prayer it is requiſite that there be a voyce: for the Miniſter is the mouth of the people, and to the prayer which hee conceives, they give aſſent. For private prayer, uſing of voyce is convenient; yet ſo as it may be done in ſilence. I. The Lord gave us the voyce, as well as the heart to bleſſe him withal, *Iam.* 3. 9. II. God created the tongue as wel as the heart; and ſo wil be praiſed by both. III. The voyce often ſtirres up the heart: and againe, the vehemency of affection doth often draw out a voyce: the voice then in private prayer is requiſite, yet in ſome caſes may be omitted, for it is not abſolutely neceſſary. *Moſes* and *Anna* prayed in ſilence.

*Queſt.* 2. What geſture is to bee uſed in prayer? *Anſ.* The Word doth not affoord any particular direction. Our Saviour and his diſciples prayed in divers geſtures: kneeling, ſtanding, groveling, looking up to heaven, looking downe to the earth, ſitting, lying, &c. *Luk.* 11. 41. *Act.* 7. God reſpects not the geſture, but the affection of the heart: yet two things muſt alwaies be in geſture: firſt, that it be comely: ſecondly, that it doth fitly expreſſe the affection of the heart: as when wee aske mercy, to looke to heaven: when we bewaile our ſinnes, to looke downeward, and to humble our bodies, &c.

*Queſtion.* 3. What place muſt we pray in? *Anſ.* The place is ſet downe, 1 *Tim.* 2. 8. Wee may pray in all places: of which there is no difference. Some will ſay, that in the time of the law, the tabernacle and temple were places of divine prayer. *Anſ.* The temple and tabernacle were types of Chriſt and his Church, and the unitie of it: but now wee having the thing it ſelfe ſignified thereby, may pray in all places. Our Saviour prayed in the wilderneſſe, on the Mount: *Peter* on the houſe toppe, *Paul* by the ſea ſhore: yet ſo, that publike prayer muſt bee uſed in publike places, as Churches, Chappels, &c. not becauſe in them is more holineſſe, but for order ſake.

*Queſt.* 4. What is the time appointed for prayer? *Anſ.* *Pray continually*, 1 Theſſ. 5. 17. that is, upon all occaſions: or when a man begins any buſineſſe, whether it be in word or deede, *Coloſſ.* 3. 17. or as *Daniel*, who prayed *thrice every day*, *Dan.* 9. 11. or as *David*, who prayed *at evening, and morning, and noone tide*. *Pſal.* 55. 18. and *ſeven times a day*: that is, many. *Pſal.* 119. 364. Thus we ſhould pray continually. Every day affoords three ſpeciall occaſions. 1. The entrance to our callings in the morning. 2. The receiving of Gods creatures at noone tide. 3. The going to reſt at night. Againe, beſide ſet and ſolemne prayers, there be certaine kindes of ſhort prayers, which the Fathers call *Ejaculationes*, that is, the lifting up of the heart into heaven ſecretly and ſuddenly: and this kind of praying may bee uſed as occaſion is offered every houre in the day.

*Queſt.* 5. Whether may we pray for all men or no? *Anſ.* We may, and wee may not. Wee may, if all men, or all mankind be taken *diſtributively*, or ſeverally. For there is no particular country, kingdome, towne, perſon, but wee may make prayers for it. And though men be Atheiſts, Infidels, Heretticks, yea divels incarnate, yet for any thing we know, they may belong to the election of God: except they ſin againſt the H. Ghoſt, which ſin is very ſeldome & hardly diſcerned of men. And in this ſenſe muſt the commandement of *Paul* bee underſtood: *I exhort therefore that firſt of all ſupplications, prayers, &c. bee made for all men* 1 Tim. 2. 1. We may not pray for all men, if all men or

mankinde be taken *collectively*, that is, if al men be considered wholly together as they make one body or company, and be taken as we say in grosse: for in this body or masse of mankind there be some, though they bee unknowne to us, yet I say, there be some whom God in his just judgement hath refused, whose salvation by prayer shall never be obtained.

*Quest.* 6 Whether is it possible for a man to pray in reading of a prayer? *Ans.* It pleaseth some to moove this question; but there is no doubt of it. For prayer is a part of Gods worship, and therefore a spirituall action of the heart of man, standing specially in a desire of that which we want, and faith whereby we beleeve, that our desire shall be granted. Now the voice or utterance, whether it bee reading, or otherwise, is no part of the prayer, but an outward meanes whereby prayer is uttered & expressed. Therefore there is no reason why a forme of prayer being read, should cease to bee a prayer, because it is read; so be it the spirit of grace and prayer bee not wanting in the party reading and the hearers. *Object.* To read a sermon is not to preach: and therefore to reade a prayer is not to pray. *Ans.* The reason is not alike in both. For the gift of preaching or prophecy cannot bee shewed or practised in the reading of a Sermon: & for this cause the reading of a Sermon is not preaching or prophecy: but the grace & gift of praier may be shewed in reading of a praier: otherwise it would go very hard with them that want convenient utterance, by reason of some defect in the tongue, or bashfulnes in the presence of others.

*Of Gods hearing our prayers.*

HItherto we have spoken of the making of praier to God, a word or twaine of Gods hearing our prayers.

*Quest.* How many wayes doth God heare mens prayers? *Ans.* Two waies. The first, in his mercy, when he grants the requests of such as call upon him in the feare of his name. Secondly, he heares mens prayers in his wrath. Thus hee gave the Israelites Quailes according to their desire, *Psa.* 78.29,30,31. Thus often men curse thēselves, & wish that they were hanged or dead, and accordingly they have their wish.

*Quest.* 2. Why doth God deferre to heare the praiers of his servants? *Ans.* First, to proove them by delay. Secondly, to exercise their faith. Thirdly, to make them acknowledge that the things which they receive are Gods gifts, and not from themselves. Fourthly, that graces quickly given might not bee lightly esteemed. Fiftly, that an hungring after grace might be sharpened and increased.

*Quest.* 3. After what manner doth God heare his servants prayers? *Ans.* Two waies. First, by granting the thing which was asked according to his will. Secondly, by denying the thing desired, and by giving something proportionall to it. Thus God denies temporarie blessings, & in the roome thereof gives eternal in heavē. Thus hee refuseth to remoove the crosse from his servants, and gives in stead thereof strength & patience. Christ prayeth that the cup might be remooved. It was not remooved, hee yet in his manhood was enabled to beare the wrath of God. When *Paul prayed thrice that the prick in the flesh might be removed, it was answered. My strength is sufficient for thee,* 2 Cor. 12.7,9.

*Quest.* 4. Why doth not God alwaies heare mens prayers? *Ans.* There be many causes of this. The first, because oftentimes we know not to aske as we ought, *Mat.* 20.22. The second, because we aske amisse, *Iam.* 4.3. The third, because otherwhiles, the things which wee aske, though they be good in themselves, yet they are not good unto us, and for that cause are withheld, 2 *Cor.* 12.7, The last, because God will for some long time deferre the granting of that which we aske, that hee may stirre up our faith and hope, and our diligence in prayer: and that we might the better esteeme of the gifts of God when wee have them, and shew our selves the more thankfull.

## To the Reader.

*PAul in his Epistles, hath set downe the sum of many of his prayers: they are very gracious and heavenly, & I have here set them downe, that thou mightest know them, & in thy prayers follow them.*

*Ephes.* 1.

16. I cease not to give thankes for you making mention of you in my prayers.

17. That the God of our Lord Iesus Christ, the Father of glory, might give unto you the spirit of wisedome, and of revelation, in the acknowledgement of him.

18. The eies of your minde being enlightened, that we may know what the hope is of his calling, and what the riches are of his glorious inheritance in the Saints.

19. And what is the exceeding greatnes of his power in us that beleeve; according to the working of his mighty power,

20. Which he wrought in Christ, when he raised him from the dead, and set him at his right hand in heavenly places.

*The Exposition.*

*IN this excellent prayer we are to marke two things: first, to whom it is made: the second is the matter.*

*For the first, it is made to God the Father, who is described by two titles. The first*, The God of our Lord Iesus Christ, *namely, as Christ is man: for as Christ is God, he is equall with the Father. The second.* The Father of glorie, *that is, a glorious Father, and he is so called to distinguish him from earthly fathers.*

*The matter of the prayer stands in two principall points. First, he asketh of God,* the spirit of wisedome, *whereby the servants of God are enabled to discerne out of the word, in every businesse which they take in hand, whether it be in word or deede, what ought to be done, and what ought to bee left undone: as also the circumstances, the time, place, manner of doing any thing.*

*Secondly, hee prayeth for the* spirit of revela-

tion,

tion, *whereby the faithfull have their whole eſtate before God revealed unto them according to the Word: the thing it ſelfe being otherwiſe ſecret and hidden.* 1 Cor. 2. 9, 10. 12. *Further, the worke of this ſpirit in the godly is twofold, the one concernes God himſelfe, the other the things of God.*

*The worke of the ſpirit of revelation, which reſpects God himſelfe,* is an acknowledgement of the Father, or of Chriſt. *Now to acknowledge God the Father, is not onely to know, and confeſſe that hee is a Father of the faithfull, but alſo to bee reſolved in conſcience that he is a Father to me in particular. Secondly that Chriſt is not onely in generall a Saviour of the elect, but that he is in ſpeciall my Saviour and Redeemer.*

*The ſecond worke of this ſpirit, is an illumination of the eyes of the mind to ſee and know the things of God which he hath prepared for them that doe beleeve: and they are two. The firſt, is* life eternall, *which is deſcribed by five arguments.* 1. *It is the Epheſians* hope, *that is, the thing hoped for in this life.* 2. *It is* the hope of the calling of God: *becauſe by the preaching of the Goſpel it is offered, and men are called to waite for the ſame.* 3. An inheritance, *properly to Chriſt, becauſe he is the naturall Sonne of God: and by him to all that ſhall beleeve.* 4. *The excellency, becauſe it is a rich and glorious inheritance.* 5. *Laſtly, it is made proper to the Saints.*

*The ſecond thing is the* greatneſſe of the power of God, *whereby ſinne is mortified, the corrupt nature renued, and mightily ſtrengthned in temptations. This power is ſet forth by two arguments. The firſt is the ſubject or perſons in whom this power is made manifeſt.* In them that beleeve. *Becauſe none can feele this, but they which apprehend Chriſt by faith. The ſecond, is the manner of manifeſting this power in them, which is* according to the working of his mighty power, which he ſhewed in Chriſt. *And that was in three things. Firſt, in putting all his enemies under his feete.* v. 20. *Secondly, in raiſing him from death. Thirdly, in placing him at his right hand. Now therefore Paul prayes that this wonderfull power of God, which did ſhew forth it ſelfe in the head Chriſt, might likewiſe ſhew it ſelfe in the members of Chriſt. Firſt, in treading Satan and ſinne under their feet.* Rom. 16. 10. *Secondly, in raiſing them from ſin, as out of a grave to holineſſe of life. Thirdly, in advancing them in the time appointed to the kingdome of glory in heaven.*

*Epheſ.* 3.

14. For this cauſe I bow my knees unto the Father of our Lord Ieſus Chriſt.

15. Of whom is named the whole family in heaven and earth.

16. That he would grant you according to the riches of his glory, that ye may be ſtrengthened by his ſpirit in the inner man.

17. That Chriſt may dwell in your hearts by faith.

18. That ye being rooted and grounded in love, may bee able to comprehend with all Saints, what is the breadth, and length, and depth, and height.

19. And know the love of Chriſt, which paſſeth knowledge, that yee may be filled with all fulneſſe of God.

20. Vnto him therefore that is able to do exceeding abundantly, above all that we aske or think, according to the power that works in us,

21. Be praiſe in the Church by Chriſt Ieſus, thorowout all generations for ever, Amen.

*The Expoſition.*

*Theſe words containe two parts, a prayer, and a thankeſgiving. In the prayer theſe points are to be marked. Firſt, the geſture,* I bow my knees, *whereby Paul ſignifies his humble ſubmiſſion to God in prayer. Secondly to whom he prayes, to the Father, who is deſcribed by two titles: the firſt,* the Father of our Lord Ieſus Chriſt, *and that by nature as he is God, and as hee is man by perſonall union. The other title,* Of whom the whole family which is in heaven and earth is named: *In which words is ſet downe a deſcription of the Church: firſt, it is a* Family, *becauſe it is the Company of Gods elect children under the government of one Father,* 1 Tim. 3. 15. *It is called the* Houſe of *God,* Eph. 2. 19. *They that beleeve are ſaid to be of the houſhold of God: ſecondly, the parts of the Catholike Church are noted, namely, the Saints in heaven departed, and Saints living on earth: thirdly it is ſaid to be* named of the Father of Chriſt, *becauſe as the Father of Chriſt is the Father of this family, ſo alſo this family is called by him.* Gen. 6. 2. Dan. 9. 19. *Thirdly the matter of this prayer ſtands of foure moſt worthy points.*

*The firſt, is ſtrength to beare the croſſe, and to reſiſt ſpirituall temptations,* v. 16, *where the ſtrength is ſet out by divers arguments. Firſt, that it is the meere gift of God,* that he would grant you: *Secondly, the cauſe of ſtrength,* by his ſpirit: *thirdly, the ſubject or place where this ſtrength muſt be,* in the inner man, *that is, in the whole man, ſo farre forth as he is renued by grace,* Eph. 6. 14. *The ſecond is,* the dwelling of Chriſt in their hearts by faith: *Faith is when a man being ſeriouſly humbled for his ſinnes, is further in conſcience perſwaded and reſolved of the pardon of them, and of reconciliation to God. Now where this perſwaſion is indeed, there followes neceſſarily Chriſts dwelling in the heart, which ſtands in two things: the firſt, is the ruling and ordering of the thoughts, affections, and deſires of the heart, according to his will; as a maſter rules in his houſe: the ſecond is the continuance of his rule. For hee cannot bee ſaid to dwell in a place, who rules in it but for a day.*

*The third, is the knowledge and the acknowledgement of the infinite greatnes of Gods love in Chriſt, an effect of the former.* ver. 18, 19. *the words are thus explained:* Rooted and grounded. *Here the love of God wherewith he loves the elect is as a root and foundation of all Gods benefits, election, vocation, juſtification, and glorification. Men are rooted and grounded in love, when Gods ſpirit aſſures their hearts of Gods love, & doth give them ſome inward ſenſe and feeling of it. For then they are as it were ſenſibly put into the root, and laid on the foundation.* With all Saints: *Paul deſires this benefit not onely to the Epheſians, but alſo to all the faithfull with them.* What is the length, the breadth: *Here is a ſpeech borrowed from the Geometricians,*

*and it signifies the absolute greatnesse or infinitnesse of Gods love, and that it is like a world, which for length, breadth, height, and depth, is endlesse. Here note the order of receiving grace. First, Christ dwels in the heart by faith. Secondly, then comes a sense and feeling of Gods love, as it were by certaine drops thereof. Thirdly, after this ariseth a plentifull knowledge, and apprehension of Gods love, and as it were the pouring out of a sea into a mans heart, that for greatnesse hath neither bottome nor banke.* And know the love of Christ: *These words (as I take it) are an exposition of the former; for to comprehend the love of God, is nothing else, but to know the love of Christ: considering that all whom the Father loveth, hee loveth them in Christ:* which passeth knowledge, *that is, which for the greatnesse of it no man can fully know.*

*The fourth thing is, the fulnesse of Gods graces,* verse 19. *Here* the fulnesse of God, *doth not signifie the fulnesse of the Godhead or divine nature, but the perfection of the inner man, which shall not be till after this life.*

*Now followes the thanksgiving, or the praise of God,* vers. 20. 21. *containing these points. The matter of praise, his power and bountifulnesse* whereby he can work exceeding aboundantly above all we aske or thinke: *and both these are not onely to be conceived in minde, but also may be felt in the heart,* according to the power that worketh in us. 2. *The forme of praise,* glory unto God by Christ, *as all benefits are received from the Father by Christ.* 3. *The proper place of the true praise of God,* the Church. 4. *The continuance of his praise,* thorow all generations for ever.

*Philip.* 1.

9. And this I pray, that your love may abound yet more and more, in knowledge and all sense.

10. That ye may discerne things that differ: to the end, yee may be pure and without offence to the day of Christ.

11. Filled with fruits of righteousnesse, which are by Iesus Christ, unto the praise and glory of God.

*The Exposition.*

*THis prayer containes three parts. In the first Paul prayeth for increase of love in the Philippians, whether it be to God or men,* vers. 9. *and he shewes the meanes of increase, which are two:* knowledge, *and* sense *or feeling. For (to goe backeward) the more a godly man feeles Gods love, and hath experience of Gods Word in himselfe, the more he knowes of Gods Word, and perceives his love unto him: the more he loves God againe, and his neighbour for his sake.*

*The second thing prayed for, is the gift of discerning, whereby men know, what is true, what false: what is to be done, what to be left undone: the ends of this gift are two. The first, that by meanes of it, they may be pure and sincere: that is, keepe a good conscience before God and men in their lives and callings. The second, is* to be without offence: *that is, innocent, giving no occasion of evill to any, and not taking them offered by others: and the continuance of these is noted* to the day of Christ: *which is the time in which he cometh to us, either by our death, or by the last judgement.*

*Thirdly, hee prayeth that they may abound in good workes, which are described by a similitude,* fruits of righteousnesse: *Christians being fruitfull trees.* Ezech. 47. 12. Isa. 61. 23. *By the cause efficient,* which are by Christ. 3. *By the end,* unto the glory and praise of God.

*Coloss.* 1.

9. I cease not to pray for you, and to desire that yee might bee filled with knowledge of his will, in all wisedome and spirituall understanding.

10. That yee might walke worthy of the Lord, and please him in all things, fructifying in all good workes, and increasing in the acknowledgement of God.

11. Strengthened with all might through his glorious power, unto all patience and long suffering with joyfulnesse.

12. Giving thankes to the Father which hath made us fit to be partakers of the inheritance of the Saints in light.

13. Who hath delivered us from the power of darkenesse, and hath translated us into the Kingdome of his owne Sonne.

*The Exposition.*

*THese words containe a prayer, and a thanksgiving. In the prayer three things are asked. The first, is the increase of the* knowledge of Gods *revealed* will *in his Word, and he divides it into two parts:* wisedome, *which is not onely to know Gods Word, but also to apply it to every action for the right and holy performing thereof;* and spirituall understanding, *which is, when men by the assistance of Gods Spirit, doe conceive the will of God in generall without applying.*

*Secondly, Paul prayes for the fruits of this knowledge, which are foure.* 1. *To walke worthy of God, as good servants doe, who in their apparell, gesture, and all their doings, so behave themselves that they may credit their masters.* 2. To please God in all things, *by approoving their hearts unto him.* 3. *To be plentifull in all good workes.* 4. *To increase in the acknowledgement of God. For the more any increase in knowledge and experience in Gods Word the more shall they acknowledge God the Father to be their Father, Christ to be their Redeemer, and the Holy Ghost their sanctifier.*

*Thirdly, hee prayes that the Colossians may bee strengthned,* v. 11. *Where he notes the cause,* Gods glorious power; *and the effects, which are three.* 1. Patience *because it is necessary that the godly suffer many afflictions.* 2. Long suffering, *because oftentimes the same afflictions continue long.* 3. Ioyfulnesse, *because the crosse is bitter.*

*The thanksgiving is for a benefit, that God had made the Colossians fit for the Kingdome of glory: and the reason is, because he had made them members of the Kingdome of grace.*

*1 Thes.* 3.

12. The Lord increase you, and make you abound in love one towards another, and to-

wards

wards all men: even as wee doe towards you.

13. To make your hearts stable and unblameable in holinesse before God, even our Father, at the comming of our Lord Iesus Christ with all his Saints.

*2 Thess.* 2.

16. Iesus Christ our Lord, and our God, even the Father which hath loved us, and hath given us everlasting consolation and good hope through grace;

17. Comfort your hearts, and stablish you in every word and good worke.

*1 Thess.* 5.

23. Now the very God of peace, sanctifie you throughout: and I pray God, that your [a] whole spirit and [b] soule, and body may bee kept blamelesse unto the comming of our Lord Iesus Christ.

a The minde or understanding. b The will and affection.

## A Song gathered out of the Psalmes, containing the sobs and sighes of all repentant sinners.

1. A preface to preparation of prayer.

LOrd heare my prayer, hearke the plaint that I doe make to thee:
Lord in thy native truth, and in thy justice answer mee.

Psal.143. 1. Psal.61.1.

Regard, O Lord, for I complaine, and make my suite to thee:
Let not my words returne in vaine, but give an eare to mee.

2. A confession of sin with sorrow of heart. Psal.51.5. Psal.40. 14.

Behold, in wickednesse my kind, and shape I did receive:
And loe, my sinfull mother eke, in sinne did me conceive.

And I with evils many one, am sore beset about.
My sinnes increase, and so come on, I cannot spye them out.

Verse 16.

For why, in number they exceed the haires upon my head:
My heart doth faint for very feare, that I am almost dead.

Psal.143. 4.

Thus in me in perplexity, is mine accumbred spright:
And in me is my troubled heart, amazed and affright.

Psal.90.8.

The wicked workes that I have wrought, thou setst before thine eye:
My secret faults, yea eke my thoughts, thy countenance doth spye.

Psal.130. 3.

O Lord my God, if thou shalt weigh my sins, and them peruse:
What one shall then escape and say, I can my selfe excuse?

Psal.143. 2.

3. Prayer for pardō of sinnes knowne and unknowne. Psal.25. 10.

In judgement with thy servant, Lord, O enter not at all:
For justified in thy sight, not one that liveth shall.

And for thy pity plentifull, O Lord, I thee intreat:
To grant mee pardon for my sinne, for it is wondrous great.

O Lord, what earthly man doth know, the errours of his life?
Then cleanse mee from my secret sins, which are in me most rife.

Psal.19. 12.

And keepe me that presumptuous sinnes prevaile not over mee:
And then I shall be innocent, and great offences flee.

Verse 33.

To thee, O Lord my God, loe I doe stretch my craving hands:
My soule desireth after thee, as doth the thirsty lands.

Psal.143. 6.

4. Faith shewing it selfe in desire of reconciliation with God. Psal.125. 2. Psal.6.

As hand-maides watch their mistris hands, some grace for to atchieve:
So I behold thee, Lord my God, till thou doe me forgive.

Lord turne thee to thy wonted grace, my silly soule up take:
O save mee, not for my deserts, but for thy mercy sake.

Psal.42. 5. Faith fighteth with distrust, & laboreth to overcome it. Verse 12.

My soule why doest thou faint and quaile? so sore with paine oppresst:
With thoughts why dost thy selfe asshile? so sore within my breast.

Truste in thy Lord thy God alway, and thou the time shalt see:
To give him thankes with laud and praise, for health restord to thee.

Psal.30.5

For why? his anger but a space doth last, and slacke againe:
But in his favour and his grace, alway doth life remaine.

Ibid.

Though gripes of griefe and pangs full sore, doe lodge with thee all night?
The Lord to joy shall thee restore, before the day be light.

Psal.103. 8.

The Lord is kind and mercifull, when sinners doe him grieve:
The slowest to conceive a wrath, and readiest to forgive.

Verse 13.

And looke what pity parents deare unto their children beare:
Like pity beares the Lord to such, as worship him in feare.

Verse 14.

The Lord that made mee knowes my shape, my mould and fashion just:
How weake and fraile my nature is, and how I am but dust.

6. Prayer for regeneration and Gods holy Spirit. Psal. 51. 10. Verse 12.

O God, create in mee an heart, unspotted in thy sight:
And eke within my bowels, Lord, renue a stable spright.

7. Prayer for obedience to God in our lives and callings. Psal. 119. 30.

With thy free spirit confirme thou me, and I will teach therefore,
Sinners thy wayes, and wicked shall be turned to thy lore.

My soule is ravisht with desire, and never is at rest:
But seekes to know thy judgements high, and what may please thee best.

A

O would to God it might thee please, my wayes so to addresse:
That I might both in heart and voyce, thy lawes keepe and confesse.

Verse 5.

In righteousnesse I doe intend, my time and dayes to serve:
Have mercy Lord and mee defend, so that I doe not swerve.

8. Prayer for life everlasting. Psal. 106. 5. Verse 6.

B

And with thy saving health, O Lord, voushsafe to visit me:
That I the great felicity, of thine elect may see.

And with thy peoples joy I may, a joyfull minde possesse:
And may with thine inheritance, a glorying heart expresse.

9. A conclusion with praising of God. Verse 46.

The Lord the God of Israel, be blest for evermore:
Let all the people say, Amen, praise yee the Lord therefore.

FINIS.

# A TREATISE TENDING VNTO A DECLARATION, VVHETHER A MAN BE IN THE ESTATE OF DAMNATION, OR IN THE ESTATE OF GRACE: AND IF HE BE IN THE FIRST, HOW HE MAY IN TIME COME OVT OF IT: IF IN THE SECOND, HOW HEE MAY DISCERNE IT, AND PERsevere in the same to the end.

Reviewed and corrected by the Author.

The points that are to be handled be set downe in the page following.

2 Pet. 1. Vers. 10.

*Give all diligence to make your calling and election sure: for if yee doe these things, yee shall never fall.*

LONDON,
Printed by IOHN LEGATT,
1635.

## The Contents of the Booke.


*How farre a Reprobate may goe in Christian Religion.*
*The estate of a true Christian in this life: which also sheweth how farre the elect being called, goe beyond all Reprobates in Christianity.*
*A Dialogue to the same purpose, gathered out of the savory writings of Master* Tindall *and* Bradford.
*How a Reprobate may performe all the Religion of the Church of Rome.*
*The conflicts betweene Satan and a Christian.*
*How the Word of God is to be applyed aright unto the conscience.*
*Consolations for the troubled consciences of weake Christians.*
*A Declaration of certaine spirituall Desertions.*


# TO THE RIGHT WORSHIPFVLL AND MY CHRISTIAN FRIEND MASTER *VALENTINE KNIGHTLY* ESQVIRE, ONE OF HER MAIESTIES IVSTICES OF PEACE IN NORTHAMPTON-SHIRE.

SIR, I pray you consider with me an especiall point of Gods Word, carefully to bee weighed: it is this, [a] *Many professors of Christ, in the day of grace, perswade themselves that they are in the estate of grace, and so the true Church esteemeth of them too: yet when the day of grace is past, they contrariwise shall finde themselves to be in the estate of damnation remedilesse.* A dolefull case, yet a most resolute truth, and the reason is plaine. Men that live in the Church are greatly annoyed with a fearefull security and deadnesse of heart, by which it comes to passe that they thinke it enough to make a common profession of the faith, not once in all their life times, examining themselves whether they bee in the estate of grace before the eternall God or not. [b] And indeed it is a grace peculiar to the man elect to try himselfe whether he be in the estate of grace or not.

The further opening of the truth of this point, as also the danger of it, I have enterprised in this treatise; which I am willing to bestow on you, both for the profession of the faith, which you make, as also for that Christian friendship you have shewed to me. Accept of it I pray you and use it for your edification. [c] Thus I commend you to God, and to the Word of his grace, that is able to build you up further, and give you an inheritance among them which are sanctified. From *Cambridge* this 24. of *November*. 1586.

[a] Matth. 25. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. Luk. 13. 24. A caveat to al professants, of what estate or condition soever.
[b] 2 Cor. 13. 5. Psal. 119. 59.
[c] Act. 20. 32.

Your Worships to command,
*William Perkins.*

TO

GOod Reader it is a thing to be considered, that a man may seeme both unto himselfe and to the Church of God to be a true professor of the Gospel, & yet indeed be none. All professors that be of this sort, are excellently described in these words. And they which are upon the stony ground are they, which when they shall heare receive the Word with joy: but having no root, beleeve for a time, and in the time of temptation goe away. Where are to bee noted three things. I. Their faith, in that they are said to beleeve for a season. II. The fruits of that faith, in that they are said to receive the word preached with joy. III. Their unsoundnesse, in that they are compared to stony ground, and in time of temptation goe away.

Luk.8.13.

Concerning their faith, whereas the spirit of God saith, that they doe beleeve, these things are to be considered. First, that they have the knowledge of Gods Word. Secondly, that they both can and doe give assent unto Gods Word, that it is most true. Thirdly, in more speciall manner they give assent unto the covenant of grace made in Christ, that it is most certaine and sure: and they are perswaded in a generall and confused manner, that God will verifie the same covenant in the members of his Church. This is all their faith: which indeede proceedeth from the holy Ghost; but it is not sufficient to make them sound professours. For albeit they do generally beleeve Gods promises, yet herein they deceive themselves, that they never apply the same to their owne soules. An example of this faith we have, Ioh.2.24. When our Saviour came to Ierusalem at the feast of Easter, many beleeved in his name, and yet he would not commit himselfe unto them, because he knew them all, and what was in them.

To come to the second thing: those professors which are indued with thus much grace, as to beleeve in Christ in a confused manner, goe yet further: for this their faith, though it be not sufficient to salvation, yet it sheweth it selfe by certaine fruits which it brings forth: for as a tree or a branch of a tree that hath no deepe rooting, but either is covered with a few moules, or else lies in the water, at the season of the yeere brings forth leaves and blossomes, and some fruit too, and that for one or two, or moe yeeres; so one that is an hearer of the Word, may receive the word, and the word as seed, by this generall faith, may be somewhat rooted in his heart, and setled for a season, and may bring forth some fruits in his life peradventure very faire in his owne and other mens eies: yet indeed neither sound nor lasting, nor substantiall. What these fruits are it may be gathered forth of these words, where it is said, that they receive the Word with joy, when they heare it: for here may bee gathered; First, that they do willingly subject themselves to the ministery of the Word. Secondly that they are as forward as any, and as joyfull in frequenting sermons. Thirdly, that they reverence the Ministers whom they so joyfully heare. Lastly, they condemne them of impietie, which will not be hearers, or be negligent hearers of the Word.

1.
2.
3.
4.

Marke, that there is a true faith, wrought by the H. Ghost, very like saving faith, yet not saving faith

Now, of these and such like fruits, this might be added, though they are not sound, yet they are voide of that grosse kind of hypocrisie. For the minds of those professors are in part inlightned, and their hearts are endued with such a faith as may bring forth these fruits for a time: and therefore herein they dissemble not that faith which they have not: but rather shew that which they have. Adde hereunto, that a man being in this estate, may deceive himselfe, and the most godly in the world, which have the greatest gifts of discerning, how they and their brethren stand before the Lord: like as the fig-tree with greene leaves deceived our Saviour Christ, as he was man: for when in his hunger he came unto it to have had some fruit, he found none.

If this be so, it may be then required, how these unsound professors differ from true professours. I answer, in this they differ, that they have not sound hearts to cleave unto Christ Iesus for ever. Which appeareth in that they are compared to stony ground. Now stony grounds mingled with some earth are commonly hot, and therefore have as it were some alacritie and hastinesse in them, and the corne as soone as it is cast into this ground it sprouteth out very speedily, but yet the stones will not suffer the corne to be rooted deepely beneath, and therefore when summer commeth, the blade of the corne withereth with rootes and all. So it is with these professors: they have in their hearts some good motions of the holy Ghost, to that which is good: they have a kind of zeale to Gods glory: they have a liking to good things, and they are as forward as any other for a time, and they doe beleeve. But these good motions and graces are not lasting, but like the flame and flashing of straw and stubble: neither are they sufficient to salvation.

Luk.8.15. Gal.5.6. Cant.8. 6,7.

With true professors it is far otherwise: for they have upright and honest hearts before the Lord. And they have faith which worketh by love. And that Christian man that loves God, whatsoever shall befall, yea though it were a thousand deaths, yet his heart can never be severed from the Lord, & from his Saviour Christ: as the Spouse speaketh unto Christ of his owne love: Set me as a seale on thy heart, as a signet upon thy arme: for love is as strong as death: jealousie is as cruell as the grave; the coales thereof are fiery coales, & a vehement flame. Much water cannot quench love, neither can the floods drowne it: if a man should give all the substance of his house for love, they would greatly contemne it.

2 Cor. 13.5.

Wherfore (good Reader) seeing there is such a similitude & affinitie between the temporary professor of the Gospel, & the true professor of the same: it is the dutie of every Christian to try & examine himself whether he be in the faith or not. And whereas it is a hard thing for a man to search out his owne heart, we are to pray unto God that he would give us his spirit to discern between that which is good & evil in us. Now whē a man hath found out the estate of his heart by searching it, he is further to observe & keep it with al diligence, that when the houre of death, or the day of tryall shall come, he may stand sure, & not be deceived of his hope. And for this purpose I have described the most of these smal treatises which follow, to minister unto thee some helpe in this examining & observing of thine own heart. Read them, and accept of them, & by the blessing of God they shal not be unprofitable unto thee. And if they shal any whit help thee, helpe me also with thy prayer.

Pro.4.23.

1595.

# CERTAINE PROPOSITIONS DECLARING HOW FARRE A MAN MAY GOE IN THE PROFESSION OF THE Gospel, and yet bee a wicked man and a Reprobate.

I.

A Reprobate hath in his mind a certen [a] knowledge of God, of common equitie among men, of the difference of good from bad: and this is partly from nature, partly from the contemplation of Gods creaturs, in which the wisedome, the power, the love, the mercie, the majestie of God is perceived.

[a] Rom. 1. 21. Psal. 19. 1-3.

II.

This knowledge is onely generall and imperfect, much like the ruines of a Princes pallace: it is not sufficient to direct him in doing of a good worke. For example; he knows that there is a God, and that this God must be worshipped: come to particulars, who God is, here his knowledge failes him, and hee is altogether uncertaine what to doe to please God.

III.

By reason of this knowledge, the Reprobate doth give consent, and in his heart subscribeth to the equitie of Gods law; as may appeare by the saying of Medea: *Video meliora proboque, deteriora sequor.* That is, I know what is best to be done, and like it; yet I doe the worst. This approbation in the Reprobate commeth from constraint, & is joyned with a disliking of the law: in the elect being called, the [b] approbation of the law, proceedeth from a willing and ready mind, and is joyned with love and liking

[b] Rom. 7. 15.

IV.

And by reason of this light of nature, a meere naturall man, and a reprobate may bee subject to some temptations: for example, hee may be tempted of the divel, and of his owne corrupt flesh, to beleeve that there is no God at all. As *Ovid* saith of himselfe, *Eleg.* 3. *Sollicitor nullos esse putare Deos:* I am often tempted to thinke there is no God.

V.

The reprobate for all this knowledge, in his heart may be an Atheist: as *David* saith: [c] *The foole hath said in his heart there is no God.* And a man may now a daies find houses and townes full of such fooles: Nay, this glimmering light of nature, except it bee preserved with good bringing up, with diligent instruction, & with good companie, it will be so darkned, that a man shall know very little, & leade a life like a very beast: as experience telleth, and *David* knew very wel: who saith, [d] *Man is in honor, & understandeth not; he is like to beasts that perish.*

[c] Psal. 14. 1. Rom. 3. 10, 11.

[d] Psal. 49. 10.

VI.

Wherefore, this knowledge which the reprobate receiveth from nature, and from the creatures, albeit it is not sufficient to make him doe that which shall please God: yet before Gods judgement seat, [e] it cuts off all excuse, which he might alleadge, why he should not be condemned.

[e] Act. 14. 17. Rom. 1. 21

VII.

Beside this naturall knowledge, the reprobate may be made partaker of (*f*) *the preaching of the Word, and bee illuminated* by the holy Ghost, and so may come to the knowledge of the revealed will of God in his Word.

[f] Heb. 6. 4 2 Pet. 2. 21.

VIII.

Thus when they heare the preaching of the Word, God proffereth salvation to them, and *cals them*, [g] yet this calling is not so effectuall in them as it is in the elect children of God. For the reprobate when he is called, hee liketh himselfe in his owne blindnesse, and therefore neither will he; and if he would, yet could he not answer, and be obedient to the calling of God. The elect being called, with speede hee answereth and commeth to the Lord, and his heart being ready, giveth a strong and loud *eccho* to the voice of the Lord. This *eccho* wee see in *Davids* heart: [h] *When* (saith he) *thou saidst, Seeke yee my face: mine heart answered unto thee: O Lord, I will seeke thy face.* And God himselfe speaketh the same of his children. *Zach.* 13. 9. *They shall call on my name, and I will heare them: I will say, it is my people* (now marke the eccho) *and they shall say, the Lord is my God.*

[g] Matth. 22. 4. Luk. 13. 24 Pro. 1. 24. Ioh. 9. 41. Luk. 14. 6.

[h] Psal 27. 8.

IX.

After that he hath an understanding of Gods Word, [i] he may *acknowledge the* truth of it, *and confesse it*: and if need require, be *a defender of it*: As *Iudas* was, and *Iulian the Apostata.*

[i] Heb. 10. 26. Act. 1. 16, 17.

X.

The reprobate may have a feeling of his sinnes, and so acknowledge them: and the punishment due unto them: [k] as *Saul* did; who said, *I have sinned: come againe my sonne David: for I will doe thee no harme, because my soule was precious in thine eyes this day: Behold I have done foolishly, and have erred exceedingly* Thus did *Cain*, [l] when he said; *My punishment is greater then I can beare.* [m] *Galerius Maximus*, a vile persecutor of Christians, had his bowels rotting within him: so that an infinite number

[k] 1 Sam. 26. 21.

[l] Gen. 4. 13.

[m] Euseb. l. 8. c. 17, 18

of

of wormes continually crauled forth of his body, and such a poysoning stink came from him, that no man could abide him: being thus plagued with the hand of God, hee began to perceive his wickednes in persecuting Christians, and he confessed his sinnes to the true God: and assembling the chiefe rulers about him, he commanded that all within his dominions should cease to trouble Christians, and in all haste he made a law for the peace and libertie, and the publike meetings of Christians.

XI.

The reprobate hath oftentimes feare and terrour of conscience: but this is only, because he cõsidereth the wrath and vengeance of God, which is most terrible. When *Paul* preached before *Felix*: and by the majestie of Gods spirit, did (as it were) thunder from heaven against his sins, doubtlesse hee made his heart to ake, and every joynt of him to tremble. [a] *Ecebolius* a Philosopher of Constantinople, in the daies of *Constantius*, professed Christian religion, and went beyond all other in zeale for the same religion: yet afterward under *Iulian*, hee fell from that religion unto Gentilisme. But after *Iulians* death making meanes to bee received into the Church againe, overwhelmed with the horror of his own conscience for his wicked revolting, hee cast himselfe downe on the ground before the doores of the Church, crying aloud, *Calcate me salem insipidum*: Trample on me unsavorie Salt. And the divell beleeveth the word of God, and at his own damnation hee trembleth, *Iam.* 2.19. These servile feares, though they harden the heart of the reprobate, as heate doth yron, after it hath bin in the furnace: yet these feares in the children of God [b] *are very* good preparations, to make them fit to receive grace: like as we see the needle which seweth not the cloath, yet it makes a passage and entrance for the threed, which serveth for this use, to sow cloth together.

[a] Socrat. l.6.11.

[b] Act. 2. 37. Rom. 8.15

XII.

A reprobate before hee commit a sinne, is often vexed within himselfe, and feareth to commit it: not because hee hateth and disliketh the sinne for it selfe, but because he cannot abide the punishment due unto the sin. [c] When the daughter of *Herodias* daunced before *Herod*, and pleased him: that he might do her a pleasure, he bad her aske what she would: shee asked *Iohn Baptists* head in a platter: *Herod* did grant her request, but yet he had a grudging in heart, and he was sore grieved at it. [d] In like manner, *Pilate* was very much troubled inwardly before he condemned our Saviour Christ.

[c] Mar. 6. 20.26.

[d] Mat. 27. 19.24.

XIII.

After he hath committed a sinne, hee [e] *sorroweth and repenteth*: yet this repentance hath two wants in it. First, hee doth not detest his sinne, and his former conversation when hee repenteth: hee doth bewaile the losse of many things which he once enjoyed, hee cryeth out through very anguish & through the perplexities which God in his judgement laies on him: yet for his life, hee is not able to leave his filthy sinne: and if he might be delivered, hee would sinne as before. [f] *Esau* wept before his father with great yelling and crying, but after he was gone from his fathers presence hee hated his brother, who had got his blessing, and in contempt of his father, chose him a wife against his liking. *Pharaoh*, as oft as the Lord laid any calamitie on him, [g] hee evermore desired to be delivered from it, yet afterward alwaies he returned to his old bias againe. *Felix trembled* before *Paul*: for all that, he could not leave his covetousnesse, but even then hee sought for a *bribe*. Secondly, the reprobate, when hee repenteth, he cannot come unto God, and seeke unto him: hee hath no power, no not so much as once to desire to give one little sob for the remission of his sinnes: if hee would give all the world he cannot so much as give one rap at Gods mercie-gate, that hee may open to him. Hee is very like a man upon a racke, who cryeth and roareth out for very paine, yet cannot desire his tormentor to ease him of his paine. [h] *Cain* would have beene voide of his trembling, but hee could not aske pardon of his sin from his heart: neither could *Saul*, or *Iudas*, or now can the divell.

[e] Mat. 27. 3. Heb. 12.17

[f] Gen. 27. 38. & 27. 41. & 28. 9

[g] Exod. 8. 9. Act. 24.25

Mat. 7. 7.

[h] *Cain* Gen. 4. 13. 1 Sam. 31. 4. Mat. 27. 5

XIV.

The Reprobate may humble himselfe for some sinnes which hee hath committed, and may declare this by fasting and teares. When *Eliah* reprooved *Ahab* for his Idolatrie, and threatned him from the Lord, it is said, that when hee had heard these words, [i] *Hee rent his cloathes, and put sackecloath upon him, and fasted and went softly in token of mourning*: and this humiliation stayed Gods wrath for a time.

[i] 1 Reg. 21.27.29

XV.

He may confesse his sinnes, even his particular sinnes before men: but this is only then, when his soule is tormented for them, and can finde no ease. For then hee sticketh not to utter his secret filthinesse to the hearing of all men, and to the open shaming of himselfe. When God smote all that was in the fields of Egypt with haile, then *Pharaoh* sent, and called for *Moses* and *Aaron*, and said unto them, [k] *I have now sinned, the Lord is righteous, but I and my people are wicked: pray yee unto the Lord (for it is enough) that there be no more mightie thunders, &c.* So *Iudas*, when hee saw that Christ was condemned, and felt an hell in his conscience, brake out, and said, *Matt.* 27.4. *I have sinned in betraying the innocent blood.* And the experience of these daies giveth fearefull examples for the proofe of this point,

[k] Exod. 9.27. Rom. 12. 34.

XVI.

Hee hath often a desire to bee like the children of God in happinesse, and to be saved: not because he hath any love to the kingdome of God, but because he is afraid of hell. As *Balaam* overpressed with the feare of Gods judgement, prayed thus: Num. 23.10. *O that my soule might die the death of the righteous, and that my last end might be like his!*

XVII.

The wicked in their diſtreſſe may pray to God, and God may heare their prayers, and grant them their requeſts, (*a*) as the Iſraelites wickedly murmuring againſt God, deſired fleſh in the wildernes: God heard their crie, and rained Quailes among them. But God heareth the wicked after one ſort, and them that feare him after another: them that feare him, hee granteth their requeſts of love and mercie: to the other, of indignation and anger. (*b*) As may appeare in the Iſraelites, who when they were in eating of their Quailes, and the meate was within their teeth, God in his anger ſtroke them with a ſore plague. And (which is more ſtrange then this) God hath performed that which hee hath promiſed to the unbeleevers, though they refuſed to aske it at his hands, even then when they were particularly commanded: (*c*) of this thing we have a worthy example in King *Achas*, who utterly refuſed to have a ſigne of his deliverance, and the confuſion of his enemies, when GOD offered it to him, and yet the Lord delivered him.

*a* Num. 11.18.

*b* Num. 11.33. Pſa.78.31

*c* Iſa.7.11

XVIII.

The reprobate may goe further in the profeſſion of religion, and may ſeeme for a time to bee planted in the Church, for hee doth beleeve the promiſes of God made in Chriſt Ieſus, yet ſo that hee cannot apply them to himſelfe. In this thing the elect and the reprobate differ. The reprobate (*d*) *generally in a confuſed manner* beleeveth that Chriſt is a Saviour of ſome men: but hee neither can, nor deſireth to come to the particular applying of Chriſt. The elect beleeves that Chriſt is a Saviour of him particularly. The reprobates faith may periſh in this life, but the faith of the Elect cannot. The reprobate may be perſwaded of the mercie and goodneſſe of God towards him for the preſent time in the which he feeles it: the elect is not onely perſwaded of the mercies hee preſently enjoyeth, but alſo he is perſwaded of his eternall election before the foundation of the world, and of his everlaſting life, which yet hee doth not enjoy: Yea, (*e*) *if God would confound him, and he ſaw nothing but preſent death*, and hell fire: yet ſuch is his nature, that ſtill hee would beleeve; for faith and hope are not grounded upon ſenſe and feeling; but are the evidence of thoſe things which were never yet ſeene or felt. The life of the faithfull is hid in Chriſt, as the ſap in the roote of the tree: their life is not in ſenſe and feeling, but in hoping and beleeving: which oftentimes are contrary to mans ſenſe and feeling.

Difference of Elect and reprobate 1.

*d* Luk.8.13

2.

3.

*e* Iob 13. 15.

XIX.

After that hee hath received a generall, and a temporary faith in Gods heavenly word, and his moſt mercifull promiſes of everlaſting life contained therein, by the power of the ſpirit of God, (*f*) *he cõmeth to have a taſte in his heart* of the ſweetnes of Gods mercies, and a rejoycing in conſideration of the *election*, *adoption*, *juſtification*, and *ſanctification*, of Gods children. But what is this taſte? I expreſſe it thus, after the meaning of Gods Word. Suppoſe a banquet prepared, in which are many ſweet, & pleaſant and daintie meats. At this banquet, ſuch as are the bidden gueſts, they muſt bee ſet downe, they ſee the meats, they taſte them, they chaw them in their mouthes, they digeſt them: they which are not bidden to this feaſt, may ſee the meats, handle them, and taſte of them to feele how good they are: but they muſt not eate and feede of them. The firſt reſemble the Elect, which truely eate, digeſt, and are nouriſhed by Chriſt unto everlaſting life, becauſe they have great abundance of the vitall heate of Gods holy ſpirit in them, and doe feele ſenſibly his grace and vertue in them, to ſtrengthen them and guide them. The ſecond ſort truly reſemble the reprobates; which never in truth enjoy Chriſt, or any of his benefits appertaining to ſalvation: but onely ſee them, and have in their hearts a vaniſhing, but no certaine or ſound feeling of them; ſo that they may be changed and ſtrengthened, and guided thereby. To uſe another ſimilitude. The reprobates have no more feeling, and enjoying of Chriſt and his benefits, then thoſe men have of the Sunne, which ſee onely a glimmering of his light at the dawning of the day, before it riſeth. (*g*) Contrariwiſe, the elect, they have the *day ſtar*, even the Sonne of righteouſneſſe, Ieſus Chriſt, *riſing in their hearts*; the *day ſpring from on high doth viſit them, the glory of God doth riſe upon them*: they have their eyes *annointed with the oyntment of the ſpirit*, which is *the true eye-ſalve*, and doe plainely behold the Sun of righteouſneſſe; they enjoy his preſence, they effectually feele his comfortable heate to quicken and revive them.

*f* Heb.6.4 Mat.13.20

*g* 2 Pet.1. 19. 1 Ioh.2.8 Luk.1.78. Iſa.60.1,2

XX.

From this ſenſe and taſte of Gods grace proceede many fruits: as firſt, generally, hee may do outwardly all things which true Chriſtians doe, and he may leade ſuch a life heere in this world, that although he cannot attaine to ſalvation, yet his paines in hell ſhall be leſſe: which appeareth in that our Saviour Chriſt ſaith, (*h*) *It ſhall be eaſier for Tyrus and Sydon, for Sodome and Gomorrah; then for Capernaum, and other cities unto which hee came, in the day of judgement.*

*h* Mat.11. 20, 21, 22, 23.

XXI.

Alſo the reprobate may have a love of God: but this love can be no ſincere love, for it is onely becauſe God beſtoweth benefits and proſperitie upon him, as appeareth in *Saul*, (*i*) who loved God for his advancement to the kingdome: and here is a difference betweene the elect and the reprobate: the elect love God, as children their fathers: but reprobates, as hirelings their maſters, whom they affect not ſo much for themſelves, as for their wages.

*i* 1 Sam. 10.9.

XXII.

Alſo a reprobate hath often a rejoycing in doing thoſe things which appertaine to the ſervice of God, as preaching and prayer. (*k*) *Herod* heard *Iohn Baptiſt* preach *gladly*: and the ſecond

*k* Mark.6. 20. Mat.13. 20.

kinde

kind of naughty ground receiveth the Word preached *with joy*.

XXIII.

A reprobate often desireth them, whom he thinketh to be the children of God, to pray for him. [a] As *Pharaoh* desired *Aaron* and *Moses* to pray for him. [b] So did *Simon Magus* desire *Peter* that none of the things which hee had spoken against him, should come to passe. But yet they cannot pray themselves, [c] because they want the Spirit of Christ.

XXIV.

He may shew liking to Gods Ministers, he may reverence them, and feare to displease them. [d] Thus did *Simon Magus*, who at *Philips* preaching *beleeved*, *wondered* at his miracles, and kept *company* with him. And [e] *Herod* is said to *feare Iohn*, knowing that he was a just man and holy: also he gave reverence to him. *Antoninus* the Emperour, called *Pius*, though he was no Christian, [f] yet in a generall Parliament held at Ephesus, hee made an act in the behalfe of Christians: that if any man should trouble or accuse a Christian, for being a Christian; the party accused should goe free though he were found to be a Christian, and the accuser should be punished. [g] And *Plinius Secundus*, governour of Spaine under *Trajanus* the Emperour, when he saw an innumerable company of Christians to be executed, being mooved with compassion, he wrote in their behalfe being no Christian, unto *Trajanus* to spare them that could bee charged with no crime: and his letter is yet extant.

XXV.

Hee may bee zealous in the religion which hee professeth, and fall from that profession, as the *Galathians* did, [h] who after they had *received Paul as an Angel*, and would have *pluckedout their eyes* to have done him good: yet they fell from the doctrine which hee had taught them, to justification by the workes of the law, which flatly overthrowes justification by faith alone. The [i] same appeareth in *Iehu*; who was very zealous for Gods cause, and for the defacing of idolatry, and thereupon God blessed him in his children; yet nevertheless he was a wicked man, [k] *and followed the vile sinnes of Ieroboam his father*.

XXVI.

[l] After that he hath sinned, hee doth *in many things* in which he is faulty, amend and reforme his life, and doth professe great holinesse outwardly. *Herod* did many things which *Iohn* Baptist in preaching mooved him unto: *Saul* when hee was to be chosen King, professed great humility. They may represse their vices and corruptions, and so moderate themselves that they breake not out, [m] as did *Haman*; of whom it is written: that when he was full of indignation against *Mordecai*, yet he refrained himselfe. And herein the elect and the reprobate differ: [n] the elect are somewhat reformed in every one of their sinnes. But the reprobate, though hee be amended in many faults: yet some one fault or other, he cannot abide to have it reformed; and by that, in a vile manner the divell wholly possesseth him. As *Herod*, who did many things, yet would not leave his brothers wife. And no doubt, in *Iudas* most of his sinnes in appearance were mortified and yet by covetousnesse the divel possessed him, & held him fast chained in bondage under him. For one sinne is sufficient to him, that by it he may bring a man to damnation. Secondly, in infidels living honestly, the Spirit of God bridleth the force of sinne, and the corrupt nature that it breake not out, as it doth in many other. But in Christians that are indeed godly, the same spirit not only represseth the corruptiō of nature outwardly: but also mortifieth it within at the root, and regenerateth the whole man into a new creature. Thus then neither the faithfull nor infidels do effect any thing that is laudable but by the spirit of God: the faithfull by the spirit of regeneration, infidels by the same spirit, only suppressing the outward act of sin.

XXVII.

Beside this, he may have the gift of *working miracles*, of casting forth divels, of healing, and such like: [o] and his power of doing strange miracles, shall be used as an excuse of some of the reprobates in the day of judgement.

XXVIII.

Oftentimes, unto him is given the gifts of the holy Ghost, to discharge the most waighty calling that can be in any Commonwealth. And this is meant, when God is said [p] *to give Saul another heart*; that is, such vertues as are meete for a King.

XXIX.

A reprobate may have the word of God much in his mouth, and also may be a Preacher of the word: [q] for so *prophecying in Christs name*, shall be used as an excuse of reprobates: and we know that among the 12. Apostles [r] *Iudas* was a reprobate. And this may be well perceived in the resemblance of tasting, which the Author to the Hebrewes useth. We know, that Cookes commonly which are occupied in preparing of banquets, have as much feeling and seeing of the meat, as any other: and yet there is none that eateth lesse of it then they: for their stomacks are cloyed with the smell and taste of it: so, in like manner it may come to passe, that the minister which dresseth and provideth the spirituall food, may eate the least of it himself; and so labouring to save others, he may be a reprobate. And it is thought, that some of them which built the Arke, were not saved in the Arke, but perished in the flood.

XXX.

When as a reprobate professeth thus much of the Gospel, though indeed he be a goat, yet he is taken for one of Gods sheepe: he is kept in the same pastures, and is folded in the same fold with them. [s] Hee is counted a Christian of the children of God, and so he taketh himselfe to be; no doubt because through the dulnesse of his heart, he cannot try and examine

[a] Exod. 9. 27.
[b] Act. 8. 24.
[c] Rom. 8. 16. 26.
[d] Act. 8. 13.
[e] Mark. 6. 20.
[f] *Euſ. lib.*
[g] *Plin. l. 10. Epiſt. 4).*
[h] Gal. 4. 16.
[i] 2 King. 10. 16.
[k] and 30, 31.
[l] 2 Pet. 2. 20.
Mark. 6. 20.
1 Sam. 9. 21.
[m] Heſt. 5. 9, 10.
[n] 2 Theſ. 5. 23.
[o] Mat. 7. 22. Mat. 9. 38
[p] 1 Sam. 10. 9.
[q] Mat. 7. 22.
[r] Act. 1. 16, 17. Col. 4. 2 Tim. 4. 10.
[s] *Iohn* 2. 23, 24, 25.

himselfe, and therefore truely cannot discerne of his estate, whether he be in Christ or not: and it may be thought that Satan is ready with some false perswasion to deceive him. For this is his property, that upon whom God threatneth death, there Satan is bold to pronounce life and salvation: as on the contrary, to those, to whom God pronounceth love and mercy, to those (I say) he threatneth displeasure and damnation: such malice hath hee against Gods children.

XXXI.

And hereby it commeth to passe, that an [a] hypocrite may be in the visible Church, and obey it in the Word and discipline and so bee taken for a true member of Christ, when as a man indeed regenerate may be excommunicate, and end his life before he be received againe: for this is the end of excommunication, [b] that *the flesh*, that is, the part unregenerate, *may be destroyed: and the spirit*, that is, the part regenerate, *may bee kept alive in the day of the Lord*. Now the man in whom is spirit and flesh, [c] must needs be the Child of God, because this argueth that he hath the sanctifying spirit of Christ. Againe, *Paul* when he biddeth the Corinthians to comfort the incestuous man, [d] *Lest through the sleight of Satan he should bee overwhelmed of overmuch heavinesse*, giveth men to understand, that he might have ended his life in great extremity of sorrow, before he had beene visibly received into the Church againe.

a The elect may be of the Catholike Church and not of the visible: and the reprobate may be of the visible, and not of the Catholike.
b 1 Cor. 5. 5.
c Rom. 8. 9. 11.
d 2 Cor. 2. 7. 11.

XXXII.

Though God will never adopt any reprobate, yet by the adoption of the elect they may receive profit. For they find the blessing of God to bee on them by reason that they dwell together, and have society with the children of [e] God. For *Noahs* sake every one in his family is saved in the flood. For *Lots* cause the men of *Zoar* are preserved from the fire. And God would have spared *Sodome*, if there had beene but tenne good men in it. For *Rahabs* cause, her family and kindred are at liberty in *Iericho*. When *Ioseph* was in *Putiphars* house, all things prospered well. [f] For *Samuels* cause the Israelites were delivered from the Philistimes: [g] And for *Pauls* cause they which were with him in the Ship were preserved. And againe, a reprobate by meanes of the faith of either of his parents may bee within Gods Covenant, and so be made partaker of Baptisme, one of the seales of the Covenant. For so God made his Covenant with *Abraham*, [h] that he would be not onely his God, but also the God of his seede after him: [i] which *Paul* expoundeth not of a few, but of all nations. Also he saith manifestly that those children, either of whose parents are beleevers, (k) *are holy*, which *holinesse* is not inherent in their persons, but onely outward: and it is a speciall prerogative granted them of God, in that hee vouchsafeth them to bee in his covenant: whereby they are distinguished from the wicked and prophane men of the world.

e Gen. 7. 1. & 19. 12. & 18. 32. & 39. 3.
f 1 Sam. 7. 13.
g Act. 27. 24.
h Gen. 17. 7. 10.
i Gal. 3. 8.
k 1 Cor. 7. 14. Rom. 11. 16.

XXXIII.

Besides this, reprobates have some prerogatives of God; [l] as that hee is *patient towards them*: that before he will destroy them, he useth many meanes to winne them, that they commonly spend all the dayes of their lives in prosperity: in so much, that it is said of them in the Psalme: [m] *That they goe in continuall prosperity unto their death, and pine not away as the children of God doe*. But [n] after a certaine time God in his just judgment hardneth their hearts blindeth the eyes of their minds, he maketh their heads giddy with a spiritual drunkennes, and by the strength of their inward lust, as also by the effectuall operation of Satan, they fall to open infidelity and contempt of Gods Word, and so run headlong to their owne damnation, and perish finally. And in this they are like hawks, which so long as they live are carried on the hand of noble men: but when they are dead, they are cast on the dunghill. [o] *Julian* the Apostata was first a man learned and eloquent, and professed the Religion of Christ, but afterward he fell, and wrote a book against the Religion of Christ, answered by *Cyril*: and on a time, in a battell against the Persians, was thrust into the bowels with a dart, no man then knew how, which dart he pulled out with his owne hand, and presently blood flowed, which as it gushed out, he tooke it in his hand, and flung it into the ayre, saying, *Vicisti, Galilæe, vicisti*. O thou *Galilean* (meaning Christ) thou art the Conquerour: thus hee ended his dayes in blaspheming Christ whom hee had professed. The reason of this apostacy is evident. [p] Seede, that is not deepely rooted in the earth, at the beginning of the yeare, springeth up: it is greene, and bringeth forth leaves and flowe rs and (it may be) some kind of fruit too: when the heat of Summer commeth, it parcheth t he earth, and the corne wanting deepe rooting, & therefore wanting moysture, withereth away. Gods word is like seed; which that it may bring forth fruit unto everlasting life, it must be first received of the ground; secondly, it must bee rooted: the receiving of it, is when the mind understandeth it, and remembreth it: the rooting of it, is when being beleeved, it pierceth to the heart, and taketh hold of the affections. This rooting is of two sorts: the first, is when the Word rooteth, but not deepe enough, as when the Word is received into the mind, and into the heart, by the joy of the heart, but not with the residue of the affections. The second is a deep and lively rooting of the Word, when the Word is received into the minde and into the heart by the will and all the affections of the heart. The first kind of rooting of the word, befalleth to a reprobate, who *understandeth* and *rejoyceth* in the promises of salvation, yet he doth not put any confidence in them: he cannot rest in them, hee doth not rejoyce that his name is written in the booke of life, hee doth

l Rom. 9. 22. & 2. 4. 5. Gen. 6. 3.
m Psal. 73. 12.
n 2 Pet. 2. 22. 1 Tim. 1. 4. 2 Thes. 2. 6. Isai. 6. 10.
o Theod. l. 3. Hist. c. 25. Jacob. Berg. Chr.
p Matth. 13. 1, 2.

not

not worke out his ſalvation with feare and trembling. In a word, his heart is in part ſoftned to rejoyce at the preaching of the Word of God: [a] yet *his heart is not opened* as *Lydias* was; nor *enlarged* (as *David* ſaith) to imbrace the truth: but the Elect, hee receiveth the Word, not onely into his minde, leſt it ſhould be onely an imagination, but alſo it is deepely rooted in his heart. For,

[a] Act.16. 14. Pſal.119. 32.

1. In ſure confidence he reſteth himſelfe on Gods promiſes, Rom.8.38. Heb.10.22.

2. He hopeth and longeth to ſee the accompliſhment of it. 1 Theſſ.1.10.

3. He heartily loveth God, for making ſuch a promiſe to him in Chriſt. 1 Ioh.4.10.

4. Hee rejoyceth in it, and therefore doth meditate on it continually, Luk.10.20. Rom 5.2.

5. Hee hateth all doctrines which are againſt it.

6. Hee is grieved when he doth any thing that may hinder the accompliſhment of it, Matth.26.75.

7. He uſeth the meanes to come to ſalvation, but with feare and trembling, Phil.2.12.

8. He burneth with zeale of the ſpirit, &c. And ſo the reſt of the affections are exerciſed about the promiſes of God in Chriſt, and by this meanes, is the deepe rooting of the Word in the heart.

Thus it commeth to paſſe, that the Reprobate falleth away from faith in the day of tryall and temptation, but the Elect cannot bee changed.

## XXXIIII.

Thus it appeareth, how farre a reprobate may proceed in religion; the conſideration of this point I direct unto two ſorts of men, Carnall Goſpellers, and Papiſts. Carnall Goſpellers are ſuch among us, as know the Word, but obey it not; or ſuch, as bearing a profeſſion neither know it, nor obey it. And the beſt of theſe come ſhort of reprobates in two points. Firſt, In faith, they come ſhort of the divell moſt of them. The divell *beleeveth and trembleth*: but they contrariwiſe living in their ſins, *beleeve, and hope*. How comes this to paſſe? Iam 2.19. The divell knoweth the Goſpel, and the points of it: and withall hee beleeveth the terrible threatnings of the law: and therfore trembleth. Drowſie Proteſtants beleeve the Goſpell as the divell doth, though he conceives the points of it better then they doe: as for the law and the threatnings thereof, they doe not beleeve them: and that makes them even when they live in their ſinnes to hope and preſume of mercy. Therefore the divell beleeves more of Gods Word then they doe. Secondly, they come ſhort of wicked men in outward obedience. The young man not yet converted to Chriſt, when hee was bidden to keepe the Commandements of the ſecond Table, anſwered, that *he had kept them from his youth*: and therfore our Saviour Chriſt looked upon him, and *loved him*: although the externall obedience was not ſufficient; for Chriſt telleth him, that *one thing is wanting unto him*. And in another place he ſaith, *Except your righteouſneſſe exceede the righteouſneſſe of the Scribes and Phaſes, you cannot enter into the Kingdome of Heaven*. Now the careleſſe Goſpeller is farre from performing this; in ſo much that commonly hee makes an open practiee of ſinne one way or other. Mark.10. 20,21. Matth.5. 20.

The cauſes of this careleſneſſe are, firſt a perſwaſion that a man may repent when hee will: becauſe the Scripture ſaith, *At what time ſoever a ſinner doth repent him of his ſinnes from the bottome of his heart, God will put all his wickedneſſe out of his remembrance*. But indeed late repentance is ſeldome true repentance: and it may bee juſtly feared, leſt that repentance, which men, when they are dying frame to themſelves, dye alſo with them. Secondly, they flatter themſelves, imagining that the beſt man that is, hath ſeven fals every day into groſſe ſins: whereas the place which they abuſe out of the Proverbes, *The righteous man falleth ſeven times in a day and riſeth againe*: is rather to be underſtood of fals into affliction, then fals into actuall ſinnes. Thirdly, they deceive themſelves, moſt falſely thinking, ſmall ſinnes or hidden ſinnes, to be no ſinnes: and groſſeſt ſinnes in which they live, and lye moſt dangerouſly, to be but ſinnes of infirmity. Prov.24. 16.

## XXXV.

By this which hath beene ſaid, the profeſſors of Chriſtian religion are admoniſhed of two things. Firſt, [b] that they uſe moſt painefull diligence in working their ſalvation, in attaining to faith, in dying to ſinne, in living to newneſſe of life: and their hearts be never at reſt, till ſuch time as they goe beyond all reprobates in the profeſſion of Chriſt Ieſus. Seeſt thou how farre a reprobate may goe? preſſe on to the ſtraight-gate with might and maine, with all violence lay hold on the Kingdome of Heaven. Shall *Herod* feare and reverence *Iohn Baptiſt*, and heare him gladly? and wilt thou neglect the Miniſters and the preaching of the Word? Shall *Pharaoh* confeſſe his ſin, nay ſhall Satan beleeve and tremble? and wilt not thou bewaile and lament thy ſinnes, and thy wicked converſation? It behooveth thee to feare and take heede, leaſt wicked men, and the divell himſelfe riſe in judgement and condemne thee. For if thou ſhalt come ſhort of the duties of a reprobate, and doe not goe beyond him in the profeſſion of the Goſpel, ſure it is thou muſt looke for the reward of a reprobate.

[b] Phil.2. 12. 1 Pet.2. 17. Rom.11. 20. Mark.6. 20.

The ſecond thing is, that the profeſſour of the Goſpel, [c] diligently try and examine himſelfe, whether he is in the eſtate of damnation, or in the ſtate of grace: whether he yet beare the yoake of Satan, or is the adopted child of God. Thou wilt ſay, this needs not, thou profeſſeſt the Goſpel, and art taken for a Chriſtian: yet marke and conſider, that this often befalleth reprobates to be eſteemed Chriſtians:

[c] 1 Cor. 11.31. Pſal.16. 12. and 119.59.

and they are often ſo like them, that none [a] but Chriſt can diſcerne the ſheepe from the goats, true Chriſtians from apparant Chriſtians. Wherefore it behooveth all men that ſhew themſelves to be Chriſtians, to lay aſide all pride, and ſelfe-love, and with ſingleneſſe of heart to put themſelves into the ballance of Gods word, and to make juſt triall, whether in them, repentance, faith, mortification, ſanctification, &c. give weight anſwerable to their outward profeſſion: which if they doe, let them praiſe God: if not, let them with all ſpeed uſe the meanes that they may be borne anew to the Lord, and may be inwardly guided by his holy ſpirit, to give obedience to his will, leſt in the day of Gods triall, they ſtart aſide from him like a broken bow, and fall againe to their firſt uncleanneſſe.

[a] Matth. 32, 33.

XXXVI.

To come to the ſecond ſort of men, and to conclude; let the moſt zealous Papiſt that is, try himſelfe and his whole eſtate with a ſingle heart as in the preſence of Gods majeſtie, and he ſhall finde that by his whole religion and profeſſion he doth come ſhort of a reprobate, or at the leaſt not goe beyond him in theſe points before named: The Lord open their eyes that they may ſee it. *Amen.*

A caveat to them of the religion of the Church of Rome.

## The eſtate of a Chriſtian man in this life, which alſo ſheweth how farre the Elect may goe beyond the Reprobate in Chriſtianitie, and that by many degrees.

I.

Election. THE [b] Elect are they whom God of the good pleaſure of his will hath decreed in himſelfe to chooſe to eternall life, for the praiſe of the glory of his grace. For this cauſe the Elect onely are ſaid to have their names written in [c] the Booke of life.

[b] Eph. 1. 4, 5, 6, 7.

[c] Apoc. 20. 15.

II.

Vocation. Whom God electeth, them hee *calleth* in the time appointed for the ſame purpoſe. This *calling* of the Elect is nothing elſe but a [d] ſingling and a ſevering of them out of this vile world, and the cuſtomes thereof, to bee [e] *Citizens* of the kingdome of glory after this life. And the time of their calling is tearmed in Scripture, [f] *The day of viſitation, the day of ſalvation, the time of grace.*

[d] 2 Theſſ. 2. 13, 14.

[e] Eph. 2. 19.

[f] 2 Cor. 6. 2. Luke 19. 42.

III.

[g] Col. 2. 7. Ioh. 15. 19. This [g] *ſevering* and *chooſing* of the Elect out of the world, is then performed, when God by his holy ſpirit indueth them with *true ſaving faith*: a wonderfull gift, peculiar to the Elect. For the better knowing of it, there is to be conſidered: Firſt, what faith is: Secondly, how God doth work it in the hearts of the Elect. Thirdly, what degrees there be of faith: Fourthly, what are the fruits and benefits of faith.

IV.

What faith is. *Faith* is a wonderfull grace of God, by which the Elect doe apprehend and apply Chriſt and all his benefits unto themſelves particularly.

[h] Col. 2. 12. Here firſt it is to be conſidered, that the very nature of faith ſtandeth in a certaine power of apprehending and applying Chriſt. This is declared by *Paul* when he ſaith, [h] *Yee are buried with him through baptiſme, by whom yee are alſo riſen againe with him by the faith of the power of God, who raiſed him from the dead.* Where it appeareth that faith is made a meanes to communicate Chriſt himſelf, his death and buriall, and ſo all other benefits to the beleever. Againe, to *beleeve in Chriſt*, and to [i] receive or to *lay hold on Chriſt*, are put one for another by Saint *Iohn*: which declareth that there is a ſpeciall applying of Chriſt; even as we ſee, when a man hath any thing given him, he reacheth out his hand and pulleth it to himſelfe, and ſo makes it his owne. Moreover, faith is called the [k] *putting on of Chriſt*: which cannot bee unleſſe Chriſts righteouſneſſe be ſpecially applyed to the heart, as the garment to the backe, when it is put on. Laſtly, this may appeare, in that faith is called [l] *the eating and drinking of Chriſt*: for there is eating of meat that nouriſheth, but firſt it muſt be taſted and chewed in the mouth, then it muſt be conveyed into the ſtomacke, and there digeſted: laſtly, it muſt be applyed to the parts of the body that are to be nouriſhed. And *Paul* prayeth for the Epheſians, that Chriſt [m] may *dwell in their hearts by faith*: which plainely importeth, this apprehending and applying of Chriſt.

[i] Ioh. 1. 12. Rom. 5. 17.

[k] Gal 3. 27.

[l] Iohn 6. 36.

[m] Eph. 3. 17.

I adde further, that faith is a *wonderfull grace of God*, which may appeare: firſt, in that *Paul* calleth it [n] *the faith of Gods power*, becauſe the power of God is eſpecially ſeene in the begetting of faith. Secondly, experience ſheweth it to be a wonderfull gift of God: When a man neither ſeeth, nor feeleth his ſinnes, then to ſay he beleeveth in Gods mercy, it is an eaſie matter; but when a man ſhall feele his heart preſſed downe with the weight of his ſinnes, and the anger of God for them; then to apply Gods free mercy to his owne ſoule, it is a moſt hard matter: for then it is the property of the curſed nature of man to blaſpheme God, and to deſpaire of mercy. *Iudas*, who (no doubt) often preached mercy and redemption by Chriſt in the ſecuritie of his heart, when Gods hand was upon him, and the Lord made him ſee the vileneſſe of his treachery; hee could not comfort himſelfe in Chriſt, if one would have given him ten thouſand worlds, but in an helliſh horrour of conſcience hanged himſelfe deſperately: which ſheweth what a wonderfull hard thing it is at the ſame inſtant when a man is touched for his ſinnes, then to apply Gods mercy to himſelfe. Yet a true Chriſtian by the power of faith can doe this, as it may appeare in *David*, [o] *In the day of my*

[n] Col 2. 12.

[o] Pſal. 77. 2, 3.

trouble

*trouble* (saith he) *I sought the Lord: my sore ran and ceased not in the night: my soule refused comfort: I did thinke upon God and was troubled: I prayed and my spirit was full of anguish:* and addeth the word *Selah*, a note (very likely) of some wonderfull thing. [a] Againe, he being almost in the gulfes of hell, even then cryed to the Lord for helpe. *Iob* saith, [b] *If God should destroy him, yet he would for all that beleeve in him still.* Vndoubtedly, strange is the band of faith knitting Christ and his members together, which the anguish of spirit cannot, and the strokes of Gods hand doe not unloose.

[a] Psal. 103. 1.
[b] Ioh. 13. 15.

V.

This apprehending of Christ is not done by any corporall touching of him, but spiritually by *assurance*, which is, when the elect are perswaded in their hearts by the holy Ghost, of the forgivenesse of their owne sinnes, and of Gods infinite mercie towards them in Iesus Christ. According to that of [c] *Paul, Now we have received not the spirit of the world, but the spirit which is of God, that wee might know the things which are given us of God.* The things which the spirit of God maketh knowne to the faithfull particularly, are their justification, adoption, sanctification, eternall life: and thus when any are perswaded of these things concerning themselves, they doe in their hearts distinctly apply and appropriate Christ and his benefits to themselves.

[c] 1. Cor. 2. 12.

VI.

How God worketh faith in the heart.

The manner that God useth in the begetting of faith is this. First, he prepareth the heart that it may bee capable of faith. Secondly, he causeth faith by little and little to spring and to breed in the heart. The preparation of the heart is by humbling and softning of it: unto the doing of this there are foure things requisite. The first of them, is the knowledge of the word of God, both of the Law and the Gospel, without the which there can be no faith; according to that saying of *Esaiah:* [d] *By his knowledge shall my righteous servant justifie many.* And that of *Iohn,* [e] *This is eternall life that they know thee the onely very God, and whom thou hast sent Iesus Christ.* The [f] onely ordinary meanes to attaine faith by, is the word preached: which must be heard, remembred, practised: and continually hid in the heart. The least measure of knowledge without which a man cannot have faith, is the knowledge of Elements, or the fundamentall doctrines of Christian Religion. A fundamentall doctrine is that, which being obstinately denied, all religion, and all obtaining of salvation is overthrowne. This knowledge hath a generall faith going with it, which is an assent of the heart to the known truth of Gods word. This faith when it is growne up to some great measure, is called πληροφορια της συνεσεως, the [g] *full assurance of understanding*, and it is to be seene in the Martyrs who maintained Gods truth against the persecutions of the false Church, unto death.

1. Knowledge.
[d] Esa. 53. 11.
[e] Ioh. 17. 3.
[f] Iob 33. 23. Rom. 10. 14.
[g] Col. 2. 2. Rom. 14 14.

VII.

Although both Elect and Reprobate may be enlightned to know the word of God: yet the Elect in this thing goe farre beyond all reprobates: for it is specially said of them, that God is their *Schoole-master*, that *he softeneth* their stony hearts, and maketh them pliable, that he *draweth* them, that he *openeth their senses, hearts, eares, understandings:* that the holy Ghost is their *annointment*, and their *eye-salve*, to cleare the eyes of their minde, to conceive the mysteries of Gods word. And the difference of illumination in them is three-fold.

I. First, the knowledge which the reprobate hath concerning the kingdome of heaven, is only a general & confused knowledge: but the knowledge of the elect is pure, certain, sure, distinct, and particular: for [h] it is joyned with a feeling and inward experience of the thing knowne: though indeed the minde of man is able to conceive more then any Christian heart can feele: and this is to be seene in [i] *Paul*, who useth not onely to deliver the points of Gods word in a generall manner, but also setteth them downe specially in his owne experience. So that the enlightning of the reprobate may be compared to the sight of the [k] *blind man, who saw men walking like unto trees*, that is, in motion like men, but in the forme like trees: and the elect are like the *same blind man, who afterward saw men a farre off cleerely.*

[h] Phil. 1. 9.
[i] Gal. 5. 17. cum Rom. 7. 23. and Rom. 3. cum Rom. 8. 38.
[k] Mark. 8. 24, 25.

II. Secondly, the knowledge of the wicked [l] *puffeth them up:* but the knowledge of the godly *humbleth them.*

[l] 1 Cor. 8. 2. and 14. 23.

III. Lastly, the elect, besides the knowledge of Gods word, have [m] a *free* and franke heart to performe it in their lives and conversations, which no reprobate can have: for their illumination is not joyned with true and sincere obedience. By this it is easie to discerne of the illumination of Anabaptists, or Familists, and many other, which brag of the spirit.

[m] Psal. 40. 6. 2 Tim. 3. 5. Tit. 1. 16.

VIII.

Sight of sinne.

The second, is the *sight of sinne* arising of the knowledge of the law. To this *Ieremie* exhorteth the Iewes of his time, saying, [n] *Know thine iniquitie, for thou hast rebelled against the Lord thy God, &c.* The chiefe cause of the sight of sinne, is Christ by his holy spirit, [o] *who detecteth the thoughts of many hearts, and judgeth the world of sinne.* The manner of seeing our sins must be, to know them particularly: for the vilest wretch in the world can generally and confusedly say, *he is a sinner:* but that the sight of sinne may be effectuall to salvation, it must be more speciall and distinct even in particular sins, so that a man may say with *David*, [p] *My sins have taken such hold of me, that I am not able to look up, they are more in number then the haires of mine head: therefore my heart hath failed me.* Againe, a man must not barely see his particular sins, but he must also see the circumstances of them, as namely, the fearefull curses and judgements of God, which accompany every sinne: for the consciences of many tell of their sinnes in particular, yet they cannot be humbled for them, and leave them; because they

[n] Ier. 3. 13.
[o] Luke 2. 35. Ioh. 16. 8.
[p] Psal. 40. 12.

have not ſeene that ougly taile of the curſe of God, that every ſinne draweth after it.

IX.

The meanes to attaine to the ſight of ſinne, is by a diligent examination of a mans owne ſelfe. This was the practice of the children of Iſrael in affliction: [a] *Let us trye* (ſay they) *and ſearch our waies, & turne againe to the Lord.* And *David* giveth the ſame counſell to *Sauls* Courtiers: [b] *Tremble and ſinne not, examine your owne heart on your bed, and be ſtill.* This examination muſt be made by the commandements of the Law, but ſpecially by the tenth, which ranſacketh the heart to the very quicke: and was the meanes of *Pauls* converſion. For he being a proud Phariſee, [c] this commandement ſhewed him ſome ſinnes, which otherwiſe he had not knowne, and *it killed him*, that is, it humbled him. If ſo be it, that after examination a man cannot find out his ſinnes (as no man ſhall find out all his ſinnes, for [d] the heart of man is a vaſt gulfe of ſinne, without either bottome or banke, and hath infinite and hidden corruptions in it) then he muſt in a godly jealouſie, ſuſpect himſelfe of his unknowne ſinnes: as *David* did, ſaying, [e] *Who can underſtand his faults? cleanſe mee from my ſecret faults.* And as *Paul* did, [f] *I know nothing by my ſelfe, yet I am not therby juſtified.* And good reaſon it is, why men ſhould ſuſpect themſelves of thoſe ſins which as yet they never ſaw in themſelves: [g] *for that which is highly eſteemed amongſt men, is abomination in the ſight of God:* and the very [h] *Angels are not cleane in his ſight.*

X.

The third, is a ſorrow for ſinne, which is a paine and pricking in the heart ariſing of the feeling of the diſpleaſure of God, and of the juſt damnation which followeth after ſinne. This was in the [i] Iewes after *Peters* firſt Sermon: and in *Habakuk* at the hearing of Gods judgements: [k] *When I heard* (ſaith he) *my belly trembled: my lips ſhooke at thy voice: rottenneſſe entred into my bones: and I trembled in my ſelfe, that I might reſt in the day of trouble.* This ſorrow is called the [l] *ſpirit of bondage to feare:* becauſe when the ſpirit hath made a man ſee his ſins, he ſeeth further the curſe of the Law, and ſo he finds himſelfe to be in bondage under Satan, hell, death, and damnation: at which moſt terrible ſight his heart is ſmitten with feare and trembling, through the conſideration of his helliſh and damnable eſtate.

This ſorrow if it continue and increaſe to ſome great meaſure, hath certaine ſymptomes in the body [m] as *burning heat,* [n] *rouling of the intrals,* [o] *a pining and fainting of the ſolide parts.*

XI.

In the feeling of this ſorrow, three things are to be obſerved. The firſt; all men muſt looke that it be ſeriouſly and ſoundly wrought in their hearts: for looke as men uſe to breake hard ſtones into many ſmall pieces and into duſt: ſo muſt this feeling of Gods anger for ſin bruiſe the heart of a poore ſinner and bring it to nothing. And that this may be ſo, ſorrow is not to be felt for a brunt, but very often before the end of a mans life. The godly man [p] *from his youth ſuffereth the terrours of God.* *Iacob* wreſtling with the Angel gets the victory of him, [q] but hee is faine to *goe halting to his grave*, and traile one of his loynes after him continually. [r] The *Paſchal Lambe* was never eaten without *ſowre hearbs*, to ſignifie that they which will be free from the wrath of God by Ieſus Chriſt, muſt feele continually the ſmart and bitterneſſe of their owne ſinnes. The ſecond, all men muſt take heed, leſt when they are touched for their ſinnes, they beſnare their owne conſciences: for if the ſorrow be ſomewhat over-ſharpe, they ſhall ſee themſelves even brought to the gates of hell, and to feele the pangs of death. And when a man is in this perplexitie, he ſhall finde it a moſt hard matter to be freed from it, without the marveilous power and ſtrength of Chriſt Ieſus, who onely is able to helpe him and comfort him: yea many when they are once plunged in this diſtreſſe and anguiſh of ſoule ſhall never eſcape it, as may appeare in *Cain, Saul, Achitophel, Iudas*; and now of late in *John Hoffmeiſter* a Monk, and *Latomus*, who for the ſpace of certaine daies never left crying, that hee was damned, becauſe that hee had wilfully perſecuted the Goſpel of Chriſt, and ſo he ended his life. Therefore moſt worthy is *Pauls* counſell for the moderating of this ſorrow: [s] *It is ſufficient* (ſaith he) *unto the inceſtuous man, that hee was rebuked of many, ſo that now contrariwiſe ye ought rather to forgive him and comfort him, leaſt hee ſhould be ſwallowed up with over-much heavineſſe.* And further he giveth another reaſon, which followeth, *leſt Satan ſhould circumvent us: for we are not ignorant of his * enterpriſes.* And indeed common experience ſheweth the ſame, that when any man is moſt weake, then Satan moſt of all beſtirreth himſelfe to worke his confuſion. The third is, that all men which are humbled, have not like meaſure of ſorrow, but ſome more, ſome leſſe. *Iob* felt the hand of God in exceeding great meaſure, when he cryed, [t] *O that my griefe were well weighed, and my miſeries were laid together in the ballance, for it would bee now heavier then the ſand of the Sea: therefore my words are now ſwallowed up, for the arrowes of the Almightie are in me, and the venome thereof doth drinke up my ſpirit, and the terrours of God fight againſt mee.* The ſame did *Ezechias*, when on his death-bed he ſaid, [u] *Hee brake all my bones like a Lyon, and like a Crane or a ſwallow, ſo did I chatter: I did mourne like a Dove, &c.* Contrariwiſe, the *theefe* upon the croſſe, and *Lydia* in her converſion never felt any ſuch meaſure of griefe: for it is ſaid of her, that *God* [x] *opened her heart to be attentive to that which Paul ſpake*, and preſently after ſhee intertained *Paul* and *Silas* cheerefully in her houſe, which ſhe could not have done if ſhee had beene preſſed downe with any great meaſure of ſorrow: neither are any to diſlike themſelves, becauſe they are not

[a] Lam. 3. 40.
[b] Pſal 4. 4.
[c] Rom. 7. 7. 10.
[d] Ier. 17. 9.
[e] Pſal. 19. 12.
[f] 1 Cor. 4 4.
[g] Luk. 16. 15.
[h] Iob 4. 18.
3. Sorrow for ſinne.
[i] Act. 2. 37.
[k] Hab. 3. 16.
[l] Rom. 8. 15.
[m] Iob. 30. 30.
[n] Lam. 1. 20. & 2. 11. Hoſ. 11. 8.
[o] Pſa. 32. 4.
[p] Pſal. 88. 15.
[q] Gen. 32. 25.
[r] Exod. 12. 8. Zach. 12. 10.
[s] 2 Cor. 2. 6, 7.
* Or policies.
[t] Iob 6. 2, 3, 4.
[u] Iſai. 38. 13, 14.
[x] Act. 16. 14.

so much humbled as they see some others: for God in great wisedome giveth to every one which are to be saved, that which is convenient for their estate. And it is often seene in a festered sore, that the corruption is let out as well with the pricking of a small pinne as with the wide lance of a razor.

XII.

4. Good despaire.

The fourth thing in true humiliation, is an *holy desperation*: which is, when a man is wholly out of all hope ever to attaine salvation by any strength or goodnes of his owne: speaking and thinking more vilely of himself then any other can doe; and heartily acknowledging himselfe to have deserved not one onely, but even ten thousand damnations in hell fire with the divell and his angels. This was in *Paul*, when hee said of himselfe that hee was the [a] *chiefe of all sinners*. This was in *Daniel*, when in the name of the people of Israel he prayed and said, [b] *O Lord, righteousnesse belongeth unto thee, and to us open shame, as appeareth this day, &c.* The same was in the prodigall child, who said, (c) *Father, I have sinned against heaven and against thee, and I am no more worthy to be called thy sonne.* Lastly, it was in *Ezra*, (d) who said, *O my God I am confounded, and am ashamed to lift up mine eyes unto thee, my God: for our iniquities are increased over our head, and our trespasse is growne up unto the heaven.*

[a] 1 Tim. 1.15.
[b] Dan. 9. 7.
[c] Luk. 15. 19.
[d] Ezra 9.

XIII.

Sorrow for sinne, no melancholy.

Many are of opinion that this sorrow for sin is nothing else but a melancholike passion: but in truth the thing is far otherwise, as may appeare in the example of *David*: who by all conjectures was least troubled [e] with melancholy, and yet never any tasted more deepely of the sorrow and feeling of Gods anger for sinne then he did, as the booke of Psalmes declareth. And if any desire to know the difference, they are to be discerned thus. Sorrow for sinne may be where health, reason, senses, memory, and all are sound: but melancholike passions are where the body is unsound, and the reason, senses, memory dulled and troubled. Secondly, sorrow for sinne is not cured by any physicke, but onely by the sprinkling of the blood of Iesus Christ: melancholike passions are remooved by Physicke, dyet, musicke, and such like. Thirdly, sorrow for sinne ariseth of the anger of God, that woundeth and pierceth the conscience: but melancholike passions rise onely of meere imaginations strongly conceived in the braine. Lastly, these passions are long in breeding, and come by little and little: but the sorrow for sinne usually commeth on a suddaine as lightening into a house. And yet howsoever they are differing, it must be acknowledged that they may both concur together: so that the same man which is troubled with melancholy, may feele also the anger of God for sinne.

[e] 1 Sam. 16.12.

1.
2.
3.
4.

XIIII.

How faith is bred in the heart.

Thus it appeareth how God maketh the heart fit to receive faith, in the next place it is to be considered how the Lord causeth faith to spring and to breed in the humbled heart. For the effecting of this so blessed a worke, God worketh foure things in the heart. First, when a man is seriously humbled under the burden of his sinne, the Lord by his spirit makes him lift up himselfe to consider and to ponder most diligently the great mercie of God offered unto him in Christ Iesus. After the consideration of Gods mercie in Christ: he comes in the second place to see, feele, and from his heart to acknowledge himselfe to stand in need of Christ, and to stand in need of every drop of his most precious blood. Thirdly, the Lord stirreth up in his heart a vehement desire and longing after Christ and his merits: this desire is compared to a [f] thirst: which is not onely the feeling of the drinesse of the stomacke, but also a vehement appetite after drinke, and *David* fitly expresseth it when he saith, (g) *I stretched forth my hands unto thee: my soule desireth after thee as the thirstie land.* Lastly, after this desire he begins to pray, not for any worldly benefit, but onely for the forgivenesse of his sins, crying with the poore Publican, *O God be mercifull to me a sinner.* Now this prayer, it is made, not for one day onely, but continually from day to day: not with lips, but with greater sighes and groanes of the heart then that they can be expressed with the tongue. Now, after these desires and prayers for Gods mercie, ariseth in the heart a lively assurance of the forgivenes of sinne. For God, who cannot lie hath made this promise, [h] *Knocke, and it shall be opened:* and againe, *before they call I will answer, and while they speake I will heare.* Therefore when an humbled sinner comes crying and knocking at his mercy gate for the forgivenesse of sin, either then or shortly after the Lord worketh in his heart a lively assurance thereof. And (i) whereas he thirsted in his heart, being scorched with the heat of Gods displeasure beating upon his conscience, Christ Iesus giving him to drinke of the well of the water of life freely: and having drunken thereof, he shall never be more athirst, but shall have in him a fountaine of water springing up unto everlasting life.

1. Consideration of Gods mercy.
2. Feeling of the want of Christ.
3. Desire.
[f] Rev. 21. 6. Isai. 55. 1. Luk. 1. 53
[g] Psa. 143. 6.
4. Prayer for the pardon of sinne.
A lively assurance.
[h] Matth. 7. 7. Isai 65. 24.
[i] Rev. 22. 6. Ioh. 4. 14.

XV.

For the better understanding of this, that God worketh *saving faith* in the heart of man after this manner; it must be observed, that a sinner is compared (k) to *a sicke man* oft in the Scriptures. And therefore the curing of a disease fitly resembleth the curing of sinne. A man that hath a disease or sore in his body, before he can be cured of it, hee must see it, and bee in a feare lest it bring him into danger of death: after this he shall see himselfe to stand in neede of Physicke, and hee longeth till hee bee with the Physitian: when hee is once come to him, hee desireth him of all loves to helpe him, and to shew the best skill he can: hee will not spare for any cost: then hee yeelds himselfe into the Physitians

[k] Luk. 4. 18, Matth. 9. 11, 12.

hands perſwading himſelf, that by Gods bleſſing he both can and will helpe him: after this he comes to his former health againe. On the ſame manner, every man is wounded with the deadly wound of ſinne at the very heart: and he that would be ſaved and eſcape damnation, muſt ſee his ſinne, be ſorrowfull for it, and utterly deſpaire of his owne ſtrength to attaine ſalvation thereby: furthermore, hee muſt ſee himſelfe to ſtand in need of Chriſt, the good Phyſitian of his ſoule, and long after him, and crie unto him with deepe ſighes and groanes for mercie: after this, Chriſt Ieſus will temper him a plaiſter of his owne heart blood; which being applied, he ſhall finde himſelfe revived, and ſhall come to a lively aſſurance of the forgiveneſſe of all his ſinnes. So it was in *David*, when he repented of his adulterie and murther. Firſt, God made him ſee his ſinnes: for he ſaith, [a] *I know mine iniquities, and my ſins are ever before mee.* Secondly, he felt Gods anger for his ſins, [b] *Make me* (ſaith he) *to heare joy and gladneſſe, that the bones which thou haſt broken may rejoyce.* Thirdly, he utterly deſpaired of his own ſtrength, in that he ſaid, [c] *Stabliſh me with thy free Spirit*; ſignifieth thereby, unleſſe the Lord would ſtay him with his glorious power, he ſhould runne headlong to his owne confuſion. Fourthly, he comes to ſee himſelfe ſtand in great need of Gods favour: [d] one mercie will not content him: he prayeth for the whole innumerable *multitude of his mercies* to be beſtowed on him, to doe away his iniquities. Fifthly, his deſire and his prayer for the forgiveneſſe of his ſinne, are ſet downe in the whole Pſalme. And in his prayer he gathereth ſome comfort and aſſurance of Gods mercie towards himſelfe, in that he ſaith. *The ſacrifices of God are a contrite ſpirit:* [e] *a contrite and a broken heart, O God, thou wilt not deſpiſe.* Againe, the like appeareth in *David*, Pſal. 32. 3. *When I held my tongue, my bones conſumed in my roaring all the day.* 4. *For thy hand was heavy upon mee day and night: my moiſture was turned into the drought of ſummer. Selah.* 5. *I confeſſed my ſinnes unto thee, neither hid I mine iniquities: I ſaid I will confeſſe, againſt my ſelfe my wickedneſſe unto the Lord, and thou forgaveſt the iniquitie of my ſinne.*

To this purpoſe is the example of *R. Glover*, Martyr, who being ſomewhat troubled at his entrance into priſon, teſtifieth thus of himſelfe. *So* (ſaith he) *I remained without any further conference of any man by the ſpace of eight daies, and till the Biſhops comming: in which time I gave my ſelfe continually to prayer and meditation of the mercifull promiſes of God made to all without exception of perſons that call upon the name of his deare ſonne Ieſus Chriſt. I found in my ſelfe daily amendment of health of body, increaſe of peace of conſcience, and many conſolations from God by the helpe of his ſpirit: and ſometime as it were a taſte and glimmering of the life to come: all for his onely ſonne Ieſus Chriſts ſake.*

[a] Pſal. 51. 3.
[b] Verſ. 8.
[c] Verſ. 12.
[d] Verſ. 1.
[e] Verſ. 17.

XVI.

Degrees of faith.

There are divers degrees and meaſures of this unfained faith, according as there be divers degrees of Chriſtians; ſome [f] are yet in the wombe, and have *their mother* the Church *travelling of them*: ſome [g] are *new borne babes feeding on the milke* of the word: ſome are [h] *perfect men in Chriſt, come to the meaſure of the age of the fulneſſe of Chriſt.*

[f] Rev. 12. 2. Gal. 4. 19.
[g] 1 Cor. 3. 2.
[h] Eph. 4. 13.

XVII.

The leaſt meaſure of faith.

The leaſt meaſure of faith that any Chriſtian can have, is compared to the [i] *graine of Muſtard-ſeed*, the leaſt of all ſeeds: and to *flaxe* [k] that hath fire in it, but ſo weake that it can neither give heate nor light, but onely maketh a *ſmoke*, and is called by the name of a [l] *little faith*: and it may be thus deſcribed. When a man of an humble heart doth not yet feele the aſſurance of the forgiveneſſe of his owne ſins, and yet he is perſwaded that they are *pardonable*, deſiring that they might bee pardoned: and therefore prayeth to God that he would pardon them, and give him ſtrength to leave them.

[i] Matth. 17. 20.
[k] Eſa. 43. 2.
[l] Matth. 26. 〃 〃 〃 〃 〃 〃

XVIII.

A little faith may more plainly be knowne by conſidering of theſe foure points: firſt, that it is onely in his heart, who is humbled for his ſinne: [m] *For the Lord dwelleth with him that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to give life to them that are of a contrite heart.* Secondly, it is in a man eſpecially at the time of his converſion, and calling to Chriſt, after which he is to grow from faith to faith. Thirdly, this faith though *it be in the heart*, yet it is not ſo much *felt in* the heart: this was in *David* at ſome times. [n] *My God, my God, why haſt thou forſaken me*, ſaith he? The firſt words, *My God, my God*, are ſpeeches of faith: yet the latter, *why haſt thou forſaken me?* ſhew that then hee had no feeling of Gods mercy. A little faith then is in the heart of man, as in the ſpring time the fruit is in the bud, which yet appeareth not, but onely hath his nature and ſubſtance in the bud. Laſtly, the beginnings and ſeeds of this faith, or at the leaſt, ſignes and effects thereof, are three.

[m] Eſa. 57. 15.
[n] Pſal. 22. 1.

1. A perſwaſion that ſinne is pardonable.

The firſt is a perſwaſion, that a mans owne ſinnes are pardonable: this perſwaſion though it be not faith, yet it is a good preparation to faith: for the wicked cut themſelves off quite from Gods mercie, in that with *Cain* [o] they ſay, their ſinnes are greater, then that they can bee forgiven. The ſecond, is a deſire of the favour and mercie of God in Chriſt, and of the meanes to attaine to that favour. [p] This deſire is a ſpeciall grace of God, and it hath the promiſe of bleſſednesſe; and it muſt be diſtinguiſhed from that deſire which wicked men have: who though they deſire life eternall, as *Balaam* did: yet they cannot ſincerely deſire the meanes, as faith, repentance, mortification, reconciliation, &c. The third, is prayer for nothing in this world, but onely for the forgiveneſſe of their ſinnes, with great ſighes and groanes, from the bottome of the heart, which they are not able

[o] Gen. 4. 13.

2. A deſire of reconciliation to God in Chriſt for ſinne.

[p] Matth. 5. 6. Luk. 1. 5. Pſal. 145. 19. Pſal. 10. 17. & 38. 9. Numb. 23. 10.

3. Prayer for pardon.

to

to expresse, as they feele them. Now this hartie praying and desire for the pardon of sin can never come from the flesh, but onely from the spirit, who [a] stirreth up these heavenly motions of longing, desiring, sighing after remission of sin, and all other graces of God which he bestoweth upon his children. And where the spirit of Christ dwelleth, there must needs bee faith: for [b] Christ dwelleth in the hearts of the faithfull by faith. Therefore as *Rebecca*, [c] when she felt the twinnes strive in her wombe, though it pained her, yet she knew, both that she had conceived, and that the children were quicke in her: so they who have these motions, and holy affections in them before mentioned, may assure themselves that the spirit of God dwelleth in them; and consequently that they have faith, though a weake faith.

[a] Rom. 8. 26.

[b] Eph. 3. 17.

[c] Gen. 25. 22.

XIX.

Examples of this small faith are evident in the Apostles, who though [d] they beleeved that Christ was the Saviour of the world, yet they [e] were ignorant of his death and resurrection, which are the chiefe means of salvation. After his resurrection they were ignorant of his ascension, & of his spirituall kingdome, for they dreamed of an earthly kingdome: and at his death they all fled from him, and *Peter* fearfully denied him. They being in this estate, are not said to have no faith, but to bee of [g] little faith. Another example wee have in *David*, who having continued a long space in his two great sinnes, adultery, & murther, was admonished therof by *Nathan* the Prophet: being admonished he confessed his sins, and straightway *Nathan* declared unto him from the Lord the forgivenesse of them. Yet afterward *David* humbleth himselfe, as it appeareth in the 51. Psalme, and prayes most earnestly for the forgivenesse of those and all other his sinnes, even as though it had not bin true, that they were forgiven, as *Nathan* told him: the reason is: howsoever they were remitted before God, yet *David* at his first repenting of them felt no assurance in his heart of the forgivenesse of them, onely hee had a perswasion, that they might bee pardoned: and therefore he vehemently desired and prayed to the Lord, to remit them, and to sanctifie him anew. This then being the least measure of faith, it must bee remembred, that hee who hath not attained to it, hath as yet no saving faith at all.

[d] Matth. 16. 16.

[e] Mat. 17. 23. Luk. 9 45.

[f] Act. 1. 6.

[g] Mat. 8. 26.

XX.

The greatest measure of faith, is *a full perswasion of the mercy of God.* For it is the strength & ripenesse of faith. Rom. 4. 20, 21. *Abraham not weake in faith, but being strengthned in the faith, was fully perswaded, that he who had promised was able to doe it.* This full assurance is when a man can say with *Paul*, Rom. 8. 38. *I am perswaded that neither life, nor death, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Iesus our Lord.* And least any should thinke this saying is peculiar to *Paul*, hee [h] testifieth of himselfe that for this cause he was received to mercie, that he might be an *example* to them which after should beleeve in Christ to life eternall: and the whole Church in the Canticles useth the same in effect: saying, Cant. 8. 6, 7. *Love is as strong as death, jealousie is as cruell as the grave, the coales ther-of are fierie coales, and a vehement flame. Much water cannot quench love, neither can the flouds drowne it: if a man should give all the substance of his house for love, they would contemne it.*

The greatest measure of faith.

[h] 1 Tim. 1. 16.

XXI.

No Christian attaines to this full assurance at the first, but in some continuance of time, after that for a long space he hath kept a good conscience before God, and before men: and hath had divers experiences of Gods love and favour towards him in Christ. This *Paul* declareth to the Romans: [i] in afflictions God *sheds abroad his love in their hearts, by the holy Ghost, which is given to them:* but how? by degrees: for from affliction ariseth *patience*, from *patience*, commeth *experience*, from *experience*, *hope*: and *hope* never maketh ashamed, or disappointeth him of eternall life. This is evident in *Davids* practise: [k] *Doubtlesse*, saith he, *kindnes and mercy shall follow me all the dayes of my life, & I shall live a long season in the house of the Lord.* Marke this his absolute perswasion: & consider how he came unto it, namely by experience of Gods favour at sundry times, and after sundry manners. For before he set downe this resolution, he numbred up divers benefits received of the Lord: that [l] *he fed him in greene pastures, and led him by the refreshing waters* of Gods word: that he *restores him, and leades him* in the pathes of righteousnes: that hee strengtheneth him in great dangers, even of death, and preserveth him: that in despight of his enemies, he inriched him with many benefits. By meanes of all these mercies of God bestowed on him, hee came to bee perswaded of the continuane of the favour of God towards him. Againe, *David* said before king *Saul*. 1 *Sam.* 17. 32. *Let no mans heart faile because of Goliah: thy servant will go & fight with the Philistim.* And *Saul* said to *David*, v. 23. *Thou art not able to go against this Philistim to fight with him: for thou art but a boy, & hee is a man of war from his youth. David* answered, that he was able to fight with, and to slay the uncircumcised Philistim. And the ground of his perswasion was taken from experience: for thus he said, vers. 34. *Thy servant kept his fathers sheepe, & there came a Lyon, and likewise a Beare, and tooke a sheepe out of the flocke, and* vers. 35. *I went out after him and smote him, and tooke it out of his mouth, and when he arose against mee, I caught him by the beard, and smote him and slew him.* vers. 36. *So thy servant slew both the Lyon and the Beare: therefore this uncircumcised Philistim shall be as one of them, seeing hee hath railed on the host of the living God.* The like proceeding must bee in matters concerning eternall life. Little *David* resembleth every Christian.

[i] Rom. 5. 4, 5.

[k] Psa. 23. 6

[l] Psal. 23. 2, 3, 4.

*Goliah* and the armie of the Philistims, resembleth Satan and his power. Hee therefore that will be resolved, that he shall be able to overcome the gates of hell, and attaine to life everlasting, must long keepe watch and ward over his owne heart, and he must fight against his owne rebellious flesh, and crucifie it: yea, hee must have experiences of Gods power strengthening him in many temptations, before he shall be fully assured of his attaining to the kingdome of heaven.

XXII.

Fruits of faith.

Thus much concerning faith it selfe: now follow the fruits & benefits of faith. By means of this speciall faith, the Elect are truly [a] *joyned* unto Christ, and have an heavenly *communion* and fellowship with him; and therefore doe [b] in some measure inwardly feele his holy spirit mooving and stirring in them, as *Rebecca* felt the Twins to stir in her wombe. Christ is as [c] the *head in the body*: every beleever as a member of the same body: now as the head giveth sense and motion to the members, and the members feele themselves to have sense, and to moove by meanes of the head: so doth Christ Iesus revive and quicken every true beleever, and by his heavenly power makes him to doe the good which hee doth. [d] And as from the stocke, sappe is derived to the grift, that it may live and grow, and bring forth fruit in his kinde: so doe all the faithfull that are grafted into Christ the true vine: And as the grift loseth his wild nature, and is changed into the nature of the stocke, and bringeth forth good fruit: so in like manner it is with them that are in Christ, who by little and little are wholly renued [e] from evill to good.

a Eph.1. 17. Vniõwith Christ.
b Eph.3. 20. Eph.1.19 1 Cor.3. 16.
c Eph.1. 21,23.
d Rom.6. 4,5. Ioh.15.1, 2. Eph.4.13. 16.
e Act.15.9

XXIII.

Iustification.

The Elect being thus joyned unto Christ, receive three wonderfull benefits from him, *Iustification, Adoption, Sanctification.* Iustification is, when the Elect being in themselves rebellious sinners, and therefore firebrands of hell fire, and Gods owne enemies, [f] yet by Christ they are accepted of the Lord, as perfectly pure and righteous before men.

f 1 Cor.1. 30. 2 Cor. 5. 21.

XXIV.

This justification is wrought in this manner: Sinne is that which maketh a man unrighteous, and the child of wrath and vengeance. In sin, there are three things which are hurtfull to man: the first, is *condemnation*, which commeth of sinne: the second, is *actuall disobedience* of the law in sinne: the third, is the roote and fountaine of sin, *originall corruption.* These are three deadly wounds, and three running sores in the hearts and consciences of all sinners. [g] Now Christ Iesus is perfectly righteous, and in him a sinner may finde three inestimable benefits answerable to the three former evils. First, the *sufferings of Christ* upon the Crosse, sufficient for all mens sinnes. Secondly, *the obedience of Christ* in fulfilling the law. Thirdly, *the perfect holinesse* of the humane nature of Christ; these are three soveraigne medicines to heale all wounded consciences: and they are three running streames of living water to bath and to supple the bruised and contrite heart. [h] Now then comes faith, and first laies hold of the sufferings of Christ; and so a sinner is freed from the *punishment* and *guilt of sinne*, and from eternall damnation; and thus the first deadly wound is cured. [i] Againe, faith laies hold on the perfect obedience of Christ, in fulfilling the law, & thus the second wound is cured. [k] Thirdly, faith applyeth the *holinesse of Christs humane nature* to the sinner, and then he is accepted of God as perfectly righteous, and so his third deadly wound is cured. Thus a sinner is made righteous by the righteousnes of Christ imputed to him.

g Luk.1. 35. Col.2.9. Ioh.4.14. Mar.2.17

A

B

C

D

b Col.2. 14. Gal.3.13. Eph 1.7.
i Rom.4. 1 8.19. Mat.3.15 Esa. 53. 11. Phil 2.8.
k Rom.8. 1,2,3. Ioh.17.19.

XXV.

From true justification, proceede [l] many other benefits, & they are either outward, or inward. Outward benefits are three. The [m] first is *reconciliation*, by which a man justified is perfectly reconciled to God; because his sinne is done away, and he is arrayed with the perfect righteousnesse of Christ. The [n] second, is, that afflictions to the faithful are *no punishments* for sin, but only fatherly and loving *chastisements.* For the guilt and punishment of sin was borne of Christ. Now therfore, if a Christian be afflicted, it is no punishment: for then God should punish one fault twise, once in Christ, and the second time upon the Christian: which thing doth not agree with his justice: it remaineth therefore that afflictions are onely corrections in the faithfull. The third benefit, is that the man justified doth [o] *deserve* and *merit at Gods hands* the kingdome of heaven. For being made perfectly righteous in Christ and by his righteousnes, he must needs *merit eternall life, in and by the merits of Christ.* And therefore *Paul* calleth it the *justification of life*, Rom.5.18.

l Rom.5. 1,2,3,4, 5,6.
1 Reconciliation.
m 2 Cor. 5,18.
n Rom.5 10,11. 2 Cor.6.9. Heb.12.6 2 Sam.7. 14. 2 Sam.12. 13,14.
2 Afflictions onely chastisements.
3. Merit in Christ.
o Mat.19. 28,29. Apoc.2. 10. and 22.12.

XXVI.

Inward benefits proceeding from justification, are those which are inwardly felt in the heart, and serve for the better assurance of justification, and they are principally five. The first is, *Peace and quietnesse of conscience.* As all men naturally in *Adam* are corrupt, so al men naturally have corrupt & defiled consciences, accusing them and arraigning them before Gods judgement for their sinnes: in such wise that every suspition of death and feare of imminent danger maketh a naturall man stand agast at his wits end, not knowing what to do: [p] but by faith in Christ, the Christian is perswaded of remission of his sinnes, and so the disquietnesse of his conscience is appeased, and hee hath an inward peace in all extremities, which cannot be taken from him.

1. Peace of conscience.

p Heb.10. 22. Rom.5.1. & 15,16.

XXVII.

A difference betweene a dead conscience, & a quiet conscience.

The slumbering and dead conscience is much like to the good conscience pacified, and many through ignorance take the one for the other. But they may be severed and discerned thus: First, let the beleeving christian examine himself, whether his conscience was afflicted with

the

the sentence of Gods judgements, and pressed downe with the burthen of his sinne before he came to that quietnesse: for then he may be in good hope, that it was the Spirit of God who brought that peace, because God hath promised, (*a*) *That he will dwell with the humble and contrite, to revive and quicken them.* But if hee have alwaies had that peace from the beginning of his daies, hee may easily deceive himselfe, by taking the numnesse and securitie of a defiled conscience, for the true peace of conscience. Secondly, let him search from whence this peace of his conscience proceedes. (*b*) For if it come from any thing els but from the certentie of the remission of sinne, it is no true peace: as many, flattering themselves in sinne, and dreaming of a pardon, are thereupon quiet, and the divell is ready enough to put this into their mindes: but this can bee no true peace. Thirdly, let him examine himselfe if he have a care to keepe a good conscience: which if hee have, hee hath also received from the Lord a good and a quiet conscience. (*c*) For if God bestow upon any man a gift concerning his salvation, he giveth him also care to keepe it.

XXVIII.

The second inward benefit is. (*d*) *An entrance into Gods favour*, and a perseverance in it which is indeede a wonderfull benefit. When a man commeth into favour with his prince, then he is bold to come unto him, and hee may have free accesse unto his presence, and hee may sue to his Prince for any benefit or preferment whereof he stands in neede, and may obtaine it before any other: so they which are in Gods favour by reason that they are freely pardoned, and justified in Christ, doe boldly approach into Gods presence, and they are ready to aske, and sure to obtaine any benefit that is for their good. (*e*)

The third is a *spirituall joy in their hearts*, even then when they are afflicted: because they looke certenly to obtaine the kingdome of heaven: The fourth, (*f*) is that *the love of God is shedde in the hearts* of the faithfull by the holy Ghost: that is, that the holy Ghost doth make the faithfull very evidently to feele the love of God towards them, and doth as it were, fill their hearts with it.

XXIX.

The second maine benefit is (*g*) *Adoption*, whereby they which are justified, are also accepted of God as his owne children. From *Adoption* proceede many other benefits. First, the elect child of God hereby is *made a brother to Christ*. Secondly, he is a King, & the kingdome of heaven is his inheritance. Thirdly, he *is Lord over all creatures* save Angels. Fourthly, the holy *Angels minister* unto him for his good: they guard him and watch about him. Fifthly, all things, yea grievous afflictions and sin it selfe, turne to his good; though in his owne nature it be never so hurtfull: (*b*) and therefore death, which is most terrible, unto him is no entrance into hell, but a narrow gate to let him into everlasting life. Lastly, being thus adopted, hee may looke for comfort at Gods hand, answerable to the measure of his affliction: as God hath promised.

XXX.

The inward assurance of Adoption is by two witnesses. The first is our spirit, that is, an heart and conscience sanctified, by the sprinkling of the blood of Christ. Now because it comes to passe that the testimony of our spirit is often feeble and weake, God of his goodnes hath given his holy spirit to bee a fellow witnesse with our spirit: for the Elect have in themselves the spirit of Iesus Christ, testifying vnto them, and perswading them that they are adopted children of God. (*i*) For this cause the H. Ghost is called the *spirit of adoption*, because it workes in us the assurance of our adoption: (*k*) & it is called a *pawne* or *earnest*. For as in a bargaine, when part of the prise is payed in earnest, then assurance is made, that men will pay the whole: so when the child of God hath received thus much from the H. Ghost, to bee perswaded that hee is adopted and chosen in Christ, hee may be in good hope, and hee is already put in good assurance, fully to enjoy eternall life in the kingdome of heaven.

(*l*) Indeede this testimonie is weake in most men and can scarce be perceived because most Christians, though they may be old in respect of yeres, yet generally they are babes in Christ, and not yet come to perfect growth; and may finde in themselves great strength of sin, & the graces of God to be in small measure in them. And againe, the children of God being most distressed, as in time of triall, and in the houre of death, then the inward working of the holy Ghost is felt most evidently. But a reprobate cannot have this testimonie at all: though indeede a man flattereth himselfe, and the divell, *imitating the spirit of God*, doth usually perswade carnall men & hypocrites that they shal be saved. But the diuelish illusion, & the testimony of the spirit may bee discerned by two notes. The I. is, hearty & fervēt prayer to God in the name of Christ. For the same spirit that testifieth to us that we are the adopted children of God, doth also make us cry, that is, fervently with groanes & sighes filling heaven & earth, pray to God. Now this hearty, fervent, & loud crying in the eares of God, can the divell give to no hypocrite: for it is the speciall marke of the spirit of God. The other note is, that they which have the speciall testimony from the spirit of God, have also in their hearts the same affectiōs to God, which children have to their father: namely, love, feare, reverēce, obedience, thankefulnesse: for they call not upon God, as upon a terrible judge, but they cry *Abba*, that is, Father. And these affections they have not, whom Satan illudeth with a phantastical imagination of their salvation: for it may be, that through *hypocrisie*, or through *custom*, they may cal God Father, but in truth they cannot do it.

XXXI.

The elect being thus assured of their adoption



a Ioh. 7. 37. Esa. 57. 15.

b Rom. 5. 1. Heb. 9. 14.

c Act. 7. 3. & 24. 16.

II. 2. Entrance with boldnes, into Gods presence.

d Eph. 3. 12. Rom. 5. 2.

e Rom. 5. 2 & 14. 17.

III. 3. Ioy.

IV. 4. Feeling of Gods love.

f Rom. 5. 5 1 Ioh. 1. 12. Gal. 3. 26. Heb. 2. 11, 12. 1 Pet. 2. 9. Heb. 6. 7, 8. 1 Cor. 3. 22. Heb. 1. 14. Rom. 8. 28. 2 Cor. 12. 7.

1.

2.

3.

4.

5.

b Heb. 2. 15, 14, 16. Rom 5. 6. 1 Cor. 10. 10.

Assurance of adoption.

i Rom. 8. 16. Gal. 4. 6. 1 Pet. 3. 21. The spirit of adoption.

k 2 Cor. 1. 21.

l Rom. 8. 20. 1 Ioh. 2. 2. Coloss. 3. 3. 1 Cor. 3. 1. Eph. 4. 14.

Labour in praier: for it is the proper spirit of adoption: and in praier, we shall most of all feele the spirit of adoption.

and juſtification, and indued with hope (a) by which they looke patiently for the accompliſhing of all good things which God hath begun in them. And therefore they undergoe all croſſes and afflictions with a quiet and contented mind: becauſe they know that the time wil come when they ſhal have full redemptiõ from all evils. This was (b) *the patience of Pauls hope*, when he ſaid, that nothing in the world could ſever him from the love of God in Chriſt. And like to this was the patience of *Policarpe*, and of *Ignatius*, who when hee was condemned & judged to bee throwne to wild beaſts, and now heard the Lyons roaring, hee boldly and yet patiently ſaid: *I am the wheat of Chriſt, I ſhall bee ground with the teeth of wilde beaſts, that I may be found good bread.* Alſo the ſame was the patience of the bleſſed Martyr S. *Laurence*, who like a meeke lambe ſuffered himſelfe to be tormented on a fiery gridyron: and when he had bin preſſed downe with fire pikes for a great ſpace, in the mighty ſpirit of God, ſpake unto the Emperour that cauſed him thus to be tormented, on this wiſe,

*This ſide is now roſted enough.*
*turne up, O tyrant great:*
*Aſſay, whether roſted or rawe,*
*thou think'ſt the better meate.*

Hope.
a Rom. 8. 25. & 5. 5. 2 Cor. 5. 6, 7. Heb. 11. 2.
b 1 Theſſ. 1. 2. Rom. 8. 38.

## XXXII.

The third maine benefit, is (c) inward *ſanctification*: by which a Chriſtian in his minde, in his wil, and in his affections is freede from the *bondage* and *tyranny* of ſin and Satan, and is by little and little inabled through the ſpirit of Chriſt to deſire and approove that which is good, and to walke in it. And it hath two parts. (d) The firſt, is *mortification*, when the power of ſin is continually weakened, conſumed and diminiſhed. (e) The ſecond, is *vivification*, by which *inherent righteouſneſſe* is really put into them, and afterward is continually increaſed.

Sanctification.
c Act. 15. 9 Pſa. 103. 5. Eze. 11. 19. Pſ. 51. 12.
d Gal. 5. 24 Col. 3. 5.
e Eph. 1. 1 Cor. 15. 45.

## XXXIII.

This ſanctification is wrought in all chriſtians after this manner: After that they are joyned to Chriſt, and made myſtically bone of his bone, and fleſh of his fleſh, Chriſt worketh in thẽ effectually by his holy ſpirit, & his works are principally three. Firſt (f) hee cauſeth his owne death to worke effectually the death of all ſin: and to kill the power of the fleſh. For it is a corasive, which being applied to the part affected, eates out the venome and corruption: and ſo the death of Chriſt by faith applyed, fretteth out and conſumes the concupiſcence and the corruption of the whole man. Secondly, his buriall cauſeth the buriall of ſinne, as it were in a grave. (g) Thirdly, his reſurrection ſends a quickning power into them, & ſerveth to make them riſe out of their ſinne, in which they were dead & buried, to worke righteouſnes, and to live in holines of life. *Lazarus* body lay foure daies & ſtank in the grave, yet Chriſt raiſed it, & gave him life againe, and made him do the ſame works that living men doe: ſo alſo Chriſt dealeth with the ſoules of the faithfull;

How ſanctification is wrought.
f Rom. 6. 3, 4. Col. 2. 12. & 3. 2, 5.
g Phil. 3. 10. Rom. 6. 4.
Ioh. 11. 39.

they rot & ſtinke in their ſins, & would periſh in thẽ, if they were left alone: but Chriſt puts a heavenly life into them, and makes them active and lively to doe the will of God in the works of chriſtianity, & in the workes of their callings. And this ſanctification is throughout the whole man in the *ſpirit, ſoule*, and *body*, 1 *Theſſ.* 5. 23. And here the ſpirit ſignifieth the mind & memory; the *ſoule*, the wil & affectiõs.

## XXXIV.

The ſanctification of the minde is the enlightning of it with the true knowledge of Gods word. It is of two ſorts, either *Spirituall underſtanding*, or *ſpirituall wiſedome*. *Spirituall underſtanding*, is a generall conceiving of every thing that is to bee done, out of Gods word. *Spirituall wiſedome*, is a worthy grace of God, by which a man is able to underſtand out of Gods word, what is to bee done or not to bee done in any particular thing, or action, according to the circumſtances of perſon, time, place, &c. Both theſe are in every Chriſtian, otherwiſe *Paul* would never have prayed for the *Coloſſians*, Col. 1. 9. *that they might be fulfilled with the knowledge of Gods will, in all wiſedome & ſpirituall underſtãding*. In both theſe excelled *David*, who teſtifieth of himſelf, that *Gods word* (h) *was a lanterne to his feet, & a light to his paths*: and that *God* (i) *by his commandements had made him wiſer then his enemies*: that *hee had more underſtanding then all his teachers, becauſe Gods teſtimonies were his meditations*, (k) *that hee underſtood more then the auncient, becauſe hee kept Gods precepts*. The properties of the minde enlightened are ſpecially two. The firſt is, that by it a Chriſtian ſees his owne blindnes, ignorance, and vanity, as appeareth in *David*, who being a Prophet of God, yet prayed, (l) *Open my eyes (O Lord) that I may ſee the wonders of thy lawes*. And thence it is that the godly ſo much bewaile the blindnes of their minds. Contrarywiſe, the wicked (m) man in the middeſt of his blindnes, thinks himſelfe to ſee: The ſecond is, that the minde runneth, and is occupied in a continual meditation of Gods word. So *David* ſaith, *Pſal.* 1. 2. the *righteous mans delight is in the law of the Lord, and in his law doth he meditate day and night.*

Sanctification of the minde.
h Pſa. 119. 95.
i v. 98, 99.
k 100.
l 18.
m Ioh. 9. 41.

## XXXV.

The memorie alſo is ſanctified in that it can both keepe and remember that which is good and agreeable to Gods will; whereas naturally it beſt remembreth lewdnes, and wickedneſſe, and vanitie. This holy memory was in *David*: *Pſ.* 119. 11. *I have hid thy promiſes in mine hart, that I might not ſin againſt thee*. And *Mary*, *Luke* 2. 19. *kept all the ſayings of Chriſt, and pondered them in her heart*. And to the exerciſe of this memorie, *Salomon* hath a good leſſon, *Prov.* 3. 1. *My ſonne hearken unto my words, incline thine eares unto my ſayings, let thẽ not depart from thine eyes, but keepe them in the middeſt of thine heart.*

Sanctification of the memorie.

## XXXVI.

Furthermore, the will of a Chriſtian is renued and purified by Chriſt, which appeareth

Sanctification of the will.

in

In that it is so farre forth freed from sin, that A
[a] it can will and choose that which is good and acceptable to God, and refuse that which is evill, according to that of *Paul*, [a] *It is God which worketh in you the will and the deede, even of his good pleasure*. Now if a man bee considered as hee is naturally, he can neither will, nor performe that [b] which is good, but onely that which is evill: for he is sold under sin, as the oxe or the asse, and committeth iniquitie as the fish draweth in water; yea he is in bondage under Satan, who inspireth his minde with vile motions, and boweth his will, affections, and the members of his body to his cursed will: so that for his life, he is not able to doe any thing but sinne and rebell against God. And it must B
bee remembred, that although the Christian mans wil be freed *in part from the bondage* of sin in this life, yet it shall *not be* free *from the power* of sinne untill the life to come: for [c] *Paul* that worthy Saint *saith of himselfe being regenerate, that he was carnall and sold under sinne*.

a Phil. 2. 13.
b Iob. 15. 16. Ephe. 2.2 Luk. 11.21.
c Rom. 7. 14. Sanctification of the affections.

## XXXVII.

Sanctified affections are knowne by this, that they [d] are mooved and inclined to that which is good, to imbrace it: and are not commonly affected and stirred with that which is evill, unlesse it be to eschew it. Examples hereof are these which follow, [e] *To rejoyce with them that rejoyce, & to weepe with them that weepe*. [f] *To rejoyce because a mans name is written in heaven*. [g] *To desire Gods presence and favour, as the dry land desireth water*. [h] *To feare and tremble at Gods word*. [i] *To long and to faint after the places where God is worshipped*. [k] *To bee vexed in soule from day to day in seeing and hearing the unlawfull deedes of men: and to shed rivers of teares because men breake Gods commandements*. [l] *In fervency of spirit to serve the Lord*. [m] *To put on the bowels of compassion towards the miseries of men*. [n] *To be angry and sinne not*. [o] *To sorrow for the displeasing of God*. [p] *To love the brethren in Christ*. [q] *To admire at the word of God*. [r] *To love Gods commandements above gold*. [s] *To admire the graces of God in others*. [t] *In feare to serve God, and to rejoyce in trembling*. [u] *To walke in the feare of God, and to be filled with the joy of the holy Ghost*. [x] *To be heavie through manifold temptations*. [y] *To rejoyce in being partaker of the sufferings of Christ*. [z] *To wait on the Lord, to rejoyce in him, and to trust in his holy name*. [a] *To wait for the full redemption*. [b] *To sigh, desiring to enjoy eternall life*. [c] *To love the habitation of Gods house, and the place where his honour dwelleth*. [d] *To esteeme all things as losse and dung in respect of Christ*.

d Rom. 12.9.
e Rom. 12.15.
f Luk. 10. 20.
g Psa. 143. 6.
h Esa. 66.2
i Psa. 48.2
k 2 Pet. 2. 8. Psal. 119. 136.
l Rom. 12. 11.
m Col. 3. 12.
n Eph. 4. 26.
o 2 Cor. 7. 11.
p 1 Ioh. 3. 14.
q Ps. 119. 128
r ver. 127
s Matt. 8. 10.
t Ps. 2. 11.
u Act. 9. 31.
x 1 Pet. 1. 6.
y 1 Pet. 4. 13.
z Psal. 33. 20. 21.
a Rom. 8. 23.
b 2 Cor. 5. 2.
c Ps. 86. 8.
d Phil. 3. 8 Zeale of Gods glory.

## XXXVIII.

But among all these sanctified affections, there are foure specially to be marked. The first is, a *zeale* for Gods glory: by which a Christiã is thus affected, that rather then God should lose his glory, he could bee content to have his own soule damned. As it was with *Moses*, who feared lest God should lose his glory, if hee did utterly destroy the Israelites for their idolatrie, whom hee had chosen to bee his people: and therefore in this respect prayed unto the Lord, *Therefore now if thou pardon this sinne, thy mercy shall appeare: but if thou wilt not, I pray thee rase mee out of the booke which thou hast written*, *Exod.* 32.42. And, *Rom.* 9.3. *Paul* could have wished with all his heart to be cut off from all fellowship with Christ, and to be given up to eternall destruction, for his countrey-men the Iewes, and for Gods glory specially. Some may say, this affection is not common to all, but peculiar to such as are led with such an exceeding affection, as those holy men were, and which have their hearts so pierced & kindled with divine love, & so ravished with the same out of themselves, that they forget all other things, yea themselves, having nothing before their eyes but God, and his glory. To this I answer, that this affection is common to all, though the measure of it bee divers, in some more, in some lesse: which appeareth in that our Saviour Christ teacheth every one in his prayer which he made, before he crave any other thing, either concerning God, or himself, to pray that Gods name may bee sanctified. For by this all Christians are taught that they are to over-passe all considerations of themselves, their owne pleasure and profit, their salvation or damnation: and absolutely with an hearty affection, to seeke after the glory of God in all their doings, that as Gods glory is most deare unto himself, so it may appeare also that it is most deare unto them. If any thinke it C
strange that *Moses*, *Paul*, or any other should be content to fall into miserie, to lose their lives, and to be cast into eternall perdition in hell-fire with reprobate and damned spirits, rather then Gods honour should be turned into dishonour and blasphemie: let them consider that wonderfull is the power of true love, [e] *which maketh al things easie*: [f] which is *as strong as the grave*, that overcomes all, and was never yet overcome: *which is as flaming fire*, that a whole sea of water cannot quench. And the love which these men had to God did so ravish them, that they felt no feare of hel-fire.

e 1 Cor. 13.7.
f Cant. 8. 6,7.

## XXXIX.

The second affection is the *feare of God*, a D
most excellent and wonderfull grace of God: *Salomon* [g] matcheth it, yea preferreth it too, before all things in this world, making it the end of all. Without it a man cannot be wise, it is the first step to wisedome, [h] *In it is assured strength*: also it is *a wel-spring of life to eschew the snares of death*. The Churches of Iudea being in peace, were edified, and walked in the [i] *feare of God*, and were abundantly filled with the comfort of the holy Ghost. In this feare of God there be two parts: the first, is a perswasion in the heart, that a man is in Gods presence whersoever he is; and when he by infirmitie forgets God, a drawing of himselfe into Gods presence. As it was in *David*, *I have* (saith he, *Psal.* 16.8.) *set the Lord alwaies before me. For he is at my right hand, therefore I shall not slide*. And this his being in Gods presence,

The feare of God.
g Eccl. 12.14.
h Pro. 14. 26,27.
i Act. 9.31
Parts of Gods feare.
k Ps. 16.8.

he ſetteth downe moſt excellently in the 139. *Pſalme, Enoch walked with God*, Gen.5.22. *Abraham is commanded to walke before God & to be upright*, Gen.17.1. The ſecond part of the feare of God is in Gods preſence to ſtand in awe of him; which is when a man takes heede to his waies leſt he offend God. This adviſe, *Dauid* gives to *Sauls* Counſellers, *Pſal.4.4. Stand in awe and ſin not.* *Pharaoh* commanded the midwives of Egypt, to kill all the male children of the Iſraelites at their birth: they did it not, becauſe (*a*) *they ſtood in awe of God*, fearing to diſpleaſe him. And hence it is, that the (*b*) godly heare *Gods word with feare and trembling*.

XL.

The third, is the *hatred* and *deteſtation of ſin*, becauſe it is ſin, and ſpecially of a mans owne corruptions: wherewith a Chriſtian is ſo turmoiled, that in regard of them and for no other cauſe, he moſt heartily deſireth to bee forth of this moſt miſerable world, that he may be diſburdened of his ſinne, and leave off to diſpleaſe God. *Paul* feeleth in himſelfe a huge maſſe of deadly corruption, it makes him deeme himſelfe moſt miſerable; and to mourne becauſe hee was not delivered from it, ſaying, *Rom.7.24. O miſerable man that I am! who ſhall deliver me from this body of death?* Againe, it is ſin that maketh the Church complaine, *Cant.1.4. that ſhe is blacke, that the Sunne hath looked upon her*, and therefore ſhe cries, *Rev.22.20. Come Lord Ieſus, come quickly.*

XLI.

The fourth, is *joy* of heart in conſideration of the neerenes or preſence of the terrible day of judgement. The (*c*) reprobate either trembleth at the conſideration of the day of judgement, or elſe in the ſecurity of his heart he regardeth it not. And when he ſhal ſee the ſignes of the comming of Chriſt, (*d*) *his heart ſhall faile him* for very feare, and *he ſhall* (*e*) *call the hils to fall upon him*: but contrariwiſe, the faithfull *love the ſecond comming of Chriſt*, and therefore waite and long for it, they ſhall (*f*) *lift up their heads*, becauſe the accompliſhment of their redemption is at hand.

XLII.

The ſanctification of the body, is when (*g*) all the members of it are carefully preſerved from being meanes to execute any ſin: and are made the inſtruments of righteouſnes & holines. So *Paul* prayed for the Theſſalonians (*h*) *that they might know how to poſſeſſe their veſſels in holines, and in honour, and not in the luſt of concupiſcence, as the Gentiles do which know not God.* And *Iob* (*i*) *made a covenant with his eyes not to looke on a woman*: In whoſe example it appeares how every member is to be kept pure and holy.

XLIII.

If any humbled Chriſtian find not this meaſure of ſanctification in himſelfe, yet let him not bee diſcouraged. For if any man have a (*k*) willingnes and a deſire to obey all Gods commandements, he hath the ſpirit; and hee who hath the ſpirit is in Chriſt, & he who is in Chriſt ſhall never ſee damnation. And though hee faile greatly in the action of obedience, yet God will accept his affection to obey, as obedience acceptable unto him. God wil approove of thee for his owne worke which hee hath wrought in thee, and not reject thee for thine.

XLIV.

From ſanctification ariſeth *repentance*. For a man cannot hate his owne ſins before he bee ſanctified: & he cannot truly repent for them before he hate them. *Repentance is when a man* (*l*) *turnes to God, and brings forth fruits worthy amendment of life.* This turning vnto God hath two parts. The firſt, a purpoſe & reſolution of heart never to ſin any more, but to leade a new life. This was in *Dauid*, who fully *purpoſed to keepe Gods commandements*; & (*m*) *applied his heart to fulfill his ſtatutes unto the end.* And unto this did *Barnabas* exhort the brethren at *Antioch*, (*n*) *that with full purpoſe of heart they would cleave unto the Lord.* The ſecond part is an holy labor in mans life & cõverſation to purifie & cleanſe himſelfe from ſin: of this ſpeaketh *Iohn*, 1 Ioh. 3.3. *And every one that hath this hope in him, purgeth himſelfe even as he is pure.* This did *David* practiſe, as may appeare in that hee ſaid, *Pſal. 73.13. Certenly, I have cleanſed my heart in vaine, and waſhed my hands in innocency.* If any marvell how repentance followes ſanctification, conſidering it is the firſt thing of all, that the Prophets, Apoſtles, and Miniſters of God preach unto the people whom they would winne to Chriſt: I anſwer, that all other graces are more hidden in the heart, whereas repentance is open, & ſooner appeareth to a mans owne ſelfe and to the eyes of the world. It is like the bud in the tree, which appeareth before the leafe, the bloſſome, the fruit: and yet in nature, it is the laſt: for a man muſt be renewed, and come to an utter diſliking of his owne ſinnes, before he will turne from them, and leave them.

XLV.

By this it may appeare, that there is one manner of ſinning in the godly, and another in the ungodly, though they fall both into one ſin. A wicked man when he ſinneth, in his heart he giveth full conſent to the ſin: but the godly though they fall into the ſame ſinnes with the wicked, yet they never give full conſent: for they are in their minds, wils, and affections partly regenerate, and partly unregenerate, and therefore their wils doe partly will, and partly abhorre that which is evill: according as Saint *Paul* ſaith of himſelfe, *Rom.7.22,23. I delight in the law of God according to the inner man, but I ſee another law in my members rebelling againſt the law of my minde, and leading me captive, &c.* And that the godly man never giveth full conſent to ſinne, it is evident by three tokens. Firſt, before hee commeth to doe the ſinne, he hath no purpſe nor deſire to doe it: but his purpoſe and deſire is to doe the will of God contrary to that ſinne. Secondly, in the act or doing of the ſin, his heart ariſeth againſt it, yet by the ſtrength of temptation, and by

the

Repentance.

*l* Act.26.26.

*m* Pſal. 119.112.6.

*n* Act.11.23.

Repentance after faith and ſanctification in nature, but firſt in ſenſe and appearance.

Godly & ungodly differ in ſinning.

*a* Exod 1.17.

*b* Eſa. 66.3.

Hatred of ſinne.

Ioy in Chriſts cõming to judgement.

*c* Luk 21.27.

*d* 2 Tim.4.8.

2 Cor.5.6.9.

*e* Luk.21.26.

*f* Luk.21.28.

Sanctification of the body.

*g* Rom.6.19.

*h* 1 Theſ.4.4,5.

*i* Iob 31.1.

A conſolation.

*k* Rom. 8.5. verſ 1.

the mighty violence of the flesh, hee is haled and pulled on to doe wickednesse. *Paul* saith of himselfe, that *he was sold under sinne*, that is, he was like a slave, who desired to escape out of his masters hands, and yet is faine in great misery to serve him. Thirdly, after hee hath sinned he is sore displeased with himselfe for it, and truely repenteth. As [a] *Peter* before the denying of his master, had no purpose to doe it, but rather to dye in his cause. In the act he had a striving with himselfe, as appeareth by this, that first he answered faintly, *I know not what thou sayest*: and yet after when the assault of Satan more prevailed, he fell to swearing, cursing, and banning. And after his fall he repented himselfe and wept bitterly for it. All was contrary in *Iudas*, who went to betray his master with full intent and purpose: for the divell long tempting him unto it, *entred into him*, that is, made him yeeld, and resolve himselfe to doe it. [b] Afterward when Christ was betrayed and condemned, *Iudas*, was not sorrowfull for his sinne with a godly sorrow, but in despaire of mercy hanged himselfe.

[a] Matth. 26. 69, 70, 71, 72.

[b] Matth. 27. 3.

## XLVI.

Fruits of repentance.

Fruits worthy of amendment of life, are such fruits as the [c] *Trees of righteousnesse beare*, namely, good workes: for the doing of a good worke there be three things requisite: First, it must proceed from justifying faith. For the worke cannot please God except the person please him, and the person cannot please him without this faith. Secondly, it is to be done in obedience unto Gods revealed Word; [d] *To obey is better then sacrifice, and to hearken is better then the fat of Rams.* Thirdly, it is to be referred to Gods glory, [e] *Whether ye eate or drinke* (saith *Paul*) *or whatsoever ye doe, doe all to the glory of God.* The speciall workes of Christians, which they and none but they truly performe, are these five which follow.

[c] Esa. 61. 3. 1 Tim. 1. 5.

Good works.

[d] 1 Sam. 15. 22.

[e] 1 Cor. 10. 31.

## XLVII.

Hearing of the word.

The first, is the good hearing of the Word, [f] *My sheepe* (saith Christ) *heare my voyce and follow me.* And againe: *he which is of God heareth his voyce.* And this was one note of the faithfull in the primitive Church to assemble to heare the Word. This good hearing of the Word, is the saving hearing that bringeth life eternal. In this action Christians are usually thus disposed. Before they come to heare the Word of God they make themselves ready to heare it, as the men of Berea did, [g] *Who received the Word with all readinesse.* This preparation standeth in two points: First, they disburden themselves of all impediments, that like unto runners in a race, they *may* [h] *be swift to heare*: these impediments, are sin and troubled affections: and they come with humble hearts [i] *as fooles, that they may become wise.* Secondly, they quicken up themselves, and come unto the assemblies, hungring and thirsting after the Word of God as men doe after meate and drinke.

[f] Ioh. 10. 27. Ioh 8. 47.

How good Christians heare the word.

[g] Act. 17. 11.

[h] Iam. 1. 19. Psal. 16. 67.

[i] 1 Cor. 3. 18.

When they are in hearing Gods Word, first their mindes are fixed and *attentive* onely to that which is spoken, as [k] *Lydias* was. Secondly, they truely beleeve the Word of God, and carefully apply it to their owne soules. Thirdly, they feele the lively power of it in themselves: it is as [l] *salt* in them, to draw out their inward corruption; it is to them the [m] *sword of the spirit*, and as a [n] sacrificing knife in the hand of Gods Minister, by which their flesh is killed, and they *are offered up in a living sacrifice* to God: it is [o] *spirit and life* to quicken and revive their soules that are dead in sinne: and the reason of this is plaine: The Word of God preached is as a cup of wine: the true christian is the Lords guest, but he that hath sauce of his owne, he brings his sugar with him, namely, his true faith, which [p] *he tempereth and mingleth* with Gods Word, and so it becommeth unto him as a cup of sweet wine, and as water of life. Now the hypocrite, because he bringeth no faith with him, drinketh of the same, but hee findeth the wine to bee sowre and tart, and voyde of relish, and in truth it is unto him as a cup of ranke poison. Againe, [q] they heare the Word of God *as in Gods presence*, and therefore their hearts are full of *feare and trembling.* And they receive the Word, *not* [r] *as from man, but as from Christ Iesus* the onely [s] *Doctor of the Church*: and they regard not so much the Embassadour, or his ability, as the Embassage of reconciliation sent from the King of Heaven.

[k] Acts 16. 14.

[l] Mar. 9. 40.

[m] Eph. 6. 17.

[n] Rom. 15. 16.

[o] Ioh. 6. 63.

[p] Heb. 4. 2.

[q] Act. 10. 33. Esa. 66. 2.

[r] 1 Thess. 2. 13.

[s] Mat. 17. 5. 1 Pet. 5. 4.

After they have heard the Word, they are bettered in knowledge and in affection, and they [t] remember it and meditate upon it continually, that they may frame all their doings by it. Worldly men use to buy bookes of statutes, and to have them in their houses to read on, that they may know how to avoyde danger of law. And so the faithfull doe alwayes set before them Gods Word, and in all their doings it *is* [u] *their Counseller*, least they should come into danger of Gods displeasure.

[t] Psal. 119. 21.

[u] Psal. 117. 24.

## XLVIII.

Receiving of the Sacraments.

The second worke is, the receiving of the Sacrament, of Baptisme once onely, when a man is openly and solemnely addmitted into the Church: and of the Lords Supper often. The first sealeth up to the heart of a Christian, that hee is united unto Christ, and hath true fellowship with him in being fully justified before God, and inwardly sanctified. The second serveth to seale up in the heart of a Christian the continuall growing and increasing of the same graces. This thing every true beleever shall have often experience of either in or after the receiving of the Sacrament: and yet it shall not be so alwaies, for sometimes the Church being [x] *brought into Christs Wine-celler, shall fall into a swoone*, and not feele any refreshing there. Yet the beleever is not to be dismayed, if he feele not alwaies comfort presently after the Sacrament. A sicke man feeles no comfort or nourishment, when he eateth meat, and yet it preserveth his life: So the weake Christian though he feele himselfe not nourished at the Sacrament by Christs Body and

[x] Cant. 2. 5.

blood, yet hee ſhall ſee in time that his ſoule ſhall bee preſerved thereby unto everlaſting life. Furthermore, when a Chriſtian feeleth no comfort by the Sacrament, let him then humble himſelfe before the Lord more heartily then ever before, confeſſing his ſinnes, and praying for increaſe of grace, and then he ſhall feele the fruit of the Sacrament.

XLIX.

Reliefe of the poore.

The third worke, is a relieving of the poore brethren in Chriſt, proceeding of a brotherly kindneſſe towards them. This is a ſpeciall worke not to be done to all men alike, as Saint *Paul* ſaith, [a] *Doe good to all men, but eſpecially to them of the houſhold of faith.* Direction for this matter are the faithfull of Ieruſalem, [b] *Who were all in one place, and had all things common:* namely, *in uſe: And they ſold their poſſeſſions and goods and parted them to all men, as every one had need.* Alſo the brethren at Corinth in their extreame poverty, [c] releeved the Churches of Macedonia liberally, not onely *according to their power*, but alſo ſtraining themſelves *beyond their power.* Yea this reliefe muſt goe further, even to the beſtowing of a mans life, if need ſo require, (as Saint *John* ſaith) [d] *Hereby wee have perceived love, that he laid downe his life for us: therefore wee ought alſo to lay downe our lives for the brethren.*

a Gal.6. 10.
b Act.2. 44. Act.4.32.
c 2 Cor. 8.23.
d 1 Ioh.3. 6.

Prayer.

The fourth worke, is true prayer: and Saint *Luke* ſetteth out the faithfull, and the children of God, by this deſcription: [e] *That they call on the name of the Lord:* As on the contrary it is ſaid of the wicked, [f] *That they call not upon God.* [g] The true Chriſtian *calleth on the Lord in truth.* For [h] *the ſpirit of adoption, which is the* [i] *ſpirit of prayer*, is his Shoolemaſter to teach him to do it.

e Act.9. 14.
f Pſal.14. 4.
g Pſa.145. 18.
h Rom.8. 26.
i Zach.12. 10.

How the Chriſtian prayeth.

In prayer he is thus diſpoſed: firſt, before he prayeth, [k] he is ſtricken with ſome feare and reverence in regard of Gods Majeſty, for hee conſidereth that prayer is a familiar talking with God.

k Eccleſ. 5. 1. Dan.9.4.

Secondly, hee is inwardly [l] touched with a lively feeling of his wants, but eſpecially he is vexed and grieved at his owne ſinne and rebellion: and this ſenſe of his miſery is as a ſpurre to quicken his benummed heart.

l Dan 9.4.

Thirdly, hee humbleth himſelfe before his God, and layeth [m] open his heart before the Lord, ſhewing a fervent and longing deſire to obtaine thoſe things of which hee findeth an extreame want in himſelfe, as the Prophet *David* did, whoſe [n] *deſire was like the yawning of the dry ground*; and this proceedeth from [o] the ſpirit of God which a man oftentimes for his life cannot expreſſe.

m 1 Sam. 1.15.
n Pſa.143. 6, & 42. 1,2.
o Rom.8. 26.

Fourthly, when he maketh his requeſt, he doubteth not, but by [p] faith hee beleeveth that God will grant his requeſt, which he maketh according to his Word. The ground of his perſwaſion is double: the firſt is, [q] Chriſt Ieſus, by whoſe merits as hee hath ordained remiſſion of ſinnes, ſo he looketh to obtaine all things elſe: The [r] other ground is, the comfortable promiſes of God which hee hath made, that he will heare the who truly cal upon him.

p Mar.9. 11.28.
q Rom.8. 32.
r Ioh 5. 14,15.

Fifthly, he prayeth not for a burnt or two, but hee continueth in prayer: And although God ſeeme not to heare him at the firſt, [s] yet hee patiently waiteth on the Lord, and ſtill calleth upon him.

s 1 Theſ. 5.17.

LI.

A lawfull calling.

The fift worke, is to walke in ſome lawfull calling with painefulneſſe, and uprightneſſe, ſo that in performing all the duties of it, a [t] man may keepe a good conſcience before God and Man. Thus *David* determined to walke in the government of his houſe and kingdome. [u] *I will doe wiſely* (ſaith he) *in the perfect way till thou commeſt to me; I will walke in the uprightneſſe of mine heart, in the middeſt of mine houſe: I will ſet no wicked thing before mine eyes: I hate the worke of them that fall away: it ſhall not cleave unto me.* This ſincerity of *Davids* behaviour in his calling made him bold to offer himſelfe to bee tryed not ouely by men, but much more by the Lord God himſelfe, and to bee puniſhed accordingly. [x] *Iudge mee O Lord* (ſaith hee) *for I have walked in mine innocency: Proove me O Lord, and try me, examine my reines and mine heart:* So upright and cleere was he in all his doings.

t Act.23. 1.
u Pſal.101. 2.
x Pſal.26. 1, 2. Pſal.119. 23. Pſal 18. 22.24.

LII.

Spirituall exerciſe in temptations.

Thus much of faith and the benefits that come by faith: Now followeth the ſpirituall exerciſe of a Chriſtian in his manifold temptations, which are in this life inſeparable companions of grace. The reaſon is, becauſe the divell hateth Chriſt with a deadly hatred, and ſheweth this hatred in a continuall perſecution of his members: as Saint *John* ſaith, [y] *The dragon was wroth with the woman, and went and made warre with the remnant of her ſeede, which keepe the Commandements of God, and have the teſtimony of Ieſus Chriſt.* Now therefore as ſoone as Chriſt Ieſus beginneth to ſhew any token of his love to any man, the divell contrariwiſe ſheweth forth his enmity, and ſtirres up his fellow champions, the fleſh and the world, to warre againſt him for his confuſion. And furthermore the Lord in great wiſedome permits temptations to the laſt end of a Chriſtian mans life [z] to try his faith, to purge him of his ſinne, to humble him, and to make him depend on his majeſty; to quicken and revive the graces of his ſpirit, which otherwiſe would be dead, and decay.

y Rev.12. 17.
z Deut.8. 2.3. 1 Cor.16. 12,13.

LIII.

Inward motions of the fleſh.

The temptations of a Chriſtian are ſpecially ſixe. The firſt is, when inwardly in his heart [a] hee is drawne away and intiſed by his owne *concupiſcence* unto any ſinne. The Chriſtians exerciſe in temptation, is [b] a fight and battell betwixt the fleſh and the ſpirit. And this fighting ſtandeth in foure things: Firſt, the fleſh ſtirres up evill thoughts and deſires, as a burning furnace continually ſendeth up ſmoke & ſparkes of fire: and it eggeth a man forward to evill words and deeds, according to that of Saint Marke, [c] *For from within, even from the*

a Iam.1.4.
b Gal.5. 17.
c Marke 7. 21,22.

heart,

*heart of a man proceed evill thoughts, adulteries, fornications, murders, theefts, covetousnesse, wickednesse, deceit, uncleannesse, a wicked eye, backbiting, pride, foolishnesse.*

II. The flesh hindereth and choketh the good motions and desires of the heart, as *Paul* saith. [a] *I see another law in my members rebelling against the law of my mind, and leading me captive to the law of sin which is in my members.* Againe, the same flesh mingleth every good motion and desire with some corruptions: so that the godly mislike the best things that they doe. *Isaiah* saith of his owne and the peoples righteousnesse, that it is but a [b] *menstrous clout:* [c] the prayers of the Saints must be perfumed with *sweet odours,* before they can ascend up sweet and savoury into the nostrils of God. And *Paul* said of himselfe, [d] *hee did that which hee disliked:* not that he was overtaken with grosse sins: but because when he was to doe his duty, the flesh hindred him, that he could not do that which he did, *exactly and soundly* according to his will and desire: even as a man who hath a journey to goe, his mind is to dispatch it in all hast, yet when he is in his travell, he goes but slowly by reason of a lameness in his joynts.

III. The spirit on the contrary, kindles in the heart good motions and desires, and puts a man forwards to good workes and deeds, as it was in *David,* [e] *I will praise the Lord* (saith hee) *who hath given me counsell: my reines also teach in the night season.*

IV. The spirit rebukes a man for his evill intents and desires, and redresseth the force of them, and as it were nips them in the head. Thus *Isaiah* describeth the inward motions of the spirit, [f] *And thine eares shall heare a word behind thee, saying, This is the way, walke yee in it, when thou turnest to the right hand, and when thou turnest to the left.* And Saint *John* saith, *The spirit* [g] *judgeth the world of sinne.* This was in *David,* who when he did any evill, *his heart smote him,* 2 Sam. 24 10. Out of this doctrine issueth a notable difference betwixt the wicked and the godly: In the godly when they are tempted to sinne, there is a fight betweene the heart and the heart; that is, betweene the heart and it selfe: in the wicked also there is a fight, when they are tempted to sinne: but this fight is only betweene the heart and the conscience. The wicked man whatsoever hee is, hath some knowledge of good and evill: and therefore when hee is doing any evill, his conscience accuseth, checketh, and controuleth him, and he feeles it stirring in him, as if it were some living thing that crauled in his body and gnawed upon his heart, and thereupon he is very often grieved for his sinnes, yet for all that he liketh his sins very well, and loveth them, and could find in his heart to continue in them for ever: so that indeed when he sinneth, he hath in his heart a striving and a conflict; but that is onely betweene himselfe and his conscience. But the godly have another kind of battell and conflict, for not onely their consciences pricke them and reproove them for sin, but also their hearts are so renued, that they rise in hatred & detestation of sinne; and when they are tempted to evill by their flesh and Satan, they feele a lust and desire to doe that which is good.

LIV.

The second temptation, is a disquietnesse in the heart of a Christian, because he cannot according to his desire, have fellowship with Christ Iesus: he is exercised in this temptation on this manner.

1. [h] Christ lets him see his excellency, and how he is affected towards him.

2. [i] Then the Christian considering this, desireth Christ and his righteousnesse.

3. Hee delighteth himselfe in Christ, and hath some injoying of his benefits.

4. [k] Then hee comes into the assembly of the Church as into Gods Wine-cellar, that in the Word and Sacraments hee may feele a greater measure of the love of Christ.

5. But he [l] fals love-sicke: that is, hee becomes troubled in spirit, because hee cannot enjoy the presence of Christ in the said manner, as he would.

6. [m] In this his spirituall sicknesse he feeles the power of Christ supporting him, that the spirit bee not quenched, and hee heares Christ as it were whispering in his heart, as a man speakes to his friend when he is comming towards him afarre off.

7. [n] After this Christ comes neerer, but the Christian can no otherwise enjoy him, then a man enjoyes the company of his friend, who is on the other side of a wall looking at him through the grate or lattise.

8. Then his eyes are opened, to see the causes, why Christ so withdrawes himselfe, to see his [o] owne security and negligence in seeking to Christ, his slackness in spirituall exercises, as in prayer and thanksgiving, the deceitfulnesse and malice of false teachers.

9. [p] Then he comes to feele more lively his fellowship with Christ.

10. Lastly, hee prayeth that Christ would continue with him to the end.

LV.

The third temptation, is trouble of minde, because there is no feeling of Christ at all, who seemeth to bee departed for a time. The exercise of a Christian in this tentation is this.

1. [q] The poore soule lying as a man desolate in the night without comfort, seekes for Christ by private prayer and meditation, but it will not prevaile.

2. [r] He useth the helpe, counsell, and prayer of godly brethren, yet Christ cannot be found.

3. [s] Then he seekes to godly Ministers, to receive some comfort by them, but by their meanes he can feele none.

4. [t] After that all meanes have beene thus used, and none will prevaile, then by Gods great mercy, when hee hath least hope; hee finds Christ, and feeles him come againe.

a Rom. 7. 23.
b Esa. 64. 9.
c Rom. 8. 3, 4.
d Rom. 7. 15.
e Psal. 16. 7.
f Esa. 30. 21.
g Ioh. 16. 8.
Difference betweene the godly and wicked in sinning.
Rom. 2. 14, 15.
1 Pet. 3. 3, 4. Psal 97. 10. Psal. 119. 104. 128. Rom. 7. 15.
Little feeling.
h Cant. 2. 3, 4.
i Verse 3.
k Verse 4.
l Verse 5.
m Vers. 6, 7. Verse 8.
n Verse 9.
o 10, 11, 12, 13, 14, 15.
p Vers. 17.
No feeling.
q Cant. c. 3. Verse 1.
r Verse 2.
s Verse 3.
t Verse 4.

5. Preſently his faith reviveth, and layeth faſt hold on Chriſt.

6. And hee hath as neere fellowſhip with Chriſt in his heart as before.

7. [a] Then comes againe the joy of the holy Ghoſt: and the peace of conſcience as a ſweet ſleepe fals upon him.

8. [b] Then his heart ariſeth up into heaven by holy affections and prayers, which doe as pillars of ſmoke mount upward: ſweet as mirrhe and incenſe.

9. [c] Alſo he is raviſhed there with the meditation of the glorious eſtate of the Kingdome of heaven.

10. [d] He labours to bring others to conſider the glory of Chriſt and his Kingdome.

11. [e] After all this Chriſt reveales to his ſervant, what his bleſſed eſtate is, both in this life, and in the life to come, more cleerely then ever before, and makes him ſee thoſe graces which he hath beſtowed on him.

12. [f] Then the Chriſtian prayeth that Chriſt would breath on him by his holy ſpirit, that hee may bring forth the fruits of thoſe graces which are in him.

13. [g] Laſtly, Chriſt granteth him this his requeſt.

## LVI.

The fourth temptation, is ſecurity of heart, riſing of over-much delight in the pleaſures of the world. The exerciſe of a Chriſtian in this temptation is this:

1. Hee ſlumbers and is halfe aſleepe in the pleaſures of this world.

2. Chriſt by his Word and Spirit labours to withdraw him from his pleaſures, and [h] to make him more heartily receive his beloved.

3. But he [i] delayeth to doe it being loath to leave his eaſe and ſweet delights.

4. [k] Then Chriſt awakes him and ſtirres up his heart, by making him to ſee the vanity of his pleaſures.

5. He then begins to be more earneſtly affected towards Chriſt.

6. [l] With ſorrow hee ſets his heart to have fellowſhip with Chriſt after his old manner: and this he expreſſeth by bringing forth ſweet fruits of righteouſneſſe.

7. [m] Then he feeleth that Chriſt hath withdrawne his ſpirit.

8. He almoſt deſpaires for this.

9. Yet by private prayer ſeekes for Chriſt.

10. [n] When that will not helpe, hee reſorts to the Miniſters of the Word, at whoſe hands he finds no comfort.

11. [o] Not recovering his firſt eſtate, through impatience of the love of Chriſt, he makes his miſery knowne to ſtrangers, to ſee if they can comfort him, and he ſomewhat comforts himſelfe in deſcribing Chriſts excellency to them.

12. [p] They then are raviſhed with him to ſeeke Chriſt, and require then to know where to find him.

13. [q] Anſwer is made in the aſſemblies of the Church.

14. [r] After this communication the Chriſtians faith and feeling reviveth, Chriſt returning to him againe.

15. [s] Then Chriſt aſſureth him in his heart of his love and liking towards him.

16. Giving further aſſurance to him that he ſhall grow up and bee made fruitfull in every good grace.

17. After this, the Chriſtian comes in ſuch a high meaſure to love Chriſt, that nothing ſhall be able to ſever him from Chriſt.

## LVII.

The fift temptation is a fall into ſome great ſinne, as *Noah* into drunkenneſſe, *David* into adultery, and murder, *Peter* into the deniall of Chriſt. The exerciſe of a Chriſtian in this temptation is this:

1. At the firſt his heart is uſually dulled and made ſecure with ſinne.

2. Yet after a while, there by ſome meanes ariſeth in his heart a *godly ſorrow:* which is when he is grieved for this onely cauſe, that by his ſinne he hath diſpleaſed God, who hath beene to him ſo loving and mercifull a father, whoſe favour hee would bee content to purchaſe, (ſo hee might have it and obtaine it) even with the damnation of his owne ſoule.

3. [t] Then hee begins to repent himſelfe of his ſinnes, renuing afreſh his former repentance.

4. This repentance hee ſheweth by ſeven ſignes.

1. A *care* to leave that ſinne into which hee is falne. As they which crucified our Saviour Chriſt, when they were *pricked in their hearts* at *Peters* Sermon, they ſhewed this *care* in ſaying, [u] *Men and brethren what ſhall we doe to be ſaved?*

2. An *Apology*, which is when a man in the heavineſſe of his heart, ſhall not excuſe or defend his ſinne, but confeſſe it to the Lord, and utterly condemne himſelfe for it, acknowledging withall that there is no way to eſcape the wrath of God, but by having Gods free pardon in Chriſt.

3. *Indignation*, which is an inward anger and fretting againſt his owne ſelfe, becauſe he was ſo careleſſe in looking to his owne wayes. [x] *Peter* when he had denyed his Maſter, *he wept*, and that *bitterly*, which ſheweth that with ſorrow, he had alſo an anger againſt himſelfe.

4. A *feare* riſing not ſo much from the judgements of God, as from this, leſt he ſhould hereafter fall into the ſame ſinne againe, and by ſo doing more grievouſly diſpleaſe God.

5. A deſire ever after more carefully to pleaſe God.

6. *Zeale* in the ſervice of God.

7. *Revenge* upon himſelfe for his former offences: for example, if a man ſinne in ſurfetting and drunkenneſſe, if he ever repent, he will bring under his corrupt nature by ſparing and moderating himſelfe.

## LVIII.

The ſixth temptation is outward afflictions, which

[a] Verſ. 5.
[b] Verſ. 6.
[c] Verſ. 8, 9, 10.
[d] Verſe 11.
[e] Cap. 4. Verſ. 1. to the 15.
[f] Verſ. 26.
[g] Verſ. 1. c. 5.
4. A ſpirituall ſlumber in worldly pleaſures. Cant. 5. Math. 25. Cant. 5.
[h] Verſe 2.
[i] Verſe 3.
[k] Verſe 4.
[l] Verſe 5.
[m] Verſ. 6.
[n] Verſe 7.
[o] Verſe 8, 9, 10, 11, 12, 13, 14, 15, 16.
[p] Verſ. 17.
[q] Cap. 6. 1.
[r] Verſe 2.
[s] Verſe 3. to the 7. verſe of chap. 7.
5. A fall into ſome ſinne.
[t] 2 Cor. 7 11.
[u] Acts 2. 37.
[x] Matth. 26. 75.
Outward afflictiõs.

which the godly in this life must suffer. [a] *If any will goe after Christ, he must deny himselfe, take up his owne crosse and follow him.* And S. *Peter* saith, [b] *that judgement begins at Gods house.* [c] And *Paul, that we must enter into the kingdome of heaven through manifold temptations.* The exercise of a Christian in affliction is this:

1. [d] At the first they are very heavy and bitter.

2. He suffereth them with great lenity and patience, submitting himselfe under the hand of God. Yet [e] if they bee in great measure, they will drive him to impatience.

3. If they continue, he shall feele (according to his owne judgement) the [f] wrath and displeasure of God in his heart.

4. [g] His old sinnes will come afresh into his remembrance, and trouble him. He is sleepy, [h] and in his sleepe he hath visions, and dreames, and anxiety of spirit.

5. [i] In this misery God supports his faith, that it faile not, and he then forsake Christ.

6. [k] He feeling thus Gods power to strengthen him, hath experience of it in himselfe.

7. From experience proceeds hope, that the grace of God shall never be wanting unto him in any afflictions to come: and as he hopeth, so it comes to passe.

8. With this hope is joyned [l] a serious humiliation before the Lord [m] with the fruit of peace and righteousnesse.

If the afflictions bee for Christs cause unto death, then he in more speciall manner is filled with the joy of the holy Ghost, and he is then stablished with the greatest measure of the strength of Christ, that no torment is able to foile and to bring him from Christ, though the Christian should dye a thousand times for it. According to that of *Paul*, [n] *To you it is given for Christ, not onely to beleeve in him, but also to suffer for his sake.* And this is grounded upon the promise of God, [o] *When thou passest through the waters I will bee with thee, and through the flouds, that they doe not overflow thee: when thou walkest through the very fire, thou shalt not bee burnt: neither shall the flame kindle upon thee.*

## LIX.

Hence ariseth a notable difference, between the godly and the wicked, in the suffering of afflictions. A reprobate the more the Lord layeth his hand on him, the more hee [p] murmureth & rebelleth against God: it is contrary with the true Christian: none feeleth more the power and rebellion of sinne then hee, none is more assaulted by Satan then he, & oftentimes it commeth to passe that God withdraweth the signes of his favour from him, and lets him feele his wrath. And this is the greatest temptation of all other when a man shall see the Lord to bee his enemy, and to his thinking to arme himselfe against him to his destruction. As [q] *Ezechias* did who saith, *That the Lord did crush his bones like a Lyon.* Or [r] as *Iob* saith, *that the arrowes of the Almighty were in him, and the venime thereof drunke up his spirit, and the terrors of God did fight against him.* Yet the true Christian when the world, the flesh, and the divell, and God himselfe too are against him, doth even then most of all rest in the Lord, and by faith cleave to him. [s] *Though God should destroy mee yet would I trust in him,* (saith *Iob*). [t] And *David* saith, *My God, My God why hast thou forsaken me?* When he saith that God hath forsaken him, it may seeme to be the complaint of a desperate man, not having so much as one sparke of faith: yet then he saith, *My God, My God:* which words containe a confession proceeding from true faith: so that in *David* it appeareth, that the faithfull when they feele themselves forlorne, and utterly rejected of God, according to the sense and judgement of the flesh, yet by faith they can apprehend his hidden mercy, and behold it afarre off in the glasse of his promise. And so they doe often shew contrary affections in their prayers, as *David* doth. [u] *Iacob* when hee wrastled with the Angell for life and death, never gave over: and when hee was foiled he would not cease before the Lord had blessed him. This his wrastling is a type of the conflicts which the faithfull are to have with the Lord himselfe, who useth to bring his owne children (as it were) to the field: and assaileth them with the one hand, and with the other he holdeth them up, that so he may proove and exercise their faith. And for this cause the Church [x] is called by the name of *Iacob*. An example may be had in the *Woman of Canaan*. [y] First our Saviour Christ gave her faith, and by that faith she was mooved to seeke to him: but when she was once come to him, he gave her three repulses. First, by saying nothing. Secondly, by denying her. Thirdly, by calling her dogge. Thus Christ in appearance made shew, as though he would never have granted her request. But shee at every repulse was more instant, crying more earnestly unto him: and she plainely opposed her selfe to him, and would take no denyall: for such is the nature of true faith. Wherfore the faithfull, when they feele themselves overwhelmed with sin, turmoiled with conflicts of Satan, when they feele the anger of God offended with them, yet they can even then lift up their eye-lids, and give a glimps at the brazen Serpent Iesus Christ, and can fling themselves into the armes of Gods mercy, and catch hold on the hand of God buffetting them, and kisse it.

## LX.

By these temptations it comes to passe, that a Christian though he cannot fall finally from Christ, yet he may fall very dangerously from his former estate. First, the graces of God may bee by his default lessened in him: else *Paul* would not have given out these exhortations, [z] *Quench not the spirit. Grieve not the holy spirit of God, by whom ye are sealed unto the day of redemption.* Secondly, the graces of God may bee buried in him, and covered for a time, so that hee may bee like a man in a traunce, who both by his owne sense and by the

judge-

[a] Matth. 16.24.
[b] 1 Pet.4. 17.
[c] Act.14. 22.
[d] Heb.12. 11,12.
[e] Iob 3.3, 4.
[f] Iohn 6. 2,3.
[g] Iob 13. 26.
[h] 1 King. 19.4.5.7.
[i] Iob 13. 15.
[k] Rom.5. 4.
[l] Iob 42. 5,6.
[m] Heb.12. 11.
[n] Phil.1. 29.
[o] Isai.43. 2.
[p] Exod.8. 32.
[q] Isai.38. 13.
[r] Iob 6.4.
[s] Iob 13. 15.
[t] Psa.22. 2.
[u] Gen. 30.28.
[x] Psa.130.
[y] Matth. 15.22, 23, 24, 25, 26, 27.
[z] 1 Thess. 5.19. Eph.4. 30.

Godly and wicked differ in their suffering.

Dangerous fall of a Christian.

judgement of the Phyſition is taken for dead. This was the eſtate of *Peter*, who though he confeſſed that Chriſt was the Sonne of the living Lord, [a] yet he denied him and forſwore him at the voyce of a damſell. Thirdly, he may fall againe into the ſame ſinne after repentance. Indeed this is a dangerous caſe; yet it may befall a true Chriſtian. Otherwiſe when as the Iſraelites (Gods people) had falne away from him by their ſinnes, and idolatries, hee would not ſtill have offered them mercy, [b] as he doth by his prophets. And [c] *Paul* prayeth the Corinthians *in Chriſts ſtead that they would bee reconciled to God*: who nevertheleſſe were before reconciled to God. Fourthly, hee may commit a ſinne of preſumption, which is a fearefull ſinne, being done *wittingly* of knowledge, and *willingly*, and with ſome *wilfulneſſe*. Therefore *David* prayed, [d] *Keepe thy ſervant from preſumptuous ſinnes*: and to ſhew himſelfe to be in danger of it, he prayeth further, *let them not have dominion over me*. Laſtly, he may fall into deſpaire of Gods mercy for a time, and this is a dangerous ſin. For he which deſpaires, makes all the promiſes of God to be falſe: and this ſinne of all other is moſt contrary to true ſaving faith. In this eſtate was *David* when being in trouble, he ſaid, [e] *This is my death*. And *Paul* ſhewes that the inceſtuous man might have falne into deſperation, [f] when he ſaith, *Comfort him, leſt hee bee ſwallowed up of overmuch heavineſſe*. And it muſt bee remembred that the Church of Rome erreth in this, that ſhee teacheth deſperation to bee a ſinne againſt the holy Ghoſt. This ſinne againſt the holy Ghoſt is a blaſphemy ſpoken againſt the knowne truth of Gods Word, or a deniall of Chriſt, of a wilfull and obſtinate malice. But deſperation may ariſe through ignorance of a mans owne eſtate: through horrour of conſcience for ſinne: through an often relapſe into ſome ſin: through the overdeepe conſideration of a mans owne unworthineſſe: Laſtly, by abjuration of the truth, through compulſion and feare. [g] This befell *Francis Spira*, who after his apoſtaſie deſpaired. Yet they are much overſeene that write of him as a damned creature. For firſt, who can tell whether he deſpaired finally or no? Secondly, in the very middeſt of his deſperation, hee complaineth of the hardneſſe of his heart, which made him that hee could not pray: no doubt then he felt his hardneſſe of heart: and the feeling of corruption in the heart, is by ſome contrary grace; ſo that we may conveniently thinke, that he was not quite bereft of all goodneſſe: though hee neither felt it then, nor ſhewed it to the beholders.

[a] Matth. 26. 69, 70.

[b] Iſai. 14. 26.

[c] 2 Cor. 5. 20.

[d] Pſal. 19 13.

[e] Pſal. 17. 11.

[f] 2 Cor. 2. 7.

Deſperation and the ſinne againſt the holy Ghoſt differ.

[g] What is to bee thought of *Francis Spira*.

## LXI.

The cauſe why a Chriſtian cannot quite fall away from grace is this: after that he is ſanctified hee receiveth from God another ſpeciall grace, which may bee called Corroboration. For he hath in him not onely the ſanctifying, but alſo the ſtrengthening power of Chriſt.

Corroboration.

A Therefore *Paul* prayeth for the Epheſians, [h] *That they may be ſtrengthned in the inner man*: for the Coloſſians, [i] *That they may bee ſtrengthened with the glorious power of Chriſt*. And of himſelfe he ſaith; [k] *That he is able to doe all things through the power of Chriſt that ſtrengtheneth him*. [l] *David* ſaith, *That God renneweth them that feare him, as the Eagle renneweth her decayed ſtrength*. From hence as from a ſpeciall cauſe ariſeth Patience and Perſeverance unto the end: for when a man is ſupported by the power of Chriſt, hee may bee able to beare many croſſes patiently with a contented minde, and perſevere in bearing of it, how long ſoever the croſſe endureth.

[h] Eph. 3. 16.

[i] Col 1. 9. 11.

[k] Phil. 4. 13.

[l] Pſa. 103. 5.

Patience, Perſeverance.

## LXII.

B Thus much of the eſtate of a Chriſtian in this life. Now I will adde ſome reaſons in way of perſwaſion to all men, but eſpecially to worldlings, and to looſe profeſſours of the Goſpell, that they would utterly deny themſelves, [m] and uſe all meanes to become true Chriſtians by being *made new creatures in Chriſt*, and [n] by leading ſuch a life as *may adorne the Goſpell of Chriſt*.

A perſwaſion to Chriſtianity.

[m] 2 Cor. 5. 17.

[n] Tit. 2. 10.

My firſt reaſon is this; the man that liveth in this world, not *being* a true Chriſtian, is far more vile then the baſeſt creature of all, even the dog or toade. For firſt hee is nothing elſe but a filthy dunghill of all abomination and uncleanneſſe, the [o] ſtinke whereof hath infected heaven and earth, and no perfumes could ever delay it in the noſtrils of God, but onely the ſuffering of Chriſt, being a [p] ſacrifice of a ſweet ſmelling favour to God. We make it very dainty to come neere a lazar man that is full of botches, blaines, and ſores; but much more are thoſe men to be abhorred, who have lyen many yeares ſtarke [q] *dead in ſinnes and treſpaſſes*: and therefore now doe nothing elſe but rot and ſtinke in them like ugly loathſome carrions.

[o] Rom. 8. 20.

C

[p] Eph. 5. 2.

[q] Eph. 2. 1.

Secondly, hee which is no Chriſtian is under the power of darkeneſſe, having Satan for his prince [r] and god, and giving unto him in token of homage his beſt parts, even his minde and conſcience [ſ] to bee his dwelling place: and his whole converſation is nothing elſe but a perpetuall obedience to Satan. If Atheiſts and worldlings, and carnall Goſpellers were perſwaded of the truth of this (as it is moſt true) it would make them howle and cry, though now they live at eaſe without feeling any pricke of conſcience for ſinne. And if they had but the leaſt ſenſe of it in the world, it would make their flinty hearts to bleed, and it would make them ſhed rivers of teares. But how long ſhall they continue in this vile eſtate? Truely, untill they come to Chriſt: *Awake therefore thou that ſleepeſt and ſtand up from the dead, and Chriſt ſhall give thee light*: open thine heart to receive Chriſt, and then hee will come and binde the ſtrong man Satan, and caſt him out, and dwell in thee himſelfe.

D

[r] 2 Cor. 4.

[ſ] Luk. 11. 24.

Eph. 5. 14.

Thirdly, he which is no Chriſtian is in dan-

ger

ger of all the judgements of God, so that every moment some of them may befall him. Hee may perish suddenly by water with the old world, hee may bee consumed with fire and brimstone with Sodome and Gomorrah, hee may be swallowed up of the earth with Dathan, and Abiram, he may hang himselfe with Iudas, he may have his braines dashed against the ground and be eaten up of dogs with Iezabel, he may die in hardnesse of heart with Pharao, he may despaire with Cain and Iudas, hee may be stricken with suddē death with Ananias & Saphira his wife, he may be eaten up with wormes with Herod, he may be smitten with trembling that hee cannot heare Gods word with Fœlix, he may void his guts at the stoole with Arius, he may cry at his death that hee is damned with Latomus, hee may bee left unto himselfe to mocke, blaspheme, and renounce Christ with Iulian: and hee may suffer many more fearefull judgements, whereof the Lord hath [a] great store, and all tend to the confounding of them which will not bee humbled under his hand. Contrariwise, the true Christian is so far out of the reach of Gods judgements that they cannot hurt him, [b] Christ is a *covering and a cloud* against the heat and tempest of Gods judgements, [c] when a mans heart is sprinckled with the blood of this immaculate Lambe, all the plagues of God passe over him. In the destruction of Ierusalem the [d] righteous beare a *marke in their foreheads* and are saved. Therfore let him that hath regard to his owne safetie become a Christian.

[a] Deut. 31.31.

[b] Esa.4.6.

[c] Exod. 12.22.

[d] Ezc.9.4

Fourthly, the man which is no Christian is in danger of eternall death and damnation in hell fire: and they which fall into this estate, it had beene ten thousand fold better for them if they had never bin borne: 2 *Thess.*1.9. for they are quite separated *from the presence of God and from his glory*: all the company they have is with the divell and his angels. Their bodies and soules are tormented with infinite horror and anguish, arising of the feeling of the whole wrath of God, in which as into a bottomlesse sea, they are plunged. Thus they are alwaies dying, and yet are never dead. Furthermore, the length of this torment must be considered, which greatly aggravates the paine. If a man might bee delivered from the paines of hell when he had suffered them so many yeeres as there be drops in the sea, or little sands in the whole earth, it were some comfort: but after those yeeres be expired there shall come no release, but the damned shall cōtinue in shriking, yelling, and gnashing of teeth, enduring the consuming heate of Gods wrath without any end for ever and ever. Yea, to goe further, a wicked man carrieth an hell about him in this life, namely, an evill conscience, which if it be never so little touched with any part of Gods anger, a man shall feele himselfe to have even the pangs of hell in his heart. Now therefore they that would escape out of this hellish and damnable estate, while they have time let them pray for the pardon of their sinnes in Christ, and walke according to the spirit in newnes of life; and then they may assure themselves, that there is no condemnation can belong to them. And it must be alwaies remembred, that hee which would live when he is dead, must dye while he is alive, namely to sinne. And againe, he which would rise to eternall life in the day of judgement, must rise from sin before he die, unto newnesse of life.

A godlie man carryeth hell in his bosome.

The fifth reason: God hath appointed unto every man that lives in the Church, a certaine time of repentance, and of comming to Christ. And he which mispendeth that time, and is not made a Christian then, can never bee saved. This made our Saviour Christ weepe for Ierusalem, & say, Luk.19.42. *O if thou hadst known at the least in this thy day, those things which belong to thy peace, but now they are hidde from thine eies.* And hee further signifieth the destruction of Ierusalem, *v.*44. becaus shee *knew not the time of her visitation.* Againe, the neglecting of this time is one cause, why not one or two, but many [e] shall seeke to enter into the kingdome of heaven, and yet shal not be able. It is a marveilous thing, that they which seeke to bee saved should perish, but the fault is theirs which seek when it is too late. Now therefore thou secure worldling, thy conscience tels thee that thou hast not yet repented, and that thou art not yet a lively member of Iesus Christ. And thou knowest further, that howsoever thou art alive at this time, yet thou hast no lease of thy life. God may call thee forth of this world the next yeere, the next weeke, the next houre: yea hee may strike thee with sudden death at this very present. And in very truth, if thou goest forth of this world beeing no repentant sinner, thou goest damned to hell. Wherefore delay not one minute of an houre longer, but with all speed repent and turne unto God, and bring forth fruits worthy amendment of life, that all thy sinnes may be done away, when the day of death, or the day of judgement shall bee. And doe not thinke with thy selfe, that it shall be sufficient to deferre thy turning unto God till thy last end. For late repentance is seldome true repentance. And he which continueth long in any sinne, is in a dangerous case. If a man lie long in any disease hee will scarce recover his former health: and he which is growne in the custome of any sinne, and the sinne is become ripe in him, it is a thousand to one, he is never saved; according to that of S. *Iames*, Iam.1.13. *sinne being perfited brings forth death.*

[e] Luk.13. 24.

The sixt reason. Eternall life is a thing desired of all men: yet none shall be made partakers of it, but the true Christian; and the glorious estate of this life should moove any man to be a Christian. First of all, they which have eternall life are freed from all paines, sicknesses, infirmities, hunger, thirst, cold, wearinesse; from all sinne, as anger, forgetfulnesse, ignorance, from hell, death, damnation, Satan, and

from every thing that cauſeth miſerie; according to that of S. *Iohn*, Rev. 21.4. *And God will wipe away all teares from their eyes: and there ſhall be no more death, neither ſorrow, neither crying, neither ſhal there be any more paine, for the firſt things are paſſed.* Secondly, the faithfull ſhall be in the preſence of Gods maieſtie in heaven there to *behold his face*, that is, his glory, as our Saviour Chriſt ſaith, Ioh. 17.24. *Father, I will that they which thou haſt given mee, bee with mee even where I am, that they may behold my glory which thou haſt given me.* And *David* ſaith, Pſ. 16.11. *In thy preſence is fulnes of joy, & at thy right hand there are pleaſures for evermore*, Revelat. 22.4. Thirdly, 1 *Cor.* 15.28. they ſhall have ſuch an excellent communion with God, that he ſhall bee unto them *all in all*. For in the end of the world when the whole number of the elect is accompliſhed, Chriſt ſhall preſent them to his Father, and as he is Mediatour he ſhall ceaſe to be a King, a Prieſt, a Prophet: for though the efficacy of his offices be everlaſting, yet the execution of them ſhall ceaſe, as *Paul* ſaith, 1 Cor. 15.24. *Then ſhall be the end, when hee hath delivered up the kingdome to God even the Father, when hee hath put downe all rule, all authority and power.* Againe, among the elect there ſhall not be king and ſubject, father, mother, child, maſter, ſervant, noble, ignoble, rich, poore, living, dead. Some will ſay, what then ſhall be? I anſwer, one glorious and everlaſting God, the Father, the Son, and the holy Ghoſt, ſhall be in all the elect, all that heart can wiſh and deſire. Men ſhall not be in darkenes, neither ſhal they need the light of the Sunne, Moone, or Starres. God himſelfe immediately ſhal be their light, as *Iohn* ſaith, Rev. 21.23. *And the Citie hath no neede of the Sunne, neither of the Moone to ſhine in it, for the glory of God doth light it, and the Lambe is the light of it.* Men ſhall not then need meate, drinke, cloathing, ſleepe, recreation, fire, ſhade, reſpiration, or any other ſuch like, but God himſelfe immediately ſhal be their life, and all things concerning life by Chriſt. Which *Iohn* ſignifieth when he ſaith, *Rev.* 22.1,2. that hee *ſaw a pure river of water of life, cleere as Cryſtall, proceeding out of the throne of God, & of the Lamb: there being by either ſide of it the tree of life which bare two manner of fruites, and gave fruite every moneth.* And whereas God is continually to be worſhipped in heaven: they neede no other tabernacle or temple thereunto, but God himſelfe ſhall be their temple; as *Iohn* ſaith, Rev. 21.22. *I ſaw no temple therein, for the Lord God Almightie and the Lambe are the temple of it.* Fourthly, from this glorious communion which is betweene God & Chriſt as he is man, and all the Saints which are his members, there ariſeth an unſpeakable joy and gladnes, wherewith they are filled. *David* ſaith. Pſalme, 36.8. Gods children ſhall bee ſatisfied *with the fatnes of his houſe, and that he ſhall give them drinke out of the rivers of his pleaſures.* This undoubtedly is infinite, and the Saints are not only repleniſhed with it, but they are alſo ſwallowed up of it as with an huge and infinite ſea of waters, as may appeare in *Peter*, who at the transfiguration of Chriſt was ſo raviſhed out of meaſure with joy at the ſight of it, that he quite forgot himſelfe, ſaying, Matt. 17.4. *Maſter, it is good being here: let us make three Tabernacles, one for thee, one for Moſes, and one for Elias.* Laſtly, out of this communion ariſeth a perfect love of God, whereby the Saints love God with all their hearts, with all their ſoules, and ſtrength, and this love ſheweth it ſelfe in that they are eternally occupied in [a] worſhipping God, by ſinging of ſongs of praiſe & thankſgiving unto him. Now then ſeeing the kingdome of heaven is ſo glorious, and none can have it but the true Chriſtian, let all men account the beſt things in the world [b] as droſſe and dung, ſo that they may obtaine Chriſt and his righteouſneſſe.

[a] Rev. 7. 11, 12.

[b] Phil. 3. 8.

The laſt reaſon is the endleſſe love of Ieſus Chriſt ſhewed in his death and paſſion. Thou art by nature the child of wrath & vengeance: Satan hath wounded thee with many a deadly wound of ſinne: thou lieſt bleeding at the heart, and art like to die eternally. Thou beeing in this eſtate, there is no man on earth, no Saint in heaven, no Angel, no creature at all, able to helpe thee; Chriſt only was able: he therefore came downe from heaven and became man, for this cauſe, to worke thy deliverance. Furthermore, in the curing of the wound of ſinne, no hearbe, no water, no plaiſter, no phyſicke can do thee any good: onely the body and blood of Chriſt is ſoveraigne for this matter, being ſtieped in the wrath of God. He therefore ſubjected himſelfe to the death of the croſſe, upon which hee ſuffered the wrath of God due to the ſinnes of mankinde: and of his owne heart blood he tempered for them a ſoveraigne medicine to heale all thy wounds and ſores. Now therefore deſpiſe not this mercy; ſeeke unto Chriſt, lay open all thy ſores, pray him that hee would vouchſafe thee if it be but one droppe of his blood; then he will come unto thee by his holy ſpirit, he will waſh and ſupple thy wounds in his blood, and binde them up. He is the *tree of life, the leaves whereof heale the nations*, Rev. 22.23. If thou get but one leafe of him thou art well, it will heale thee and reſtore thy dead ſoule, that thou maieſt live eternally in the kingdome of heaven. If this reaſon will not moove thee to be a Chriſtian, thy caſe is deſperate. It is the beſt reaſon that *Peter* could uſe to this purpoſe. *As obedient children* (ſaith he. 1 Pet. 1.14,15.) *faſhion not your ſelves unto the former luſts of your ignorance, but as hee which hath called you is holy, ſo be ye holy in all manner of converſatiõ.* His reaſon followeth, v. 18,19. *Knowing that yee were not redeemed with corruptible things as ſilver and gold, from your vaine converſation received by the tradition of the Fathers, but with the precious blood of Chriſt, as of a Lambe undefiled and without ſpot.*

Thus much have I ſpoken to the worldling,

who

who in his heart makes no more account of Chriſt then of his old ſhooes; and who had rather be without Chriſt, then be without his pigges, with the Gaderens, *Math.* 8.32. Now for the true Chriſtians I have nothing to ſay but this: The Lord increaſe the number of them. And, *Coloſſ.* 1.9,10,11. the Lord fulfill them with the knowledge of his wil in al wiſdome and ſpirituall underſtanding, that they may walke worthy of him, and pleaſe him in all things, being fruitfull in all good works, and increaſing in the knowledge of God. And whereas they are at continuall warre againſt the fleſh, the world, and the divell: Lord Ieſus ſtrengthen them with all might through thy glorious power, unto all patience and long ſuffering with joyfulneſſe. And deare Father of all mercy, plant that governement in thy Church every where which thou haſt revealed in thy Word, that thy Saints may worſhip thee in thoſe meanes, in that order and comelineſſe, which thou haſt appointed, abounding in righteouſneſſe, peace of conſcience, and joy of the holy Ghoſt. *Amen, Amen.*

# A DIALOGVE OF THE STATE OF A CHRISTIAN MAN GATHERED

here and there out of the ſweete and ſavourie writings of Maſter *Tindall* and Maſter *Bradford.*

A *Timotheus.* Becauſe of our ancient acquaintance and familiarity (deare friend *Euſebius*) I wil make bold with you to aske ſuch queſtions as may bee for my edification and comfort, and of no other matter but even of religion, whereof I ſee you are an old profeſſour. And firſt of all, let me be bold to aske this queſtion of you, how it pleaſed God to make you a true Chriſtian, and a member of Chriſt Ieſus, whom I ſee you ſerve continually with a fervent zeale?

C *Euſeb.* For that old acquaintance that was betweene us, & for that you are deſirous to live a godly life in Chriſt Ieſus, I ſhall not conceale the good worke of my God in me: therefore I pray you mark a little what I ſhall ſay, & I wil declare unto you the truth even forth of the feeling of mine own conſcience. The fall of *Adam* did make me the heire of vengeance and wrath of God, & heire of eternall damnation, and did bring me into captivity and bondage under the divell: & the divell was my Lord, my ruler, my head, my governour, and my prince, yea, and my God. And my will was locked and knit faſter unto the will of the divel, then could a hundred thouſand chaines bind a man unto a poſt. Vnto the divells will did I conſent withal my heart,

D with all my minde, with all my might, power, ſtrength, will, and life: ſo that the law and will of the divell was written as well in my heart, as in my members, and I ran headlong after the divell with full ſaile, & the whole ſwing of all the power I had; as a ſtone caſt into the ayre commeth downe naturally of it ſelfe with all the violent ſwing of his owne waight. O with what a deadly and venemous heart did I hate mine enemies? With how great malice of mind inwardly did I ſlay and murther? With what violence and rage, yea with what fervent luſt committed I adultery, fornication, and ſuch like uncleannеſſe? With what pleaſure and delectation like a glutton ſerved I my belly? With what diligence deceived I? How buſily ſought I the things of the world? Whatſoever I did worke, imagine, or ſpeake, was abominable in the ſight of God, for I could referre nothing unto the honour of God: neither was his law or will written in my members, or in my heart, neither was there any more power in me to follow the will of God, then in a ſtone to aſcend upward of it ſelfe. And beſides that, I was aſleepe in ſo deepe blindnes, that I could neither ſee nor feele in what miſerie, thraldom, and wretchedneſſe I was in, till *Moſes* came and awaked me and publiſhed the law. When I heard the law truely preached, how that I ought to love and honour God with all my ſtrength and might from the low bottome of the heart, becauſe he that did create me is Lord over it; and my neighbour, yea mine enemies as my ſelfe inwardly from the ground of my heart, becauſe God hath made them after the likeneſſe of his owne image, and they are his ſonnes as well as I, & Chriſt hath bought them with his blood, and made them heires of everlaſting life as well as I, and how I ought to doe whatſoever God biddeth, and to abſtaine from whatſoever God forbiddeth, with all love and meekeneſſe, with a fervent and burning luſt from the center of the heart: Then began my conſcience to rage againſt the law and againſt God. No ſea, be it never ſo great a tempeſt, was ſo unquiet, for it was not poſſible for me a naturall man to conſent to the law that it ſhould be good, or that God ſhould bee righteous that made the law: in as much as it was contrary unto my nature, and damned me and all that I could doe, and never ſhewed mee where to fetch helpe, nor preached any mercie, [a] but onely ſet mee at variance with God, and provoked and ſtirred me to raile on God, and to blaſpheme him as a cruell tyrant. And indeede it was not poſſible to doe otherwiſe, to thinke that God made mee of ſo poyſoned a nature, and gave me an unpoſſible law to performe: I being not borne againe by the Spirit, and my witte, reaſon, and will beeing ſo

[a] Rom. 7. 15.

faſt glued, yea nailed and chained unto the will of the divell. This was the captivitie and bondage whence Chriſt delivered mee, redeemed and looſed me. His blood, his death, his patience in ſuffering rebukes and wrongs, and the full wrath of God, his prayers and faſtings, his meekeneſſe and fulfilling the uttermoſt points of the law, appeaſed the wrath of God, brought the favour of God to me againe, obtained that God ſhould love me firſt, and be my Father, and that a mercifull Father that would conſider my infirmitie and weakeneſſe, and would give me his ſpirit againe, which he had taken away in *Adam*, to rule, governe and ſtrengthen me, and to breake the bands of Satan, wherein I was ſo ſtraight bound. When Chriſt was on this wiſe preached, and the promiſes rehearſed which are contained in the booke of God (which preaching is called the Goſpell or glad tydings) and I had deepely conſidered the ſame: then my heart began to waxe ſoft and melt at the bounteous mercy of God, and kindnes ſhewed of Chriſt. For when the Goſpell was preached, the ſpirit of God (me thought) entred into my heart, and opened my inward eies, and wrought a lively faith in me, and made my wofull conſcience feele & taſte how ſweete a thing the bitter death of Chriſt is, and how mercifull and loving God is through Chriſts purchaſing merits, and made me to begin to love againe, and to conſent to the law of God, how that it is good and ought ſo to be, and that God is righteous that made it: laſtly, it wrought in me a deſire to be whole, and to hunger and thirſt after more righteouſneſſe, and ſtrength to fulfill the law more perfectly: and in all that I doe or leave undone, to ſeeke Gods honour and his will with meeknes, evermore condemning the imperfectneſſe of my deedes by the law.

Now then this good worke of God to my ſalvation, ſtandeth in two points, the working of the law, and the working of the Goſpell: the preaching of the law was a key that bound and damned my conſcience: the preaching of the Goſpel was another key that looſed mee againe. Theſe two ſalves (I meane the law and the Goſpel) uſed God & his Preacher to heale and cure me a wretched ſinner withal. The law did drive out my diſeaſe, and made it appeare, and was a ſharpe ſalve, and fretting corraſive, and killed the dead fleſh, & looſed and drew the ſore out by the root, and all corruption. It pulled me from all truſt and confidence I had in my ſelfe, and in mine owne workes, merits, deſervings, and ceremonies, and robbed me of all my righteouſneſſe, and made mee poore. It killed me in ſending me downe to hell, and bringing me almoſt to utter deſperation, and prepared the way of the Lord, as it is written of *Iohn Baptiſt*. For it was not poſſible that Chriſt ſhould come unto mee as long as I truſted in my ſelfe, or in any worldly thing, or had any righteouſneſſe of mine owne, or riches of holy workes. Then afterward came the Goſpel a more gentle plaiſter, which ſuppled and aſſwaged the wounds of my conſcience, and brought me health: it brought the Spirit of God, which looſed the bands of Satan, and coupled me to God and his will through a ſtrong faith and fervent love. Which bands were too ſtrong for the divell, the world, or any creature to looſe. And I a poore and wretched ſinner felt ſo great mercy, that in my ſelfe I was moſt ſure that God would not forſake me, or ever withdraw his mercy and love from me. And I boldly cried out with *Paul*, ſaying, *Who ſhall ſeparate me from the love of God? &c.* Finally, as before when I was bound to the divell and his wil, I wrought all manner of wickedneſſe, for I could doe no otherwiſe, it was my nature: even ſo now ſince I am coupled to God by Chriſts blood, I doe good freely becauſe of the ſpirit, and this my nature. And thus I truſt I have ſatisfied your firſt demand.

*Timoth.* Yea, but mee thinkes you doe too much condemne your ſelfe in reſpect of ſinne. For I can remember that from your childhood you were of a good and gentle nature, & your behaviour was alwaies honeſt and civill, and you could never abide the company of them that were royſters and ruffians, and ſwearers, and blaſphemers, and contemners of Gods word, and drunkards, which now are tearmed good fellowes. And your dealing with all men hath beene ever commended for good, faithfull and juſt. What meane you then to make your ſelfe ſo abominable and accurſed, and to ſay you were ſo wholly addicted unto wickedneſſe, and your will ſo fearefully and miſerably in captivity unto the will of the divell?

*Euſeb.* Brother *Timothy*, I know what I ſay, God give me grace to ſpeak it with more lively feeling of my weakeneſſe, and with a more bitter deteſtation of my ſinne. By nature through the fall of *Adam* am I the childe of wrath, heire of the vengeance of God by birth, yea and ſo from my firſt conception: and I had my fellowſhip with the damned divels under the power of darkenes and rule of Satan, while I was yet in my mothers womb: and although I ſhewed not the fruits of ſinnes as ſoone as I was borne nor long after: yet was I full of the natural poyſon, from whence all wicked deeds doe ſpring, and cannot but ſinne outwardly, as ſoone as I am able to worke, (be I never ſo young) if occaſion be given: for my nature is to ſinne as it is the nature of a ſerpent to ſting: and as a ſerpent yet young, or yet unbrought forth, is full of poyſon and cannot afterward (when time and occaſion is given) but bring forth the fruits thereof: And as an adder, a toad, or a ſnake, is hated of man, not for the evil it had done, but for the poyſon that is in it, and hurt which it cannot but doe: ſo am I hated of God for that naturall poyſon which is conceived and borne with mee before I doe any outward evil. And as the evill which a venemous worme doth, maketh it not a ſerpent, but becauſe it is a venemous worme, therefore doth

it evill, and poiſoneth: even ſo doe not our evill deeds make us evill firſt, but becauſe we are of nature evill, therefore doe we evill, and thinke evill, to eternall damnation by the law, and are contrary to the will of God in our will, and in all things conſent unto the will of the fiend.

*Timoth.* As yet I never had ſuch a feeling of my ſinnes as you have had, and although I would be loath to commit any ſinne, yet the Law was never ſo terrible unto mee, condemning mee, pronouncing the ſentence of death againſt mee, and ſtinging my conſcience with feare of everlaſting paine, as I perceive it hath bin unto you: therefore I feare oftentimes leſt my profeſſion of religion ſhould be onely in truth meere hypocriſie, I pray you let mee heare your minde.

*Euſeb.* A true ſaying it is, that the right way to go unto heaven, is to ſaile by hell, and there is no man living that feeles the power & vertue of the blood of Chriſt, which firſt hath not felt the paines of hell. But yet in theſe paines there is a difference: and it is the will of God, that his children in their converſion ſhal ſome of them feele more, and ſome leſſe. *Ezechias* on his death-bed complaineth, Eſa. 38. 13, 14. that *the Lord breaketh his bones like a Lyon*; that *he could not ſpeake by reaſon of paine*, but *chattered in his throat like a crane*, and *mourned like a Dove*.

Iob 6.4. Iob 13.24 *Iob* ſaith, that *God is his enemie, and hath ſet him as a marke to ſhoote at, and that the arrowes of the Almightie are upon him, & that the poiſon of thē hath drunke up his ſpirit*. *David* bewaileth his eſtate in many Pſalmes, but eſpecially in the

Pſal. 130. 130. Pſal. where he beginneth on this manner: *Out of the deepe places have I called unto thee, O Lord*: which is as though hee ſhould ſay: O my poore ſoule fall not that downe, vexe not thy ſelfe out of meaſure: the burden of thy ſinnes preſſe thee ſore indeed, but bee thou not for all that quite over-whelmed, thou art thruſt downe ſo low into the depth of deepes, that thou hadſt neede cry aloud to bee heard of him which dwelleth in the higheſt heights: and the ever-burning hell fire is not farre from that Lake whither thine iniquities have plunged thee, ſo that thou mayeſt receive as it were the Eccho of their cries and deſperate howlings, which be there caſt out of all hope of ever comming forth. But the Lord which bringeth forth even to the borders of hell his beſt beloved when they forget themſelves; knoweth alſo how well to bring them backe againe. Go no further then downward, but lift up thy heart together with thine eye, and ſeeke unto the Lord, to reach unto thee his mercifull and helping hand.

Againe, in the Scriptures wee finde examples of men converted unto the Lord without any vehement ſorrow for their ſinnes. What anguiſh of conſcience had the theife upon the croſſe for his former life in his preſent converſion at the houre of Death? How was *Lydia* diſmayed and caſt down in reſpect of her wickednes, like as *David* was or *Iob*, whoſe heart God onely is ſaid to have opened to give attendance to the preaching of *Paul* and *Silas*, who alſo even preſently after was ready to entertaine them, and to make them a feaſt in her houſe, which ſhe could not have done, if ſhee had bin in the perplexities of *Ezechias*, or *David*. The ſame may bee ſpoken of the Iayler, and of them that heard *Peters* ſermon at Ieruſalem, who for all they had murdered our Saviour Chriſt, yet in their converſion, their hearts were onely for the time pricked. So then God in preparing us, which in truth are nothing but fleſhly and ſtinking dunghils of ſin; nay, very uncleannes and pollution it ſelfe, I ſay in preparing us to bee the Temples of his holy Spirit to dwell in, and the ſtore houſes to hoord up his heavenly graces in, doth otherwhiles uſe a milde and gentle remedie, and maketh the Law to looke upon us, though with no loving & gentle, yet with no fearefull countenance; and otherwhiles in ſome he ſetteth a ſharpe edge unto the Law, and maketh it to wound the heart very deepe, and as a ſtrong corraſive to torment them, and to frette and gnaw upon their conſciences. And wee ſee by experience, that a botch or a bile in a mans body, is as well eaſed of the corruption that is in it by the pricking of the point of a ſmall needle, as by the lancing of a great razor. Wherefore if God by his ſpirit have wrought in you ſorrow for ſinne in any ſmall meaſure, though not in as great meaſure as you deſire, you have no cauſe to complaine: and in that you are grieved with a godly ſorrow for your ſins, it is a good token of the grace of God in you.

*Timoth.* Surely this is a great comfort you give me, God make me thankefull for it. And I pray you more plainely ſhew me the ſtate of your life till this houre, that I and al other may take warning by it.

*Euſeb.* That which may doe good unto other men I will never conceale, though it bee to my perpetuall ſhame. As I was conceived and borne in ſinne, ſo my parents brought me up in ignorance, and never ſhewed mee my ſhame, and miſerie by Gods law: and I lived a long time, even as a man in a dead ſleepe or trance, and in truth I lived as though there were neither heaven nor hell, neither God nor divell. And the divell himſelfe (as I now perceive) did often perſwade my ſecure conſcience that I was the child of God, and ſhould bee ſaved as well as the beſt man in the world: and I yeelded to his perſwaſion, and did verily thinke it: ſo that when the Preacher for wickedneſſe and ſecuritie denounced Gods judgements and hell fire, I have ſaid unto my neighbour, that I hoped I ſhould be ſaved, and hee ſhould goe to hell: and when I was asked whether I could keepe all the commandements of the law, I ſaid that I could: and being asked whether I never ſinned, I ſaid I thought that otherwhiles I did; but for them, which were but fewe, I hoped God would have mercie

and have me excuſed, and all my neighbours A were glad of my company, they ſpoke well of mee, and I was taken for an honeſt man, when as indeede before God, I was a vile beaſt and the child of wrath, inſpired with the ſpirit of the divell continually. Well, after I heard the law preached, and ſaw and remembred many fearefull judgements of God upon men, whom I in reaſon thought were as good men as I, then I began to conſider mine owne eſtate, and to perceive my ſinnes, and my curſedneſſe, and upon a time above all other, the curſe of the law made me inwardly afraid, & my fleſh then began to tremble and quake: then I could not ſleepe in the night ſeaſon, I was afraid of every thing. If I were in my houſe, I thought B the houſe would fall on my head: if abroad, I thought every crannie of the earth would open it ſelfe wide, and ſwallow me. I ſtarted at every ſtraw, and at the mooving of a flie: my meate was loathſome unto me, and I thought I was not worthy of ſo good a creature of God, and that God might juſtly turne it to my bane: the griefe of my heart for my life paſt made me ſhed aboundance of teares: and upon that I remembred in *Davids* Pſalmes, that his teares were his drinke, and that he did wet his bedde with teares. And now the divell changed both his coate and his note, and in fearefull manner cryed in my eares, that I was a reprobate, his child: that none of Gods children were as I am, that this griefe of my ſoule was the beginning of hell. And the greater was my paine, becauſe I durſt not open my minde unto any for feare they ſhould have mocked mee, and have made a jeſt of it. Wherefore I was faine to goe to a godly learned Preacher: I ſhewed mine eſtate unto him; after I had continued with him the ſpace of two or three daies, I received comfort both by the promiſes of mercie, which hee ſhewed me in the booke of God, and by his fervent, godly, and effectuall prayers: and I thanke God ever ſince I have had ſome aſſurance (in ſpite of the divell) that I doe appertaine to the kingdome of heaven, and am now a member of Ieſus Chriſt, and ſhall ſo continue for ever.

*Tim.* How know you that God hath forgiven your ſinne?

*Euſeb.* Becauſe I am a ſinner, and he is both able and willing to forgive me.

*Tim.* I grant that he is able to forgive you, but how know you that hee will? you know your ſinnes are very great.

*Euſeb.* I grant: but Chriſts paſſion is farre greater: and although my ſinnes were as red as skarlet and as purple, yet ſhall they be as white as ſnow, and as ſoft as wooll.

*Tim.* Oh but you have ſinned very often.

*Euſeb.* Tell mee not I pray you what I have done, but what I will doe.

*Tim.* What will you doe?

*Euſeb.* By Gods grace it is my full purpoſe, and my earneſt prayer to God is, hereafter to take better heede, and to amend my former life.

*Tim.* Is that enough thinke you?

*Euſeb.* What lacketh?

*Tim.* The favour and mercy of God, that may cleane forſake you.

*Euſeb.* Nay, that I will never grant: for I am certainely perſwaded of the favour of God, even to the ſalvation of my ſoule.

*Tim.* O ſhew me that, that is the thing I earneſtly deſire, to be aſſured of Gods ſpeciall goodneſſe, even by your experience.

*Euſeb.* According as God hath given mee to feele the ſame, ſo will I ſhew it you. And firſt of all, the dealing of God towards me is a good argument to me. In the firſt Commandement, God hath commanded me to take him to bee my God, and in the Lords praier, hee teacheth mee to call him Father: hee hath created the world generally, and every creature particularly for man, and ſo for me, to ſerve for my commoditie, neceſſitie, and admonition. Alſo hee hath made me after his owne image, having a reaſonable ſoule, body, ſhape, where hee might have made me a Toad, a Serpent, a Swine, deformed, franticke. Moreover, he hath wonderfully preſerved mee in my infancie, childhood, youth, middle age hitherto from manifold dangers and perils: all which doe confirme in me a perſwaſion of Gods fatherly love: and that I ſhould not doubt hereof: where I might have beene borne of Turkes; loe it was the will of God that I ſhould bee borne of Chriſtian parents, and bee brought into Gods Church by C Baptiſme, which is the Sacrament of adoption, and requireth faith, as well of the remiſſion of my ſinnes, as of ſanctification and holineſſe to be wrought of God in mee by his grace and holy ſpirit: where I might have beene borne in an ignorant time and religion, God would that I ſhould be borne in theſe daies, and in this countrie, where is more knowledge revealed, then ever was here, or in many places elſe is. Where I might have beene of a corrupt judgement, and intangled with many errours of Papiſtrie, and of the Familie of Love, and of the ſchiſme of *Browne*, by Gods goodnes my judgement is reformed, and he hath lightened mine eyes to ſee, and my heart to embrace his ſincere truth. By all which things I doe confirme D my faith of this, that God alwaies hath beene, is, and will bee for ever my Father, and at my departing forth of this world will give me the crowne of everlaſting glory. Secondly, when as man is evermore doubting of the promiſes of God bee they never ſo certaine, God of his infinite mercie to prevent all occaſions of doubtings, promiſeth to give his owne ſpirit as a pledge, pawne, or earneſt-penny unto his children of their adoption, and election to ſalvation. Now, ſince it pleaſed God to call me from hypocriſie to bee a member of his Church, I feele that in my ſelfe which I never felt or heard of before. In times paſt, I came to praiers, and to the preaching of Gods word, even as a Beare commeth to the ſtake; now the word of God is meate and drinke

to me, and prayer is no burthen unto me, but my ordinary exerciſe. If I riſe in the morning I am not well till I have prayed and given thankes to God, if I doe any thing, it commeth into my mind to pray. In my prayers I finde great joy and comfort, and exceeding favour of God, I never thinke I can well take my reſt, or doe any thing elſe except firſt I aske it at Gods hand in Chriſt. Laſtly, when my minde and heart is wholly occupied in worldly matters, I am ſtirred up, and as it were drawne to pray unto God for the remiſſion of my ſinnes, and the aſſurance of my ſalvation, and in prayer I have had thoſe grones which for their greatneſſe cannot be expreſſed. Now from whence commeth all this? from the divell? No. In theſe actions I have found him my enemy, and a continuall hinderer of them. For hee by his craft when I have beene heavy and weake, hath aſſailed to provoke mee to ſome ſinnes whereunto my curſed nature was moſt given, and I having yeelded to him, have beene ſo hardened and blinded by thoſe ſinnes, that for a time I have made light account of the Word of God and prayer. Well then, peradventure this came from mine owne ſelfe: no either: This curſed nature of mine hath beene more pleaſed and delighted with ſinne, and with the pleaſures of the world, then with ſuch exerciſes from which it draweth me and preſſeth me downe as lead. I cannot thinke that ſuch a poiſoning Cockatrice can lay ſuch good egs, or that wild crab-trees (ſuch as all men are in *Adam*) can bring forth ſweet fruits, according to the Will of God, except God plucke them forth of *Adam*, and plant them in the garden of his mercy, and ſtocke them, and graft the ſpirit of Chriſt in them. Wherefore theſe are the workes of Gods Spirit, and my conſcience is thereby certified, that God hath given mee the Spirit of adoption, and therefore that his favour and mercy ſhall continue towards mee for ever. For the gifts of God are without repentance, and whom God once loveth, him hee loveth for ever. Thirdly, there be certaine fruits of Gods children which I find in me, by which I am confirmed in Gods favour. S. *Iohn* in his firſt Epiſtle ſaith, that hereby we know that we are tranſlated from death to life, becauſe wee love the brethren. Truely, I feele in my heart a burning love towards them which are good Chriſtians, though I never knew them nor ſaw them, and I am very deſirous to doe any good for them: and if drops of my heart blood would doe them good, they ſhould have them. Moreover I hate all ſinne and wickedneſſe with a bitter hatred, and I long to ſee the comming of my Saviour Chriſt to judgement, I am grieved and diſquieted, becauſe I cannot fulfill the law of God as I ought, all which I have learned forth of Gods Word to bee tokens of Gods children. And ſo you ſee what evidence I have to ſhew that I am a true member of the Church militant, and in the favour of God.

*Timoth.* Have you a ſtedfaſt faith in Chriſt, (as theſe arguments ſeeme to proove) without all wavering, doubting, and diſtruſting of Gods mercy?

*Euſeb.* No, no. This my faith which I have in Chriſt is even fought againſt with doubting, and ever aſſailed with deſperation, (not when I ſinne onely, but alſo in tentations of adverſity, into which God bringeth me to nurture me and to ſhew me mine owne heart the hypocriſie and falſe thoughts that there lye hid, my almoſt no faith at all, and as little love, even then happly when I thought my ſelfe moſt perfect of all: for when temptations come I cannot ſtand, when I have ſinned faith is feeble, when wrong is done unto mee I cannot forgive, in ſickeneſſe, in loſſe of goods, in all tribulation I am unpatient, when my neighbour needeth my helpe that I muſt depart with him of mine owne, then love is cold. And thus I learne and feele that there is no power to doe good but of God onely. And in all ſuch temptations my faith periſheth not utterly, neither my love and conſent to the law of God: but they be weake, ſicke, wounded, and not cleane dead. As I dealt with my parents being a child, ſo now deale I towards God my loving Father. When I was a child, my father and mother taught me nurture and wiſedome, I loved my father and all his Commandements, and perceived the goodneſſe he ſhewed mee, that my father loved mee, and all his precepts are unto my wealth and profit, and that my father commandeth nothing for any need hee hath thereof, but ſeeketh my profit onely, and therefore I have a good faith unto all my fathers promiſes, and love all his Commandements, and doe them with a good will, and with good will goe every day to the Schoole: And by the way happly I ſaw a company play, and with the ſight was taken and raviſhed of my memory, and forgat my ſelfe, and ſtood and beheld, and fell to play alſo, forgetting father and mother, and all their kindneſſe, all their lawes, and mine owne profit alſo. Howbeit the knowledge of my fathers kindneſſe, the faith of his promiſes, and the love that I had againe unto my father, and the obedient mind were not utterly quenched, but lay hidden as all things doe when a man ſleepeth or lyeth in a trance. And as ſoone as I had played out all my luſts, or elſe by ſome had beene warned in the meane ſeaſon, I came againe to my old profeſſion. Notwithſtanding many tentations went over my heart, and the law as a right hang-man tormented my conſcience, and went nigh to perſwade mee that my father would thruſt mee away, and hang mee if hee catched me, ſo that I was like a great while to runne away rather then to returne to my father againe. Feare and dread of rebuke, and of loſſe of my fathers love, and of puniſhment, wraſtled with the truſt which I had in my fathers goodneſſe, and as it were gave my faith a fall. But I roſe againe as ſoone as the rage

of the firſt brunt was paſt, and my minde was more quiet. And the goodneſſe of my father and his old kindneſſe came unto my remembrance, either by mine owne courage, or by the comfort of another. And I beleeved that my father would not put mee away or deſtroy me: and he hoped that I would doe no more ſo. And upon that I gate me home againe diſmayed, but not altogether faithleſſe: the old kindneſſe would not let me deſpaire, howbeit all the world could not ſet mine heart at reſt, untill the paine had beene paſt, and untill I had heard the voyce of my father, that all is forgotten.

*Timoth.* Seeing that you have thus plainely and truely ſhewed the weakeneſſe of yours, and conſequently of all mens faith, ſhew me, I pray you, how by the weakneſſe of faith a Chriſtian is not rather diſcomforted then comforted, and aſſured of his ſalvation.

*Euſeb.* God doth not ſo much regard the quantity of his graces as the truth of them, he approoveth a little faith if it be a true faith: yea, if faith in us were no more but a graine of muſtard-ſeed (which is the leaſt of all other ſeeds) it ſhould be effectuall, and God would have reſpect unto it. The poore diſeaſed begger with a lame hand, having the palſie alſo, is able nevertheleſſe to reach out the ſame and receive an almes of a King: and ſo in like manner a weake and languiſhing faith is ſufficiently able to reach out it ſelfe, and to apprehend the infinite mercies of our heavenly King offered unto us in Chriſt. Faith in the third of *Iohn* is compared unto the eye of the Iſraelite, which although it were of dimme ſight, or looked aſquint, yet if it could never ſo little behold the braſen Serpent, it was ſufficient to cure the ſtings of the fiery Serpents, and to ſave life.

*Tim.* Seeing that you ſatisfie mee in every point ſo fully, ſhew me I pray you, whether a man may be wicked and have faith, and whether faith entring expelleth wickedneſſe. For I have heard ſome ſay, that a man might beleeve the Word of God, and be never the better in his life, or holier then before he was.

*Euſeb.* Many there are which when they heare or reade of faith, at once they conſent thereunto, and have a certaine imagination and opinion of faith: as when a man telleth a ſtory, or a thing done in a ſtrange land that pertaineth not to them at all: which yet they beleeve and tell as a true thing, and this imagination or opinion they call faith. Therefore as ſoone as they have this imagination or opinion in their hearts, they ſay verily: this doctrine ſeemeth true, I beleeve it is even ſo: then they thinke that the right faith is there, but afterward when they feele in themſelves no manner of working of the Spirit, neither the terrible ſentence of the Law, and the horrible captivity under Satan, neither can perceive any alteration in themſelves, and that any good workes follow, but find they are altogether as before, and abide in their old eſtate, then thinke they that faith A is not ſufficient, but that workes muſt be joyned with faith to juſtification: but true faith is only the gift of God, and is mighty in operation, ever working, being full of vertue: it renueth man, and begetteth him a freſh, altereth him, changeth him, and turneth him altogether, into a new creature and converſation: ſo that a man ſhall feele his heart cleane changed, and far otherwiſe diſpoſed then before, and hath power to love that which before he could not but hate, and delighteth in that which before he abhorred, and hateth that which before he could not but love. And it ſetteth the ſoule at liberty, and maketh her free to follow the will of God, and is to the ſoule as health to the body. After that B a man is pined with long ſickneſſe, the legs cannot beare him, he cannot lift up his hands to helpe him, his taſte is corrupt, ſugar is bitter in his mouth, his ſtomacke longeth after ſlubberſauce and ſwaſh, at which a whole ſtomacke is ready to caſt his gorge: when health commeth ſhe changeth and altereth him cleane, giveth him ſtrength in all his members, luſt and will to doe of his owne accord that which before he could not doe, neither could ſuffer that any man ſhould exhort him to doe, and hath now luſt in wholſome things, and his members are free and at liberty, and have power to doe all things of his owne accord which belong to a ſound and whole man to doe. And faith worketh in the ſame manner, as a tree brings forth C fruit of his owne accord: and as a man neede not bid a tree bring forth fruit, ſo is there no law put to him that beleeveth and is juſtified through faith, to force him to obedience, neither is it needfull. For the law is written and graven in the heart, his pleaſure is daily therein, and as without commandment even of his own nature he eateth, drinketh, ſeeth, heareth, talketh, goeth: even ſo of his owne nature without any compulſion of the law, he bringeth forth good workes: and as a whole man when he is a thirſt tarrieth but for drinke, and when he hungreth abideth but for meate, and then drinketh and eateth naturally: even ſo is the faithfull ever athirſt, and an hungred after the wil of God, and tarrieth but for an occaſion: and whenſoever an occaſion is given, he worketh naturally D the will of God. For this bleſſing is given them that truſt in Chriſts blood, that they thirſt and hunger to doe Gods will. He that hath not this faith, is but an unprofitable babler of faith and workes, and neither wotteth what he babbleth, nor whereunto his words tend. For hee feeleth not the power of faith, nor the working of the Spirit in his heart, but interpreteth the Scriptures which ſpeake of faith and workes after his owne blind reaſon, and fooliſh fantaſies, not having any experience in himſelfe.

*Tim.* Every member of Chriſts congregation is a ſinner, and ſinneth daily, ſome more and ſome leſſe: for it is written, 1 *Ioh.* 1.8. *If we ſay we have no ſin, we deceive our ſelves, and the truth is not in us.* And *Paul*, Rom. 7.19,20. *That good which I would, that doe I not: but that evill which I*

would

*would not, that doe I. So it is not I that doe it* (ſaith he) *but ſinne that dwelleth in me:* So the Chriſtian man is both a ſinner and no ſinner: which how it can bee, ſhew it mee by your experience.

*Euſeb.* I being one man in ſubſtance am two men in quality, fleſh and ſpirit, which in mee ſo fight perpetually the one againſt the other, that I muſt goe either backward or forward, and cannot ſtand long in one eſtate. If the ſpirit overcome in tentations, then is ſhe ſtronger and the fleſh weaker. But if the fleſh get a cuſtome, then is the ſpirit none otherwiſe oppreſſed of the fleſh, then as though ſhee had a mountaine on her backe, and as we ſometime in our dreames thinke we beare heavier then a milſtone on our breaſts: or when wee dreame now and then that wee would runne away, for feare of ſome thing, our legs ſeeme heavier then lead: even ſo is the ſpirit oppreſſed and overladen of the fleſh through cuſtome, that ſhee ſtruggleth and ſtriveth to get up, and to breake looſe in vaine, untill the God of mercy, which heareth my groanes through Ieſus Chriſt, come and looſe her with his power, and put ſomething on the backe of the fleſh to keepe her downe, to miniſh her ſtrength, and to mortifie her. So then no ſinner I am if you regard the Spirit, the profeſſion of my heart toward the law of God, my repentance and ſorrow that I have, both becauſe I have ſinned, and am yet full of ſinne, and looke unto the promiſes of mercy in our Saviour Chriſt, and unto my faith. A ſinner am I if you looke to the frailty of my fleſh which is a remnant of the old *Adam*, and as it were the ſtocke of the old Olive tree, ever and anone when occaſion is given, ſhooting forth his branches, leaves, bud, bloſſome, and fruit alſo: which alſo is as the weakneſſe of one which is newly recovered of a great diſeaſe, by the reaſon whereof all my deeds are imperfect, and when occaſions be great I fall into horrible deeds, and the fruit of the ſinne which remaineth in my members breaketh out. Notwithſtanding the ſpirit leaveth mee not, but rebuketh me, and bringeth me home againe unto my profeſſion, ſo that I never caſt off the yoke of God from off my necke, neither yeeld up my ſelfe unto ſin to ſerve it, but fight afreſh, and begin a new battell. And I had rather you ſhould underſtand this forth of the Scriptures, by the example of *Ionas* and the Apoſtles. *Ionas* was the friend of God, and a choſen ſervant of God to teſtifie his will unto the world. He was ſent from the land of Iſrael, where he was a Prophet, to goe amongſt an heathen people, and the greateſt city of the world, then called Ninive, to preach that within forty dayes they ſhould bee deſtroyed for their ſinnes: which meſſage the free will of *Ionas*, had as much power to doe as the weakeſt hearted woman in the world had power, if ſhee were commanded to leape into a tubbe of living ſnakes and adders: as happily if God had commanded *Sarah* to ſacrifice her ſonne *Iſaac*, as hee did *Abraham*, ſhee would have diſputed with God, ere ſhe had done it, as though ſhee were ſtrong enough. Well, *Ionas* heartned by his owne imagination, and reaſoning after this manner; I am heere a Prophet unto Gods people the Iſraelites: which though they have Gods Word teſtified unto them daily, yet deſpiſe and worſhippe God under the likeneſſe of calves, and after all manner of faſhions ſave after his owne word, and therefore are of all Nations the worſt and moſt worthy of puniſhment: And yet God for love of a few that are among them, and for his names ſake ſpareth and defendeth them: how then ſhall God take ſo cruell vengeance on ſo great a multitude of them to whom his name was never preached, and therefore are not the tenth part ſo evill as theſe: If I therefore ſhall goe preach, I ſhall lye and ſhame my ſelfe and God too, and make them the more to deſpiſe God. Vpon this imagination hee fled from the preſence of God, and from the countrey where God is worſhipped. When *Ionas* entred into the ſhippe, hee laid him downe to ſleepe, for his conſcience was toſſed betweene the Commandement of God which ſent him to Ninive, and his fleſhly wiſedome which diſſwaded and counſelled him to the contrary, and at laſt prevailed againſt the Commandement, and carried him another way, as a ſhip caught betweene two ſtreames (as the Poets faine the mother of *Meleager* to bee betweene divers affections; while to avenge her brothers death ſhee ſought to ſlay her owne ſonne:) whereupon for very paine and tediouſneſſe hee lay downe to ſleepe to put the Commandement out of mind, which did ſo gnaw and fret his conſcience: as alſo the nature of all the wicked is, when they have ſinned in earneſt, to ſeeke all meanes with ryot, revell, and paſtime to drive the remembrance of ſinne forth of their hearts, as *Adam* did to cover his wickedneſſe with aprons of fig-leaves. But God awoke him out of his dreame, and ſet his ſinnes before his face: for when the lot had caught *Ionas*, then be ſure that his ſinne came to remembrance againe, and that his conſcience raged no leſſe then the waters of the ſea. And then he thought, he only was a ſinner, and thought alſo that as verily as hee had fled from God, as verily God had caſt him away: for the ſight of the rod maketh the naturall child not onely to ſee and acknowledge his fault, but alſo to forget all his fathers old mercy and goodneſſe. And then hee confeſſed his ſinne openly, and of very deſperation to have lived any longer, hee bade caſt himſelfe into the ſea betimes, except they would be loſt alſo; for all this God provided a fiſh to ſwallow *Ionas*. When *Ionas* had beene in the fiſhes belly a ſpace, the rage of his conſcience was ſomewhat quieted, and hee came to himſelfe againe, and had received a little hope, and the qualmes and pangs of deſperation which went over his heart were halfe

overcome: then hee prayed to God, and gave thankes unto him. When *Ionas* was caſt upon the land againe, then his will was free, and hee had power to goe whither God ſent him, and to what God commanded him, his owne imagination laid apart: for he had bin at a new ſchoole, and in a furnace, where he was purged of much refuſe and droſſe of fleſhly wiſedome which reſiſted the wiſedome of God. For as farre as we are blind in *Adam*, we cannot but ſeeke and will our owne profit, pleaſure, and glory; and as far as wee be taught in the Spirit, wee cannot but ſeeke and will the pleaſure of God onely. Then *Ionas* preached to Ninive, and they repented: then *Ionas* ſhewed againe his corrupt nature for all his trying in the Whales belly. Hee was ſo diſpleaſed becauſe the Ninivites periſhed not, that he was weary of his life, and wiſhed death for very ſorrow, that he had loſt the glory of his prophecying, in that his prophecie came not to paſſe; but he was rebuked of God, as in his prophecie you may reade.

The Apoſtles, Chriſt taught them ever to be meeke and to humble themſelves: yet oft they ſtrived among themſelves who ſhould bee greateſt: the ſonnes of *Zebede* would ſit one on the right hand of Chriſt, the other on the left. They would pray that fire might deſcend from heaven, and conſume the Samaritans. When Chriſt asked, Math. 16. 16. *Whom ſay men that I am? Peter* anſwered, *Thou art the Son of the living God*, as though *Peter* had beene as perfect as an Angell. But immediately after when Chriſt preached unto them of his death and paſſion, *Peter* was angry and rebuked Chriſt, and thought earneſtly that hee had raved, and not wiſt what he had ſaid: as at another time in which Chriſt was ſo fervently buſied in healing the people, that hee had no leaſure to eate, they went out to hold him, ſuppoſing that hee had beene beſide himſelfe. And one that caſt forth divels in Chriſts name they forbad, becauſe he waited not on them, ſo vaine glorious were they yet. And though Chriſt taught alway to forgive, yet *Peter* after long going to ſchoole, asked whether men ſhould forgive ſeven times, thinking that eight times had beene too much. And at the laſt Supper, *Peter* would have died with Chriſt, but yet within few houres after hee denied him both cowardly and ſhamefully. And after the ſame manner, though hee had ſo long heard that no man muſt avenge himſelfe, but rather turne the other cheeke to the ſmiter againe, yet when Chriſt was in taking, *Peter* asked whether it were lawfull to ſmite with the ſword, & tarried no anſwer, but laid on raſhly. So that although wee be once reconciled to God, yet at the firſt we be but children and young ſchollers, weake and feeble, and muſt have leaſure to grow in the ſpirit, in knowledge, love, and deedes thereof, as young children muſt have time to grow in their bodies: and ſo in like manner the ſting of the ſerpent is not pulled out at once, but the poyſon of our nature is A miniſhed by little and little, and cannot before the houre of death be wholly taken away.

*Timoth.* I perceive by your godly diſcourſe, the manifold conflicts betweene the fleſh and the ſpirit, and that the fleſh is like to a mighty gyant, ſuch an one as was *Goliah*, ſtrong, luſty, ſtirring, enemy of God, confederate with the divell: and the ſpirit like to a little child, ſuch a one as was little *Davia*, new borne, weake and feeble, not alwayes ſtirring: now then what meanes doe you uſe to weaken the fleſh, and ſtrengthen the ſpirit?

*Euſeb.* I uſe to tame my fleſh with prayer and faſting, watching, deedes of mercy, holy meditations, and reading the Scriptures, and B in bodily labour, and in withdrawing all manner of pleaſures from the fleſh, and with exerciſes contrary to the vices which I find my body moſt inclined to, and with abſtaining from all things that encourage the fleſh againſt the ſpirit: as reading of toyes and wanton bookes, ſeeing of playes and enterludes, wanton communication, fooliſh jeſting, and effeminate thoughts, and talking of covetouſneſſe, which *Paul* forbiddeth, Eph. 5. magnifying of worldly promotions. If theſe will not mortifie my fleſh, then God ſendeth me ſome troubles, and ſo maketh me to grow and waxe perfect, and fineth and tryeth me as gold in the fire of tentations and tribulations. Thus very often hee maketh mee to take up my croſſe, and naileth C my fleſh unto it, for the mortifying thereof. Marke this, if God ſend thee to the ſea, and promiſe to goe with thee, hee will raiſe up a tempeſt againſt thee, to proove whether thou wilt abide his Word, and that thou maiſt feele thy faith and weakeneſſe, and perceive his goodneſſe: for if it were alwayes faire weather, and thou never brought into ſuch jeopardy, whence his mercy onely delivereth thee, thy faith ſhould be onely a preſumption, and thou ſhouldſt be ever unthankefull to God, and mercileſſe unto thy neighbour. If God promiſe riches, the way thereunto is poverty: whom he loveth, him he chaſteneth: whom he exalteth, hee caſteth downe: whom hee ſaveth, hee firſt damneth: he bringeth no man to heaven, except he ſend him to hell firſt: if he promiſe life, he ſlayeth firſt: when he buildeth, hee caſteth downe all firſt: he is no patcher: he cannot abide another mans foundation: hee will not worke till all be paſt remedy, and brought to ſuch a caſe, that men may ſee how that his hand, his power, his mercy, his goodneſſe, his truth hath wrought altogether: hee will let no man be partaker with him of his praiſe and glory: his workes are wonderfull and contrary to mans workes: who ever (ſave hee) delivered his owne Sonne, his onely Sonne, his deere Sonne, his darling unto death, and for his enemies, to winne his enemies, to overcome them with love, that they might ſee love and love againe, and of love likewiſe to doe to other men, and to overcome them with well doing? *Ioſeph* ſaw the Sunne and the Moone and ele-

ven ſtarres worſhipping him, nevertheleſſe ere that came to paſſe God laid him where hee could ſee neither ſunne, nor moone, neither any ſtarre of the skye, and that many yeares, and alſo undeſerved, to nurture him, to make him apt and meete for the roome and honour againſt he came to it; that he might be ſtrong in the Spirit to miniſter it well. God promiſed the children of Iſrael a land with rivers of milke and honey, yet he brought them forth the ſpace of fourty yeares into a land wherein no rivers of milke and hony were, but where ſo much as a droppe of water was not, to nurture and teach them as a father doth his ſonne, and to doe them good at the latter end, to ſubdue their cankred nature, to make them ſtrong in the Spirit to uſe his benefits aright. Laſtly, God promiſed *David* a Kingdome, and immediately ſtirred up *Saul* againſt him to perſecute him, and to hunt him as men doe Hares with Grayhounds, and to ferret him out of every hole, and that for the ſpace of many yeares, to turne him, to make him to mortifie his luſts, to make him to feele his owne diſeaſes: in fine, to make him a good man, and a good King.

*Timoth.* But how if it come to paſſe that you bee tempted to any great ſinne, and the fleſh overcome the ſpirit, in what caſe are you then?

*Euſeb.* There is no body heere but you and I, and I take you to be a Chriſtian and a faithfull friend: therefore I will ſhew a little of my experience. The laſt yeere by reaſon of the dearth, I and my family were put to great pinches, and moſt commonly wee had nothing but Bread and Water: hereupon I bethought mee how I might get ſomewhat to releeve my family: it came into my minde that in our towne a rich man had a great flocke of ſheepe, and that I might take one of them without any hurt of him. I was very loath at the firſt: but becauſe there was ſuch great ſtealing of ſheepe, and I was in extremity, in the night I went among his ſheepe and tooke a lambe. and I told my family that it was given mee: I preſently killed it, the skin and the entrals I buried in my backeſide, the fleſh we dreſſed by quarters, and did eate it with thankſgiving (as my manner is) but ſurely very coldly, and me thought my prayer was abhominable in Gods ſight. After I had thus done, we fared well for the ſpace of two dayes, but I felt my heart hardened, and my lippes were almoſt locked up, that I could not as I was woont praiſe the Lord. The third night after, I went with a quiet conſcience (mee thought) to my bed, and then I ſlept ſoundly till three of the clocke in the morning, but I dreamed that one came to carry me to priſon, upon that on a ſudden I awaked, and being afraid looked about me, and fell to conſider why I ſhould be afraid, and I remembred that I had ſinned againſt God by robbing my neighbour: O then my feare increaſed, and I thought that hell gaped to devoure me, and the law looked upon me with ſuch a terrible countenance, and ſo thundered in mine eares, that I durſt not abide in my bed, but up and to goe. Then the divell aſſailed mee on every ſide, to perſwade me that God had caſt me away: ſaying, they that be Gods have power to keepe his lawes; thou haſt not, but breakeſt them: therefore thou art a caſt away and a damned creature, and hell gapeth and ſetteth open his mouth to devoure thee. And I thought with my ſelfe that I had bin alwayes a ranke hypocrite: for as the cloudes of the ayre doe cover the ſunne, ſo that ſometimes a man cannot tell by any ſenſe that there is any ſunne, the clouds and winds hiding it from our ſight: even ſo my cecity and blindneſſe, and corrupt affections, and the rage of my conſcience did ſo overſhadow the ſight of Gods ſeede in me, and ſo overwhelme his ſpirit, as though I had bin a plaine reprobate. And thus it came to paſſe that *David* making his prayer to God according to his owne ſenſe and feeling, but not according to the truth; deſired of God to give him againe his ſpirit, which thing God never doth indeed: although hee made mee thinke ſo for a time: for alwayes hee holdeth his hand under his children in their fals, that they lye not ſtill as other doe which are not regenerate. I being thus turmoiled and ſtung with the conſcience of ſinne, and the cockatrice of my poyſoned nature, having beheld her ſelfe in the glaſſe of the righteous law of God, there was no other ſalve or remedy but to runne to the braſen Serpent Chriſt Ieſus which ſhed his blood, (hanging upon the croſſe, and to his everlaſting Teſtament and mercifull promiſe) that was ſhed for mee for the remiſſion of my ſinnes: therefore I got me ſpeedily into a cloſe corner in my houſe, and thereupon my face groveling, I confeſſed my ſin, and prayed after this manner in effect: Father, what an horrible monſter am I? what a traitor? what a wretch and villain? Thy mercy is wonderfull, that hell hath not devoured mee having deſerved a thouſand damnations. I have ſinned againſt thy godly, holy, and righteous law, and againſt my brother by robbing him, whom I ought to love for thy ſake as my ſelfe: forgive me Father for thy ſonne Chriſt his ſake, according to thy moſt mercifull promiſe and Teſtament: forget not good Lord thy old mercies ſhewed upon me, let them not at this time in me be quite removed. On this manner praying I continued many houres, and God which is neere to all them that call upon him, heard me, eaſed my paine, and aſſured me of the remiſſion of my ſinne. After preſently, for the more eaſing of my conſcience, I went to my neighbour, and betweene him and me upon my knees confeſſed my fault with teares, deſiring him to forgive me, and I would (as Gods law requireth) reſtore that which I ſtole, forefold: he (I thanke him) was contented, and tooke pity on mee and ever ſince hath beene by Gods mercy my

good friend. So by little and little, God restored me to my first estate: but (me thinkes) I have not that feeling which I had before, and have beene worse ever since: God of his great mercy amend me, and increase his graces in mee.

*Timoth.* But I pray you, what thinke you, will not God condemne his owne elect children, if they sinne?

*Euseb.* No, for the ground-worke of our salvation is laid in Gods eternall election, and a thousand sinnes in the world, nay all the sinnes in the world, nay, all the divels in hell cannot overthrow Gods election. And it may be that sinnes doe harden our hearts, weaken our faith, make sad the spirit of God in us: but take away faith, or altogether quench the spirit, they cannot. God condemneth no man for his sinnes, if he be adopted in Christ. For then *Ioseph*, *Abraham*, *David*, *Peter*, *Mary Magdalene* should be condemned. God is like a father: and a father if his child bee sicke, and therefore be froward, and refuse and cast away his meate, and having eaten it spew it up againe, and in his fit be impatient and rave, and speake evill of his father, yet I say the father will not cast him forth of his doores, but pitieth him, and provideth such things as may restore him to health, and when he is whole remembreth not his disordered behaviour in his sicknesse.

*Timoth.* What meanes doe you finde most effectuall to strengthen your faith, to increase Gods graces in you, and to raise you up againe when you are falne?

*Euseb.* Surely I have very great comfort by the Sacrament of the Lords Supper: for whereas I am spiritually diseased, and am prone and ready to fall, and am most cruelly oftentimes invaded of the fiend, the flesh, and the law, when I have sinned, and am put to flight, and made to runne away from God my Father: therefore hath God of all mercy and of his infinite pitie and bottomelesse compassion set up his Sacrament as a signe upon an high hill, whence it may bee seene on every side farre and neere, to call againe them that bee runne away. And with the Sacrament he (as it were) clocketh to them, as a hen doth for her chickens, to gather them under the wings of his mercy: and hath commanded his Sacrament to bee had in continuall use, to put us in mind of his continuall mercy laid up for us in Christs Blood, and to witnesse and testifie it unto them, and to be the seale thereof. For the Sacrament doth much more lively print the faith, and make it sinke downe into the heart, then doe bare wordes onely. Now when the wordes of the Testament and promises are spoken over the bread, (this is my body which was broken for you: this is my blood that was shed for you) they confirme the faith; but much more when the Sacrament is seene with the eyes, and the bread broken, the wine powred out and looked on: and yet more when I taste it and smell it: As you see when a man maketh a promise unto another with light words betweene themselves and so they departed, he to whom the promise is made beginneth to doubt whether the other spake earnestly or mocked, and doubteth whether hee will remember his promise to abide by it or no. But when any man speaketh with advisement, the words are more credible: and if he sweare, it confirmeth the thing more and yet the more if he strike hands, if he give earnest, if he call record, if he give hand-writing and seale it: so is he the more and more beleeved, for the heart gathereth; Loe, he spake with advisement, deliberation and good sadnesse, he clapped hands, called record, and put to his hand and seale: the man cannot be so faint without the feare of God as to deny all this: shame shall make him abide his promise, though he were such a man as I could not compell him, if he would deny it. And thus we dispute: God sent his Sonne in our nature, and made him feele our infirmities, and named his name Iesus, that is a Saviour, because hee should save his people from their sinnes, and after his death hee sent his Apostles to preach these glad tidings, to thrust them in at the eares of us, and set up a Sacrament of them to testifie them and to seale them, and to thrust them in, not at the eares onely by rehearsing the promises of the Testament over it, neither at our eyes onely in beholding it: but beate them in through our feeling, tasting, and smelling also, and to bee repeated daily and to bee ministred to us. Hee would not (thinke we) make halfe so much adoe with us if hee loved us not, and would not have his Sacrament to bee a witnesse and testimony betweene him and us, to confirme the faith of his promises that wee should not doubt in them, when we looke on the seales of his obligations wherewith hee hath bound himselfe: and this is to keepe the promises and covenants better in minde, and to make them the more deepely to sinke into our hearts, and bee more earnestly regarded.

*Timoth.* Considering that this which you say is too plaine, great shame it is that there is such neglect of the Sacrament as there is, and that it is so seldome used: but surely want of faith & the security which overspreadeth this our countrie is the cause of it, the Lord if it be his will, remoove the same. Now let me heare a little how you lead your life: and have your conversation among men.

*Euseb.* I have my conversation among men as sincere as I can in righteousnes and holines, which is after Gods commaundements: our Saviour saith, *Let your light so shine before men, that they may see your good works, and glorifie your father which is in heaven:* Matth. 5. 16.

*Timoth.* It is but a dimme light which we can carrie before men, and small are our good workes, and to be esteemed of no value: if wee were preachers, or rich men, or noble men, then we might save soules, give good

counſell, helpe many by our almes, but you and I are poore men, of baſe birth, and of low degree, how can we then doe any good workes?

*Euſeb.* As touching good workes by that meaſure of knowledge that God hath given men; I thinke that all workes are good which are done according to the obedience of Gods law in faith, & with thankſgiving to God, and with a mind deſirous of his glory alone, and I thinke that I or any man elſe in doing them pleaſe God, whatſoever I doe within the law of God, as when I make water. And truſt me, if either winde or water were ſtopped, I ſhould feele what a precious thing it were to doe either of both, and what thankes ought to be given to God therefore. Moreover, I put no difference betweene workes, but whatſoever commeth into my hands, that doe I as time, place, and occaſion giveth, and according to my degree. For as touching to pleaſe God there is no worke better then other: God looketh not firſt on my workes as the world doth, or as though he had neede of them: but God looketh firſt on my heart what faith I have to his Word, how I beleeve him, truſt him, and how I love him, for his mercy that he hath ſhewed to mee; hee looketh with what heart I worke, and not what I worke; how I accept the degree hee hath put mee in, not of what degree I am. Let us take example. You are a Miniſter and preach the Word, I am a kitchin-boy, and waſh my maſters diſhes. Of the Miniſterie harke what the Apoſtle ſaith: If I preach, I have nought to rejoyce in, for neceſſitie is put upon me: If I preach not the Goſpell; as who ſhould ſay, God hath made me ſo, woe is to me if I preach not. If I doe it willingly (ſaith he) then I have my reward: that is, then I am ſure that Gods ſpirit is in me, and that I am elect to eternall life. If I doe it againſt my will, the office is committed to mee, that is, I doe it not of love to God, but to get a living thereby, and for a worldly purpoſe, and had rather otherwiſe live: then doe I that office which God hath put upon mee, but doe not pleaſe God. So then if you preached not, or in preaching had not your heart aright, you miniſter the office, and they that have the ſpirit of God heare his word, yea, though it were ſpoken by an Aſſe, and the woe belongeth to you: but & if you preach willingly with a true heart and conſcience to God, then you ſhall feele the earneſt of eternall life, and the working of the ſpirit of God in you, and your preaching is a good worke in you. Now I that miniſter in the kitchin, and am but a kitchin-boy, receive all things at the hand of God, know that God hath put mee in ſuch an office, ſubmit my ſelfe to his will, and ſerve my maſter not as a man, but as Chriſt himſelfe, with a pure heart according as *Paul* teacheth mee, putting my truſt in God, and of him ſeeke my reward. Moreover, there is not a good deede done, but mine heart rejoyceth therein, yea, when I heare that the word of God is preached by you, and ſee the people turning unto God; I conſent to this deede, my heart breakes out in me, yea it ſpringeth and leapeth in my breaſt that God is honoured, and in my heart I doe the ſame that you doe with the like delectation and fervencie of ſpirit. Now *hee that receiveth a Prophet, in the name of a Prophet, receiveth a Prophets reward*; *Matth.* 10.41. that is, hee that conſenteth to the deede of a Prophet, and maintaineth it, the ſame hath the ſpirit and earneſt of everlaſting life, which the Prophet hath, and is elect as the Prophet is. Now if we compare worke to worke, there is a difference betwixt waſhing of diſhes, and preaching the word of God: but as touching to pleaſe God none at all. For neither that nor this pleaſeth God, but as farre forth as God hath choſen a man, and hath put his ſpirit in him, and purified his heart by faith and truſt in Chriſt. As the Scriptures call him carnall which is not renued by the ſpirit and borne againe in Chriſts fleſh, and all his workes alike, even the very motions of the heart and minde, as his learning, doctrine, and contemplation of high things, his preaching, teaching, and ſtudie in the Scripture, building of Churches, founding of Colledges, giving of almes, and whatſoever he doth, though they ſeeme ſpirituall and after the law of God never ſo much: So contrariwiſe he is ſpirituall which is renewed in Chriſt, and all his workes which ſpring from faith ſeeme they never ſo groſſe, as the waſhing of the diſciples feete done by our Saviour Chriſt, and *Peters* fiſhing after the reſurrection, yea deeds of matrimonie are pure and ſpirituall if they proceede of faith, and whatſoever is done within the lawes of God though it bee wrought by the body, as the wiping of ſhooes and ſuch like, howſoever groſſe they appeare outwardly, yet are ſanctified.

*Tim.* What be the ſpeciall things in which you leade your converſation?

*Euſeb.* One thing is the reading of the Scripture.

*Timoth.* It is dangerous to reade the Scriptures, you that have no learning may eaſily fall into errour and hereſies.

*Euſeb.* As he which knoweth his letters perfectly, and can ſpell, cannot but reade if hee bee diligent: and as he that hath cleere eies without impediment or let, and walketh thereto in the light and open day, cannot but ſee, if he attend and take heede: even ſo I having the profeſſion of my baptiſme only written in my heart, and feeling it ſealed up in my conſcience by the H. Ghoſt, cannot but underſtand the Scripture, becauſe I exerciſe my ſelfe therein, and compare one place with another, and marke the manner of ſpeech, and aske here and there the meaning of a ſentence, of them that bee better exerciſed then I: for I feele in my heart, and have a ſenſible experience of that inwardly, which the ſpirit of God hath delivered in the Scriptures. So that I finde mine inward experience as a commentary unto me.

*Tim.* We are all baptized, belike then wee shall all understand the Scripture.

*Euseb.* But alas, very few there bee that are taught and feele their ingrafting into Christ, their justification, their inward dying unto sin, and living unto righteousnesse, which is the meaning of their Baptisme. And therefore wee remaine all blind generally, as well the great Rabbins which bragge of their learning, as the poore unlearned lay-man. And the Scripture is become so darke unto them, that they grope for the doore, and can find no way in, and it is become a maze unto them in which they wander as in a mist, (as we say) led by *Robbin Goodfellow*. And their darkenesse cannot comprehend the light of the Scriptures, but they reade them as men doe tales of *Robbin-hood*, as Riddles, or as old Priests their Ladies Mattins which they understood not. And untill a man be taught his baptisme, that his heart feele the sweetenesse of it, the Scriptures are shut up from him, and so darke that hee could not understand it, though *Peter*, *Paul*, or Christ himselfe did expound it unto him, no more then a man starke blind can see, though thou set a candle before him, or shew him the Sunne, or point with thy finger unto that thou wouldest have him looke upon. As for heresie there is no danger, if a man come to the Scripture with a meeke spirit, seeking there to fashion himselfe like unto Christ, according to the profession and vow of his Baptisme: but contrariwise he shall there finde the mighty power of God to alter and change him in the inner man by little and litle till in processe hee bee full shapen after the image of our Saviour in knowledge and love of all truth, and power to work thereafter. Heresies spring not of Scripture, no more then darkenesse of the Sunne, but are darke cloudes which spring out of the blind hearts of hypocrites given to pride and singularitie, and doe cover the face of the Scripture, and blind their eyes that they cannot behold the bright beames of the Scripture.

*Tim.* By this I also can gather, that the Papists which cannot reade the Scriptures, except they fall into errours, have not the spirit of Christ working in them, & teaching them, but the lying spirit of Antichrist the divell, & that if God would give them any true feeling, and open their eies, they would quite change their mindes. But what other exercise have you?

*Euseb.* Prayer and thankesgiving to God. For God hath promised very bountifully unto them which pray in truth, and it is one of the greatest comforts I have at all times. Againe, God which commanded mee not to steale, commanded mee also to pray, and his will is, that one commandement should be as well kept as another: and therefore I am perswaded that condemnation will befall a man as well for the one as for the other. And that prayer ought to be continually even in every busines a man doth, me thinkes it is most agreeable to Gods will. For if I should come unto my neighbours house, and take his goods, and use them, not borrowing them, or asking any leave, they would lay hands on me, and make me a theife. The world and al the things in the world are the Lords, not mine: so then if I shall daily use them never seeking to the Lord by prayer for the use of them, before God I am an usurper, nay a ranke theife, and therefore I desire of God heartily that I may use all his good creatures with feare & reverence; & that I may sanctifie his name in them, which *Paul* shewes me to be done by the word of God and prayer, the Word shewing me the lawfull use of his creatures: prayer obtaining at Gods hands, that I may use them aright. If this practice were used of men in their professions and callings, I am perswaded there would bee a thousand vices cut off which in men abound, and are committed without shame.

*Tim.* I thinke the rest of your Christian exercises bee the practising of the commandements of the law.

*Euseb.* Yea they are indeede.

*Tim.* Me thinkes it is an hard point of the law for a man to love his enemie.

*Euseb.* It is indeed: yet in the faithfull it wil be so: for they have in their hearts a perswasion, that whereas they are damned in themselves, yet in Christ the mercy of God is most plentifull to their salvation, and all this God confirmeth and sealeth unto them by his holy spirit, and therefore they cannot but love God againe, and that with a fervent love even above all things in the world, and so they love all Gods creatures, and even their enemies, because they beare the Image of God whom they love: like as I have a friend and love him, I love all of his name, all his kindred, and all that appertaine unto him. And by the way, here is a good way to know whether wee have faith or not: though faith onely justifie and make the marriage betweene our soule and Christ, and is properly the marriage garment, yea, and the signe *Tau*, that defendeth us from the smiting and power of evil angels, and is also the rock on which Christs Church is built, and standeth against all weather of winde and tempest: yet is faith never severed from hope and charity. Then if a man will be sure that his faith is perfect, let him examine himselfe whether he love the law: and in like manner if he wil know whether he love the law, that is, love God and his neighbour, then let him examine himselfe whether hee beleeve in Christ onely for the remission of his sinne, and obtaining the promises made in the Scripture. And even so let him compare his hope of the life to come with faith, and love, and to the hatred of sinne in this life, which hatred the love of the law ingendreth in him. And if they accompany not one another all three together, then let him be sure all is but hypocrisie.

*Timoth.* Yet by your leave, faith cannot make a man just before God without hope &

charity: then they alſo with faith have ſome ſtroke in juſtification.

*Euſeb.* I anſwer, though they bee inſeparable, yet I praiſe God, I doe conceive how theſe three have three ſeparable and ſundry offices. Faith, which onely is an undoubted and ſure affiance in Chriſt; and in the Father through him, certifieth the conſcience that the ſinne is forgiven, and the damnation of the law taken away. And with ſuch perſwaſions mollifieth the heart and maketh it love God againe, and his law. And as oft as wee ſinne, faith onely keepeth, that wee forſake not our profeſſion, and that love utterly quench not, and hope faile, and onely maketh the peace againe: for a true beleever truſteth in Chriſt alone, and not in his owne workes, nor ought elſe for the remiſſion of ſins. The office of love is to powre out againe the ſame goodneſſe that it hath received of God upon her neighbour,, to bee to him as it feeleth Chriſt to be to himſelfe. The office of love is onely to have compaſſion, and to beare with her neighbour the burthen of his infirmitie. 1 *Pet.* 4. 8. Love covereth the multitude of ſinnes: that is to ſay, conſidereth the infirmities, and interpreteth all to the beſt, and taketh for no ſinne at all a thouſand things, of which the leaſt were enough (if a man loved not) to goe to law for, and to trouble and diſquiet a whole towne, and ſometime a whole realme too. The office of hope is to comfort in adverſitie, and to make patient that wee faint not, nor fall downe under the Croſſe, or caſt it off our backes. Thus theſe three inſeparable, have ſeparable offices and effects, as heate, and drineſſe, being inſeparable in the fire, have yet their ſeparable operations: for drineſſe onely expelleth the moiſtneſſe of all that is conſumed by the fire, and heate onely deſtroyeth the coldneſſe. And it is not all one to ſay, the drineſſe onely, and the drineſſe that is alone, neither is it all one to ſay, faith onely, and faith that is alone.

*Timoth.* You are to bee commended, you are ſo perfect in theſe high points of religion, but I know you ſpeake of experience, for in you faith and hope towards God, and charity towards your neighbour are inſeparable.

*Euſeb.* I require no commendations: ſhame and confuſion befall me eternally, that all glory may be unto God.

*Tim.* But let us talke on further of our duties which wee muſt performe if wee will live Chriſtian-like among men. And I pray you tell me, what do you meane that you give ſo much unto the poore, conſidering you are ſo poore your ſelfe; I ſpeake my conſcience, if you had abilitie, you would doe more then an hundred of thoſe rich men doe.

*Euſeb.* God knowes my heart, it is a hel unto me to ſee my brother for whom Chriſt ſhed his blood, to want, if I have any thing in the world to give him. Among chriſtian men, love makes all things common: every man is others debter, and every man is bound to miniſter to his neighbour, and to ſupply his neighbours lacke of that where with God hath indued him. Chriſt is Lord over all, and every Chriſtian is heire annexed with Chriſt, and therefore Lord over all, and every one is Lord of whatſoever another hath: if then my brother or neighbour neede, I have to helpe him; and if I ſhew not mercy, but withdraw mine hand from him, then I rob him of his owne, and am a thiefe. A Chriſtian man hath Chriſts ſpirit: now Chriſt is mercifull. If I ſhall not be mercifull, I have not Chriſts ſpirit: if I have not Chriſts ſpirit, then am I none of his. And though I ſhew mercy unto my brother, yet if I doe it not with ſuch burning love as Chriſt did unto me, I muſt knowledge my ſin, and deſire mercie in Chriſt.

*Tim.* If a man muſt be franke and free, then a man muſt give of his owne ſtock to the poore members of Chriſt, and diminiſh his owne ſubſtance.

*Euſeb.* Yea indeede (if neede ſo require); we are made ſtewards of thoſe goods which God hath given us: ſhall a ſteward take all unto himſelfe without reproofe? I am ſure that they which were converted at *Peters* firſt ſermon after Chriſts aſcenſion, diminiſhed their ſubſtances when they ſold them, and gave them to the poore. I am ſure that the Churches which were in Macedonia, which ſent reliefe unto other being in extreame povertie, did diminiſh their poſſeſſions: and God grant our converſations may be like theirs. And that wee ſhould be like them, their examples of great compaſſion are recorded in the Scriptures.

Act. 2. 45.

2 Cor. 8. 2, 3.

*Timoth.* Many of us have our ſelves, wife, children, father, mother, and kinsfolke to releeve, ſo that it will be hard to deale after this manner.

*Euſeb.* Had not theſe men ſo? yea I warrant you had they. And the want of love which you deeme of, the Goſpel of Chriſt knoweth not, that a man ſhould begin at himſelfe, and then deſcend I wot not by what ſteps. Love ſeeketh not her owne profit, but makes a man to forget himſelfe; and turne his profit to another man, as Chriſt ſought not himſelfe or his owne profit, but ours. This tearme (my ſelfe) is not in the Goſpel, neither yet father, mother, ſiſter, brother, kinſman, that one ſhould in love bee preferred before another. True love that ſpringeth out of Chriſt excludeth no man neither putteth difference betweene one another. In Chriſt we are all of one degree without reſpect of perſons. Notwithſtanding though a Chriſtian mans heart be open to all men, and receiveth all men, yet becauſe his abilitie of goods extendeth not ſo farre, this proviſo is made, that every man ſhould care for his owne houſhold, as father, mother, thine elders that have holpen thee, wife, children, and ſervants. When a man hath done his dutie to his houſhold, and yet hath further aboundance of the bleſſings of God, that he oweth to the poore that cannot labour, or cannot

get worke, and yet are deſtitute of friends; to the poore I meane which he knoweth, and to them of his owne pariſh. For that proviſion ought to be had in the Church, that every pariſh provide for the poore. If his neighbours which he knoweth be ſerved, then is he a debter to the brethren a thouſand miles off, if hee heare of their neceſſity and have himſelfe any plenty: yea, to the very Infidels he is a debter if they neede, as far forth as he doth not maintaine them againſt Chriſt. Thus is every man that needeth my helpe, my father, mother, ſiſter, and brother, in Chriſt: even as every man that doth the will of the Father, is father, mother, ſiſter, and brother unto Chriſt.

*Tim.* Now ye ſomewhat perſwade mee of that which me thought at the firſt bluſh was againſt common ſenſe.

*Euſeb.* By Gods grace I will perſwade you more yet. How if our Saviour Chriſt Ieſus ſhould now dwell upon the earth in povertie and want, could you not be content to beſtow halfe your goods on him?

*Tim.* Halfe my goods? Nay, truly all: and heart-blood: for I know if I ſhould loſe my life for him, I ſhould ſave it.

*Euſeb.* Very well, Chriſt is all in all. Every Chriſtian man to another is Chriſt himſelfe, & whatſoever is done to the poore is done to Chriſt himſelfe, and therefore your neighbours neede hath as good right in your owne goods as hath Chriſt himſelfe which is heire & Lord over all. And looke what you owe to Chriſt, that you owe to your neighbours need: to your neighbour owe you your heart and life, and whatſoever you have or can doe.

*Tim.* We neede not give our reliefe except the poore require it.

*Euſeb.* Aske or not, if they want, you are bound to releeve them; As Chriſt loved you, ſo love them. Chriſt loved you being his enemie, when I am ſure of it, you never asked remiſſion of ſinnes.

*Timoth.* Wee neede not releeve them often, neede we?

*Euſeb.* Yes, as long as you are able, and as oft as they want. If Chriſt ſhould forgive us but once, we ſhould come ſhort of heaven.

*Tim.* The world is full of naughtineſſe, and lewde people take pleaſure in doing wrong, & in ſlandering, and in hindering their brethren: how can you live among them in quietneſſe, doe you uſe to give like for like?

*Euſeb.* No, you muſt underſtand that there be two ſtates or regiments in the world, the kingdome of heaven which is the regiment of the Goſpel: and the regiment of the world, which is the temporall kingdome. In the firſt eſtate there is neither father nor mother, neither maſter, miſtres, maid, nor ſervant, nor husband, nor wife, nor Lord, nor ſubject, nor inferiour, but Chriſt is all, and each to other is Chriſt himſelfe, there is none better then other, but all alike good, all brethren, and Chriſt onely is Lord over all, neither is there any other thing to doe, or other law, ſave to love one another as Chriſt loved us: in the temporall regiment, is husband, wife, father, mother, ſonne, daughter, miſtreſſe, maid, man-ſervant, ſubject, Lord. Now every perſon is a double perſon, and under two regiments: In the firſt regiment I am a perſon of mine owne ſelfe, under Chriſt and his doctrine, and may neither hate nor be angry, and much leſſe fight or revenge: but muſt after the example of Chriſt, humble my ſelfe, forſake and deny my ſelfe, and hate my ſelfe, and caſt my ſelfe away, and be meeke and patient, and let every man goe over mee, and tread me under foote, and doe me wrong: and yet am I to love them, and pray for them, as Chriſt did for his crucifiers: for love is all, and whatſoever is not of love is damnable and caſt forth of that kingdome. In the temporall regiment, thou art a perſon in reſpect of another, thou art a husband, father, mother, daughter, wife, Lord, ſubject, and there thou muſt doe according to thine office. If thou be a father, thou muſt doe the office of a father and rule, or elſe thou damneſt thy ſelfe: thou muſt bring all under obedience, whether by faire meanes or by foule: thou muſt have obedience of thy wife, of thy ſervants and of thy ſubjects: if they will not obey in love, thou muſt chide, fight, and correct, as farre as the law of God and the law of the land will ſuffer thee. Now to the purpoſe: whether a man may reſiſt violence, and defend or revenge himſelfe: I ſay nay, in the firſt ſtate where thou art a perſon for thy ſelfe alone, and Chriſts Diſciple, there thou muſt love, and of love doe, ſtudie, and enforce; yea & ſuffer all things (as Chriſt did) to make peace, that the bleſſing of God may come upon thee, which ſaith: *Bleſſed are the peace makers, for they ſhall be the children of God.* If thou ſuffer and keepe peace in thy ſelfe onely, thy bleſſing is the poſſeſſion of the world: but if thou ſo love the peace of thy brother, that thou leave nothing undone or unſuffered to further it, thou ſhalt poſſeſſe heaven. But in this worldly ſtate where thou art no private man, but a perſon in reſpect of other, thou muſt, and art bound under paine of damnation to execute thine office. Of thy ſervants thou muſt exact obedience, and muſt not ſuffer thy ſelfe to be deſpiſed. If thou art a ruler, thou muſt take, impriſon, and ſlay too, not of malice and hate to revenge thy ſelfe, but to defend thy ſubjects, and to maintaine thine office: the ruler muſt not oppreſſe his ſubjects with rents, fines and cuſtomes at all: neither pill them with taxes, and ſuch like to maintaine his owne luſts: but bee loving and kinde unto them as Chriſt was to him: for they bee the price of his blood. I will ſhew my minde more plainely by one example. You are in your fathers houſe among your brethren and ſiſters, there if one fight with another, or if any do you wrong, you may not revenge or ſmite, for that pertaines to the father onely. But if your father give you au-

thority

thoritie in his abſence, and command you to ſmite, if they will not be ruled but abuſe you, then you are another perſon. Notwithſtanding yet you have not put off the firſt perſon, but are a brother ſtill, and muſt ever love and proove to rule all things with love: but if love will not ſerve, then you muſt uſe the office of another perſon, or ſinne againſt your father. Even ſo when you are a temporall perſon, you muſt ever love, but when love will not helpe, you muſt with love execute the office of the temporall perſon. You muſt love your neighbour in your heart, becauſe he is your brother in the firſt ſtate; yet you muſt obey your Ruler which hath power over you, and when neede requireth, at his commandement you muſt goe with the Conſtable or like officer and breake open your neighbours doore, if hee will not open it in the Kings name: yea if hee will not yeeld in the Kings name, you may ſmite him to the ground till he be ſubdued, and looke what harme he getteth, that be upon his owne head.

*Timoth.* I underſtand you well. As I am a member of the ſpirituall body of Chriſt, I muſt in all my converſation follow him with patience, meekenes, and long-ſuffering, overcomming other mens evils, with well doing: yet if the hurt bee greater then I can beare, I muſt take a new perſon on me, and if I bee a Ruler, with love ſeeke amendment: if a ſubject, then in the feare of God, complaine to my Ruler. But further I pray you reſolve me this doubt. If I ſhall be taken for a ſouldier, mee thinkes that I ſhould then ſhake off all love & meekenes, & then I could not practiſe this Chriſtian rule.

*Euſeb.* Yes, if our King (GOD ſave his Grace) ſhould ſend you on war-fare into another countrey, you muſt obey at Gods commandement, and goe and avenge your Princes quarrell, which you know not but that it is right. When you come thither, remember the two ſtates in which you are: and know, that in the firſt ſtate, that is, the regiment ſpirituall, you muſt love them with whom you fight, and that they are your brethren, bought with Chriſts blood, as well as you, and for Chriſts ſake hate them not: yet as you are in the ſecond ſtate, a ſoldier at your Princes commandment, you muſt fight againſt them, and maintaine your Princes quarrell, and bring them under his power: and therewithall be content with your Princes wages, neither deſire your adverſaries life or goods, ſave to advantage your Prince. So then a ſouldier, neede not caſt away meekeneſſe, for hee may fight with his enemie and ſlay him, and yet love him.

*Timoth.* Another thing I would know of you, which now commeth to my minde. I have a Landlord, hee ſeemeth to bee a very good man, he countenances all the good preachers in our countrey, and hee rideth uſually tenne miles to heare ſermons; I hold of him a houſe and a little land, not ſcarce enough to finde my poore family: my leaſe is come out, and I have taken a new leaſe, but I have paid ſuch a great fine, and my yeerely rents are ſo racked, that I feare I and my houſhold are like to begge our bread: this is it diſquieteth me, and almoſt maketh me at my wits end. What is your counſell and advice?

*Euſeb.* Surely, it maketh my heart to bleed to ſee how many men brag of the Goſpell, and yet what little fruite the Goſpel hath in them, & what little love they ſhew, even they which abound in rents and lands. My poore advice is this, that you would with patience depend upon Gods providence. It is ſaid, Bleſſed are the meek, for they ſhall inherit the earth. Then let al the world ſtudy to do you wrong, yea let them ſtudy to bring you to extreame miſerie, and doe it too: yet if you be meeke, you ſhall have foode and rayment enough for you and yours. And no doubt, God (who is alwaies true of his promiſe) ſhal raiſe up ſome to helpe you. And my counſell is, that you give your Landlord now and then a capon, now a pigge, now a gooſe, and if you be able, a lambe or a calfe; and let your wife viſit your Landlady now & then with ſpiced cakes, with apples, peares, cherries, and ſuch like: and bee you ready with your oxen, or horſes, five or ſixe times in the yeere, to fetch home their wood, to plow their land; then no doubt God may ſoften their hearts, and moove them to have ſome pity and compaſſion on your poore eſtate.

*Tim.* I have done all this. Nay (may it bee ſpoken betweene you and mee) I am at commandment, and am as a drudge to them, to doe their buſineſſe, and to leave mine owne undone, and yet have neither meate, drinke, nor money.

*Euſeb.* More is the pittie. But remember that they which cannot come to ſee men deale uprightly in the world, yet doe in their hearts hunger and thirſt after righteouſneſſe, are pronounced bleſſed.

*Tim.* To let this paſſe: ſhew me one rule how I might generally in all matters behave my ſelfe among men, and then for this time I will ceaſe to trouble you.

*Euſeb.* Aske your owne conſcience what you may or ought to doe: Would you men did ſo with you? Then doe you it. Would you not be ſo dealt with? Then do it not. You would not that men ſhould doe you wrong and oppreſſe you. You would not that men ſhould doe you ſhame & rebuke, lie on you, kill you, hire your houſe from you, or tice your ſervant away, or take againſt your wil ought that is yours. You would not that men ſhould ſell you falſe ware, when you put them in truſt to make it ready, or to lay it for you: and you would not that men ſhould deceive you with great oaths, ſwearing that to be good which is indeed very naught: you would not that men ſhould ſell you ware that is naught, and too deare, to undoe you: doe you no ſuch thing then unto your neighbours, but as loath as you would bee to buy falſe ware, & too deare, for undoing your

ſelfe: ſo loath be you to ſell falſe ware, or too deare, for undoing your neighbour. And in all caſes how glad you would be to be holpen, ſo glad be to help your neighbour. So in al things aske your conſcience what is to bee done betweene your neighbour and you, and ſhee will teach you. But becauſe you are weary of reaſoning, I will alſo end: deſiring God to increaſe in us his heavenly graces, as faith, and repentance, and love, according to his good pleaſure. *Amen.*

## The Aſſertion.

A Reprobate may in truth bee made partaker of all that is contained in the religion of the Church of Rome: and a Papiſt by his religion cannot goe beyond a Reprobate.

### *The firſt Argument.*

*HE which may in truth bee made a partaker of the chiefe points of the Popiſh Religiõ, may be made partaker of all: but a Reprobate may be made partaker of the chiefe points of the Popiſh Religion: therefore a Reprobate may be made partaker of all.*

### *The proofe of the Argument.*

THe propoſition is plaine, and every Papiſt will grant it: all the controverſie is of the aſſumption: wherefore I proove it thus:

The Sacrament of Penance (as they call it) is one of the chiefe things in the religion of the Church of Rome: for it is ſuch a Sacrament, [a] that by the power & efficacie of it, the blood of Chriſt is delivered to us to waſh away our ſinnes: and they ſay [b] it hath ſuch vertue that the kingdome of heaven is promiſed to it in the Scriptures, and that it is not regeneration, but an healing of a man regenerate, and that it pardoneth ſin, as baptiſme. And as touching *Contrition*, Papiſts write [c] it hath power to doe away ſinne, and to obtaine pardon at Gods hand: the ſame they ſpeake of *Confeſſion*, which they ſay delivereth from death, openeth paradiſe, and giveth hope of ſalvation: and hereby it may appeare, that penance is one of the greateſt points of the popiſh religion.

But a reprobate may be truely made partaker of the popiſh Sacrament of penance, and indeede performe all in it. There be three parts in penance, *Contrition* of the heart, *Confeſſion* of the mouth, *Satisfaction* in the deed. All theſe three *Iudas* performed: firſt, he had *Contrition*: for when he ſaw that our Saviour was condemned, [d] then hee ſaw his owne ſinne, and was ſtricken with a griefe for his owne treacherie, and repented, and preſently after hee [e] confeſſed his ſinne openly unto the chiefe Prieſts and Elders. Alſo hee made *Satisfaction*, when hee brought againe the thirtie pieces of ſilver which he tooke to betray his maſter.

Againe, *Contrition* of the heart is the ground of penance: and Papiſts ſay, it is not an act of the holy Ghoſt [f] but an act of mans free will proceeding from it: and therefore a reprobate may have it. And as for *Satisfaction*, if a reprobate cannot doe it by himſelfe, yet he may performe it by another: for ſo they ſay [g] that one may ſatisfie by another: wherefore for any thing I can ſee, a reprobate may have all that is contained in the popiſh Sacrament of penance.

Faith is another of the chiefeſt points that is in the religion of the Church of Rome, for [h] they ſay, it is the foundation and groundwork of *Juſtification*. But reprobates may have that faith which they meane. For they ſay, that it is nothing elſe, but [i] a gift of God, and a certaine light of the minde, wherewith a man being enlightned, giveth ſure and certaine aſſent to the revealed word of God. And the Rhemiſts ſay, it is onely an act of the underſtanding: and *Andradius* ſaith, that faith is onely in generall actions, and cannot come to the particular applying of any thing: now all this reprobates may have, [k] for their mindes are enlightned to know the truth, and to bee perſwaded of it, and therefore they have this act of the underſtanding: and this is a generall faith; yea the divel himſelfe can doe thus much, who beleeveth and trembleth. And their implicite faith which ſaveth the lay-man, what reprobate cannot have it? for there is nothing elſe required, but to beleeve as the Church beleeveth, though he know not how the Church beleeveth. And the Papiſts themſelves ſay as much, for their [l] Councels hold, that a wicked man and an hereticke may have confidence in Chriſt, and that an heathen man, by the naturall knowledge of God, and by the workes of creation, might have faith, and in a generall manner beleeve in Chriſt.

### *The ſecond Argument.*

*THat religion whoſe precepts are no directions to attaine peace of conſcience, leaveth a man ſtill in a damnable caſe: but the precepts of the religion of the Church of Rome, are not directions to attaine peace of conſcience: therefore it leaveth a man in a damnable caſe: which if it be true, a reprobate may be as ſound a profeſſour of it as any other.*

### *The proofe.*

THe propoſition is certaine; becauſe as long as any man hath his conſcience to accuſe him of ſinne before God, he is in ſtate of damnation, as [m] S. *Iohn* ſaith: If our heart condemne us, God is greater then our heart, and knoweth all things. And this is peculiar and proper to the elect children of God, [n] to receive theſe gifts and graces from God, [o] the enjoying of which bringeth peace of conſcience. True it is indeede, that reprobates receive many gifts and graces at Gods hand, but they are no other then ſuch as may be joyned with the trembling of the conſcience, as the divel is ſaid to beleeve, but withall to tremble.

The aſſumption (namely, that the religion of the Church of Rome cannot pacifie the conſcience) may bee eaſily prooved on this wiſe.

A man whoſe conſcience muſt bee truely

quieted,

[a] Catech. Rom. q. 424
[b] Ibid. p. 419. Tho. 4. diſt. 14. q. 5 art. 1. Caniſ. de pec. exp.
[c] Catech. Rom. p. 447. Lumb. lib. 5. diſt. 17.
[d] Matth. 27. 3.
[e] verſ. 4. verſ. 5.
[f] Catech. Rom. p. 437.
[g] Tho. lib. 4. diſt. 2. q. 1. art. 1.
[h] Trid. Concil. ſeſſ. 6. c. 8. Rhem. Teſt. Rom.
[i] Caniſ. Oper. cap. Rhe. Teſt. 2 Cor. 13. 5. Andr. l. 6. p. 143.
[k] Heb. 6. 5 Luk. 8. 13. Iam. 2. 26.
[l] Trid. Con. ſeſſ. 6. c. 9. Andr. l. 3. p. 200.
[m] 1 Ioh. 3. 20.
[n] Rom. 5. 17.
[o] Heb. 10. 22.

quieted, must first of all bee truely humbled: [a] *Come unto me* (saith our Saviour Christ) *all ye which are weary and burdened, and I will ease you.* Whereby it appeareth, that they who are to have their consciences refreshed in Christ, must first of all bee afflicted with the sense of Gods judgement: yea they must bee pressed downe to hell-ward with the waight and burden of their sinnes, that they may see and from their hearts confesse, that in themselves there is no way to escape damnation. [b] The good Physician Christ Iesus cannot heale us before he hath launced our wounds to the very bottome: he can never finde any of his sheepe before they be quite lost: he never powreth into us the living waters of his spirit, before we be barren and dry ground, voide of all moisture: and that man must condemne himselfe, that would not have Christ to pronounce sentence of condemnation against him.

Now this true humiliation of a sinner cannot be wrought in any mans heart by the religion of the Church of Rome. True and sound humiliation is wrought by two meanes: first, by making a man to see the greatnesse of his sinne and wickednesse: secondly, by making him to acknowledge that hee is destitute, and quite bereft of all goodnesse. For if a man either see not the greatnesse of his sinne, or have confidence of any thing in himselfe, he cannot be humbled: but neither of these two things are performed in the Church of Rome. As touching the first, the Romish religion is so far from amplifying and enlarging the greatnes of mens sins, that it doth extenuate them, and lessen them out of measure: for it maketh some sins to be veniall, [c] when as the least sinne that can be against Gods law deserveth damnation; [d] it teacheth that lesser sinnes are done away by an humble accusation of a mans selfe, by saying the Lords prayer, by knocking upon the breast, and by such like: the greater sinnes may bee done away by almes deeds, and such like satisfactions. But how can any sinne be great, that may be done away with such easie and slight meanes? Furthermore it teacheth, that evill thoughts and desires, and motions of the heart without consent, are no sinnes: and this opinion cutteth off all true humiliation: for *Paul* never repented, before he understood the meaning of the last commandement, and perceived thereby, that the desires and lusts of his heart, to which hee did not yeeld his consent, were sinnes damnable before God; and knowing this, hee then saw himselfe to bee most miserable, and renouncing his owne righteousnesse, he sought for righteousnesse in Christ. Lastly, [e] it teacheth, that originall sinne is done away in Baptisme, and that it is the least sinne of all other. What is this but to extenuate mans corruption? for when the roote of corruption is taken away, and it is made so little a sinne, actuall sinnes can not bee taken for such heinous matters.

And for the second point, the Church of Rome doth too much extoll the power of man, and his naturall strength. [f] It saith, that all actions of men unregenerate are not sinnes, and that originall sinne needeth no repentance, [g] that a man hath some free-will to doe spirituall things, that [h] a man by meere naturals, may love God above all things, feare God, beleeve in Christ, if wee respect the very act of the worke: [i] that the Gentiles may gather out of Philosophy knowledge sufficient for salvation, [k] that a man without the helpe of the holy Ghost, may performe things acceptable to God, that the minde of man understandeth of it selfe many things which be spirituall and heavenly, [m] that a man regenerate may fulfill the whole law of God: that a man may prepare himselfe to receive grace, and after preparation merit grace at Gods hand: that hee may doe workes of supererogation, &c. By this it appeareth that the Church of Rome ascribeth too much to man, [n] which in himselfe is onely and altogether evill, dead in sinne, chained up in miserable bondage under Satan the prince of darknesse: and therefore it is evident, that all preaching that is used in that Church, will not humble a sinner, and make him deny himselfe, and therefore their preaching may peradventure benumme a corrupt conscience, and make it secure, but it cannot pacifie the troubled conscience, nor disquiet it by the threatning of the law, that by the promises of the Gospel it may be quieted.

Againe, [o] this religion teacheth, that a man must doubt of his salvation as long as hee is in this life; behold a racke or gybbet erected by the Church of Rome, for the tormenting of tender consciences: for when a man doubteth of his salvation, he also doubteth of Gods love and mercy to him: and he which doubteth of Gods love, cannot love God againe: for how can any man love him of whose good will hee doubteth? and when a man hath not the love of God in him, hee hath no grace in him, and therefore his conscience must needs bee defiled, and voyde of true peace, yea he must needs be a wicked man, and that [p] saying of *Salomon* must needs agree to him: The wicked flyeth when no man pursueth (by reason of the guiltinesse of his conscience) but the godly is bold as a Lyon. Againe, [q] Blessed is the man (saith *David*) whose sinnes are pardoned; where he maketh remission of sinnes to be true felicity: now there is no true felicity but that which is enjoyed, and felicity cannot bee enjoyed, unlesse it be felt, and it cannot be felt, unlesse a man know himselfe to bee in possession of it, and a man cannot know himselfe to bee in possession of it, if he doubt whether he hath it or not: and therefore this doubting of the remission of sinnes is contrary to true felicity, and is nothing else but a torment of the conscience. For a man cannot doubt whether his sinnes bee pardoned or not, but straight-way (if his conscience be not seared with an hot iron) the very thought of his sinne will



a Matth. 11.28.
b Matth. 9.12. Matth.15. 28. Esa.44.3. 1 Cor. 11.31.
c Gal.3. 13.
d Canis. Oper. Cat. pag.491.
e Conf. Col. pag. 54.56.
f Aug.lib. 3.Triden Conf.6. c.7.
g Trid. Conf.6. c.1.
h Gabr. Biel.3. sen.d.27.
i Andr.l. 3.p.292.
k Andr.l. 3.p.280.
l Catech. Rom. in prim.
m Trid. confess. c.
n Gen.6. 5. Eph.2.1, 2.
o Trid. confess.6. cap.9.
p Prov. 28.1.
q Psal. 32.1.

ſtrike a great feare into him: for the feare of eternall death, and the horrour of Gods judgement will come to his remembrance, the conſideration of which is moſt terrible. Vndoubtedly this religion muſt needs be comfortleſſe. Alas poore ſoules, wee are no better then paſſengers in this world, our way it is in the middle of the ſea, where we can have no ſure footing at all, and which way ſoever wee caſt our eyes, we ſee nothing but water, even opening it ſelfe to devoure us quicke: the divell and our rebellious fleſh raiſe up againſt us infinit thouſands of tempeſts and ſtormes to overthrow us: but behold, God of his great and endleſſe mercy hath brought us to Chriſt, as to a ſure anchor-hold, hee biddeth us to undoe our cables, and fling up our anchors within the vaile, and faſten them in Chriſt: we doe it as we are commanded: but a ſiſter of ours (I meane the Church of Rome) paſſing in the ſhip with us (as it ſeemeth) who hath long taken upon her to rule the helme, dealeth too unkindly with us: ſhee unlooſeth our anchors: and cutteth in peeces our cables, ſhee telleth us that wee may not preſume to faſten our anchor on the rocke: ſhee will have us freely to rove in the middle of the ſea in the greateſt frogs and the fearefulleſt tempeſts that be: if we ſhall follow her advice, wee muſt needs looke for a ſhipwracke: for the leaſt flaw of winde ſhall overturne us, and our poore ſoules ſhall be plunged in the gulfe of hell.

Heb. 6. 10. 19. Cant. 1. 5.

III. Laſtly, juſtification by workes cauſeth trouble and diſquietneſſe to the conſcience. No mans conſcience can bee appeaſed, before Gods wrath be appeaſed, and Gods wrath cannot be appeaſed by any workes: for the beſt works the regenerate can do, are imperfect and are ſtained with ſome blemiſh of corruption, as may appeare [a] both in the Prophet *Iſaiah*, and in *Paul*, both which had a great miſliking of that good which they did, becauſe it was mingled with ſinne. And againe, every man is bound in duty to keepe the whole law, ſo that if a man could keepe it perfectly, hee ſhould doe no more then he is by duty injoyned to doe: and therefore he which looketh to merit eternall life at Gods hand by keeping the law, truſteth but to a broken ſtaffe, and is like the bankerout that will pay one debt by another: for by his ſinne, every man is indebted to the Lord, and is bound to anſwer to the Lord the full puniſhment of all his ſins: this debt, the Papiſt ſaith, wee may diſcharge by obedience to the law, that is, by a new debt, which wee are as well bound to pay to our God as the former.

a Iſai. 61. 6. Rom. 7. 14, 15, 16.

To end this point, let a man looke to bee ſaved by workes, and thereto let a man imploy himſelfe to doe the beſt workes he can, yet he ſhall never come to know when hee hath done ſufficient to ſatisfie Gods wrath: and this uncertainty, all his life, but eſpecially in the houre of death, muſt needs diſquiet him. And truely, when a man ſhall have done many thouſand workes, yet his heart can never be at quiet, as it appeareth by the yong man, who thought he had laboured all his life to fulfill the law thereby to bee ſaved, yet diſtruſting all his doings, he asketh further of our Saviour Chriſt, what hee might doe to be ſaved.

Mat. 19. 16, 17.

Furthermore, it is the doctrine of the Church of Rome, *That there is nothing in the regenerate that God can hate: and that they are inwardly pure and without ſpot.* A doctrine that will make any Chriſtians conſcience deſpaire. For if a *man ſhall fall to examine himſelfe*, hee ſhall finde, [b] *that hee is ſold under ſinne*, [c] *compaſſed about of ſinne*, [d] *hee ſhall ſee his particular ſinnes to bee as the haires of his head:* at the ſight and feeling of which, he ſhall find that there is much matter in him worthy of hatred and damnation too. He being in this caſe, will begin to doubt whether hee bee the child of God or not; and perſevering in this doubting he ſhall be driven to deſpaire of Gods love towards him, conſidering that hee cannot finde any ſuch pureneſſe in himſelfe as the doctrine of the Church of Rome requireth.

Conc. Trid. ſeſſ. 5.

b Rom. 7. 14. c Heb. 12. 11. d Pſal. 40. 12.

Laſtly, experience it ſelfe teacheth that the Romiſh religion can bring no peace to the conſcience, in that ſome for the maintaining of it have deſpaired. As *Francis Spira*, who againſt his owne conſcience having abjured the truth, and ſubſcribed to the doctrine of the Romiſh Church, moſt fearefully deſpaired of his ſalvation: which could not have bin if that doctrine had beene agreeable to Gods Word, which is ſpirit and life to the receiver. For the ſame cauſe *Latomus* a doctor of Lovane deſpaired, crying that he was damned, becauſe he had oppoſed himſelfe to the knowne truth. This alſo befell *Gardiner* at his death, as the booke of Acts and Monuments declareth.

Illiricus de fide. Epiſt. Senar. de morte Dicæi.

*The third argument.*

*THat religion which agreeth to the corruption of mans nature, a Reprobate may truly profeſſe it: the religion of the Church of Rome agreeth to the corruption of mans nature: therefore a Reprobate may truly profeſſe it.*

*The Proofe.*

I neede not ſtand to proove the propoſition, the aſſumption is rather to bee confirmed: which firſt I will proove by induction of particulars. Firſt, that a man ſhould be juſtified by workes, is an opinion ſetled in nature, as may appeare in them that crucified our Saviour Chriſt: for when they were pricked in their hearts at *Peters* Sermon, [e] they ſaid, *Men and brethren, what ſhall we doe to be ſaved?* and this ſaid the young man before named, not what ſhould I beleeve, but *what ſhould I doe to be ſaved.* So then in them it appeareth, that it is a naturall opinion of all men to thinke that they muſt be ſaved by doing of ſomewhat. A Papiſt will ſay, though this bee naturall thus to thinke, yet it may be good: for there is ſome goodneſſe in nature. I anſwer, that the *wiſedome of the fleſh is enmity to Gods wiſedome, Rom.* 8. 7. and all men by nature are nothing but fleſh: for naturally they are the children of wrath.

I.

e Act. 2. 37. Ioh. 6. 28. Mar. 10. 17.

2. Secondly, the worshipping of God in images is a great matter in the Church of Rome: but this manner of worshipping is nothing but a worke of the flesh, which thus I proove:

a Gal.5.20. a Idolatry is naturall, and a worke of the flesh, but to worship God in images, is idolatry. The children of Israel when they erected the golden calfe, they did commit idolatry, and yet they did not worship the calfe it selfe, but God in the calfe. For when the calfe was made, they

b Exod.32.5. b *proclaimed an holy day*, not to the calfe, but *to the Lord*. And *Baal* that detestable idoll, was nothing but the image of God, as appeareth in *Hosea* the Prophet. At that day saith the Lord,

c Hos.2.16. c thou shalt call me no more *Baal*. It remaineth therefore, that to serve God in an image, is a worke of the flesh, and altogether agreeth to the vile corruption of nature.

3. Thirdly, pride, and a desire to bee advanced above other, is naturall corruption: to this agreeth the Popes primacy, his double sword, and triple crowne: yea the outragious pompe of that seate is as a paire of bellowes to kindle the concupiscence, and to make the hidden sparkes of pride to breake out into a great flame.

4. Fourthly, doubting of Gods providence and mercy is a naturall corruption in all men: to this agreeth, and from hence issueth that foolish and vaine opinion, concerning doubting of our salvation, and of the remission of sinnes.

5. Fifthly, selfe-love, and selfe-liking are naturall corruptions: and to this agreeth that doctrine of the Papists, not overmuch to abase our selves, but to maintaine Free-will by nature, and to thinke that wee have so much goodnesse, that wee are able to prepare our selves to receive, and in some sort to merit grace.

6. Sixtly, Idlenesse and riotousnesse is a naturall corruption, and to it very fitly answereth the great number of feasts, of holy-dayes, of halfe holy-dayes, which the Church of Rome useth.

7. Seventhly, Covetousnesse is a naturall corruption, and to the feeding of this vice serveth Purgatory, a fire of great gaine, which in very truth, if it had not burned very hot, the fire in the Popes kitchin had burned very cold: hitherto serve Pilgrimages, saying of Masses, and selling of Pardons for money.

8. Eightly, to be at liberty is the desire of nature: answerable to this is that opinion, that the spiritualty is to bee exempted from subjection to Magistrates.

9. Ninthly, to commit adultery is naturall: to this agreeth the Stewes, and the permission of simple fornication.

10. Tenthly, ignorance is a filthy corruption in nature: this the Church of Rome maketh the mother of devotion, and it is enjoyned the lay-man as a meanes of his salvation; for hee must beleeve as the Church beleeveth, he is not bound to know.

11. Eleventhly, Infidelity is naturall, and to this agreeth that they call upon Saints and Angels, the Lord having commanded them to call upon him in the name of Christ: what argueth this else, but hearts distrusting Gods goodnesse, and guilty consciences?

12. Twelfethly. Images in the Church of Rome came from infidelity, because men in reason could not perswade themselves that God was present, unlesse that were made manifest by some signe and image. Which thing the Israelites declared when they said to *Aaron* in the wilderneſse in *Moses* absence, *Make us Gods to goe before us*. Exod.32.2.

13. Thirteenthly, Satisfactions for sinne are naturall: for wicked d men when they have offended God, they have alwayes used some ceremonies to pacifie God with, which when they have performed, then they thinke they have done enough. d Mich.6.7.

14. Foureteenthly. The Church of Rome saith, that the Scriptures are darke and obscure: the blind man findeth fault with the darkenesse of the Sunne: if the Scriptures appeare to any to be obscure, the fault is not in the Scripture, but in the blindnesse of the minde of him which readeth and heareth them.

15. Fifteenthly, pardons open a gap to all licentiousnesse? therefore they agree to mans corrupt nature: for who almost will not sin, when hee may get a pardon for his sinnes, for a little peece of money, as twenty shillings, or foure nobles? And what is it but cousenage to sell pardons which shall be in force many yeeres after the end of the world, as the Pope doth?

It is naturall to a man to serve God in certaine ceremonies, without the power of godlinesse: and this service is prescribed by the religion of the Church of Rome, *Which standeth onely in outward and corporall ceremonies, as the outward succession of Bishops: garments, vestures, gestures, colours, choice of meat, difference of dayes, times, and places, hearing, seeing, saying, touching, tasting, numbring of beades, guilding and worshipping of images, building Monasteries, rising at midnight, silence in cloisters, abstaining from flesh and white-meate; fasting in Lent, keeping Ember daies, hearing Masse and divine service, seeing and adoring the body in forme of bread, receiving holy water, & holy bread, creeping to the Crosse, carrying Palmes, taking ashes, bearing Candles, Pilgrimages-going, censing, kneeling, knocking, altars, superaltars, candlesticks, pardons: In orders, crossing, annointing, shaving, forswearing mariage. In baptisme, salting, crossing, spatling, exorcising, washing of hands: At Easter, confession, penance, dirge, satisfaction, and in receiving with beards new shaven, to imagine a body where they see none: and though he were there present to be seene, yet the outward seeing and touching of him, of it selfe without faith conduceth no more then it did the Iewes. At Rogation dayes, to carry banners, to follow the Crosse, to walke about the fields. After Pentecost, to go about with Corpus Christi play. At Hallowmasse to watch in the* Fox. Act. i the begin.

*Church, to ſay Dirge or commendation, and to ring for all ſoules, to pay tithes truely, to give to the hie Altar. And if a man will be a Prieſt, to ſay Maſſe or Mattens, to ſerve the Saints of that day, and to lift well over the head. In ſickneſſe to bee annoiled, to take his rites, after his death to have funerall and obites ſaid for him, and to bee rung for at his Funerall, moneths minde, and yeere minde. This is the ſumme of the Catholike religion, ſtanding in bodily actions, not in any motions or worke of the holy Ghoſt, working in the heart.*

The morall law containing perfect righteouſneſſe, is flat oppoſit to mans corrupt nature: therefore whatſoever religion ſhall repeale and make of none effect the Commandements of the morall law, the ſame religion muſt needs joyne hands with the corruption of nature, and ſtand for the maintenance of it. This doth the religion of the Church of Rome: it may be it doth not plainely repeale them, yet in effect it doth:[a] and if it ſhall fruſtrate but any one point of any one Commandement, yea, the whole law thereby is made in vaine. 1. The firſt commandement requireth, that we have the true *Iehovah* for our onely God: the Church of Rome maketh other gods beſide this true God: it maketh the Body of Chriſt to bee God, becauſe they hold, it may bee in many places, in heaven, in earth at the ſame time, which thing is onely proper to God. It maketh every Saint departed to be God, becauſe it holdeth the Saints doe heare us now being upon the earth, and that they know our thoughts when wee pray to them, which none but the true God can doe. It maketh the Pope to bee god and that in plaine words. [b] Pope *Nicholas* ſaith, *Conſtat ſummum Pontificem a pio principe Conſtantino Deum appellari*: It is well knowne that the Pope of the godly Prince *Conſtantine* was called God. Againe, in [c] the extravagants of the ſame Canon law it is written, *Dominus Deus noſter Papa*, Our Lord God the Pope. And againe, [d] *Chriſtopher Marcellus* ſaid to the Pope, *Tu es alter Deus in terris*. Thou art another God upon earth: and the Pope tooke it to himſelfe. As the Pope in plaine words is made God, ſo the power given to him declareth the ſame. [e] Hee can make holy that which is unholy, and juſtifie the wicked, and pardon ſinnes. [f] Hee may diſpence contrary to the ſaying of an Apoſtle: he can change the nature of things, and of nothing make ſomewhat. What is all this, but to place the Pope in Gods roome, and to robbe the Lord of his Majeſty?

Againe, the Church of Rome maketh *Mary* the mother of Ieſus to bee as God. In the Breviary reformed and publiſhed at the Commandement of *Pius* the fift, [g] Shee is called a *Goddeſſe*, in expreſſe words: and ſhe is further tearmed the *Queene of heaven, the Queene of the world, the gate of heaven, the mother of grace and mercy*: Yea ſhee is farre exalted above Chriſt: and he in regard of her is made but a poore underling in heaven: for Papiſts in their ſervice unto her pray on this manner, ſaying, *Shew thy ſelfe to be a mother: and cauſe thy ſonne to receive our prayers: ſet free the captives, and give light to the blind.* [h] Laſtly, the very croſſe is made as a God. For they ſalute it by the name of their onely hope, and pray it to increaſe juſtice to the godly, and to give ſinners pardon. Wherefore the Church of Rome beſide the one true God, diſtinguiſhed into three perſons, the Father, the Sonne, and the holy Ghoſt, maketh alſo many other, and ſo in truth hath repealed his firſt Commandement.

And they have very plainely repealed the ſecond Commandement, in that they teach it lawfull to make images of the trne God, and to worſhip him in them. For the flat contrary is the very ſcope of this commandement: namely, that no image muſt be made of the true *Iehova*: nor any worſhip be performed unto him in an image: which appeares thus. In Deuteronomy *Moſes* maketh a large Commentary of this Commandement, and this very point hee ſets downe expreſſely, ſaying, *Take heed to your ſelves: for ye ſaw no image in the day that the Lord ſpake unto you in Horeb, out of the middeſt of the fire: that ye corrupt not your ſelves, and make you a graven Image, or repreſentation of any figure, &c.* His argument I ſet downe thus: As God appeared in Mount *Horeb*, ſo hee is to bee conceived and repreſented: but he appeared in no image in Mount *Horeb*, onely his voyce was heard: therefore hee is not to be conceived or repreſented in any image: but men are to bee content, if they may heare his voyce. Againe, that ſin to which the people of Iſrael were ſpecially given, even that doth the Lord ſpecially forbid: but to this were the people of Iſrael ſpecially given, not ſo much to make images of falſe gods, as to make images of the true God, and to worſhip him in thē: which I prove thus.

In the booke of Iudges it is ſaid, that the children of Iſrael did wickedly in the ſight of the Lord, and ſerved Baalim. Now theſe Baalims, what are they? Surely idols reſembling the true God: as the Prophet *Hoſea* declareth. And at this day ſaith the Lord, thou ſhalt call me *Iſhai*, and ſhalt call me no more *Baali*. Here it appeareth, that the Iſraelites meaning was not to worſhip a falſe god, but the true God in Baalim. And *Aaron* when he made the golden calfe, proclaimed that the next day ſhould be an holy day, not of any falſe god, but of the Lord that brought them out of Egypt: The Prophet *Iſaiah* after that hee had ſet forth Gods Majeſty very worthily, he comes in with this concluſion: To whom then will ye liken God? or what ſimilitude will ye ſet up of him? which declareth that the Iewes after the manner of the Gentiles ranne a whoring after idols, that is, Images not onely of falſe gods, but alſo of the true God. I conclude therefore as I began, that the Church of Rome, by maintaining images, hath repealed this Commandement.

Neither doth it ſhew leſſe favour to the third Commandement: which alſo is repealed. Firſt, in that they teach men to give the glory

which

[a] Matth. 15.6.

[b] Dec. diſt. 69. ſatis. evidenter.

[c] Extravag. Ioh. 22. cumin. ter. in gloſſa. Concil. Later. ſeſſ. 4.

[d] Extra. de major & obedientia.

[e] Diſt. 34. can. ieſt. in gloſſa. diſt. 82. can. Presbit.

[f] In offi cio beatæ Mariæ ad Matut.

[g] Breviar. refor. in feſto Exalt. Cru. 6a.

Deut. 4. 15, 16.

Iudg. 2. 10.

Hoſ. 2. 12.

Exod. 32. 5.

Iſai. 40. 18.

which is proper to God, to some thing else: it is proper to God after the day of judgement, *to be all in all*: this they give to *Mary*, saying that *shee is all in all*. 1 Cor. 15. 18.

It is proper to Christ in respect of other creatures, to *bee a light lightening all that come into the world*: yet they pray to *Mary* to give light to the blind. It is proper to Christ to bee *the Redeemer of mankind*, and this worke of redemption is ascribed to *Mary*, whom the Papists call their *hope*, their *joy*, their *mediatresse*, a *medicine for the diseased*, a *defence from the enemy*, a *friend in the houre of death*. Againe, they make Saint *Martin a Priest according to the order of Melchisedech*, which is proper to Christ. Ioh. 1. 9. Brevia. & miss. & reformi.

Secondly, they hold that the people is to bee barred from the reading of the Scriptures, unlesse it be in an unknowne tongue, and so they maintaine ignorance, and the prophaning of Gods name: for the preaching of Gods Word, and therefore also the hearing, learning, reading, searching of it, is the *glorifying of the Word*, and so the glorifying of Gods Name. 2 Thes. 3. 1

The fourth Commandement is repealed, in that they require that their feast-dayes should be kept as solemnely as the Lords Sabbath: For they must bee kept *in all honour and comelinesse*: and men *must rest from their labours, from morning to evening*, as on the Sabbath: whereas contrariwise the Lord hath given permission to his servants to labour the sixe dayes, so bee it, on the seventh they will rest from the works of their callings, and doe the workes of the spirit. Con. Mogunt. c. 36. 37. Matisc. con. 2. c. 2.

They repeale the fift Commandement in that they teach, that their Cleargy hath an immunity, and therefore is not bound to performe obedience to Magistrates, for so they have decreed, that *Clarkes are to bee judged of Bishops*: and that they are onely to rescue them from injuries. Againe, that the Bishop must not bee judged of the secular power: and that the Pope himselfe oweth no subjection to Kings, Princes, and Emperours, but hath power to make them, and to put them downe at his pleasure. But S. *Paul* for the maintaining of the fift commandement, bids every soule be subject to the higher powers: and therefore the Pope with his Cleargy (as *Chrysostome* hath expounded it) must be subject to civill Magistrates, unles they will exclude themselves out of the number of men, for *Paul* speakes to all. Matisc. con. ca. 7. 8. 9.

Against the sixt commandement they have decreed asyles for murtherers, plainely permitting them which feare authority, to have safety in the lap of their mother the Church. Thus they annihilate Gods Commandement, yea and more then this, whither tends all that they teach but to the very murdering of soules? For example, salvation by workes of grace is one of their chiefe points. But that man that is perswaded that hee must bee saved by his workes, must also put his trust in them, and he which trusteth to workes is accursed before God, *For cursed is that man that trusteth in man*, whether it be himselfe or others. Matisc. 2 cap. 8. Ier. 17. 5.

The seventh Commandement is repealed divers wayes. First, in that they maintaine the occasions of adultery and fornication; namely, the vow of single life both in men and women, when as they have not received the gift from God to bee continent: which gift when they want, and yet are bound to single life, they must needs breake out into much looseneſse. This sin made *Mantuan*, *Palingenius*, and *Petrach* to cry out against the Church of Rome. Againe, some Papists defend the toleration of the stewes in Rome, for the avoiding of greater evils. And in the Councell of Trent, chastity and Priests marriage are made opposite, so that marriage with them is a filthy thing, although God hath ordained it for the avoiding of fornication in all. Furthermore, that which is most abhominable, and prooves the Church of Rome to be an Antichristian Church, they maintaine marriages within the degrees forbidden both by the law of nature, and of Gods Word. For in the table of consanguinity they which are placed in the transverse unequall line cannot marry, because they are as parents and children, yet if they be distant foure degrees on divers sides from the common stocke, they may marry together by the Canon law. As for example, the grand uncle may marry his sisters nephewes neece, a thing very filthy in nature, considering that a man cannot marry with any honesty, his sisters child. To goe further, by Gods Word they which are distant foure degrees in the transverse equall line, are not forbidden to marry together, as cousin Germanes. Thus the daughter of *Zelophehad* were married to their fathers brothers sons: this example (as I take it) may be a warrāt of the lawfulnes of this mariage: yet the canon law utterly condemnes this mariage of cousin germās, & the mariage of their children after them, though they be eight degrees distant. Thus the Church of Rome doth overthwart the Lord; where he gives liberty, they restraine it; and when hee restraineth men, then they give liberty. Sess. 24. c. 6. Greg. cap. 8. de consang. avunculus maximus abnepotis. Num. 36. 11.

They repeale the eighth Commandement by their spirituall merchandize, in which they sell those things which are not to be sold, as Crosses to dead men. Images, prayers, the sound of bels, remission of sinnes, and the merits by which men may come to the Kingdome of heaven: their shaveling Priests will doe no duty without they bee fed with money: hence comes the proverbe, No peny, no Pater noster.

They teach men to beare false witnesse, and so to sinne against the ninth Commandement, in that they hold that *Mary* is the Queene of heaven: whereas indeed she is no Queene, but doth continually cast downe her crowne before Christ with the rest of the Saints. And a man may as well beare false witnesse in speaking too much, as in speaking to little. Rev. 7. 11. & 5. 16.

In the tenth Commandement the first motions that goe before consent are forbidden: otherwise there shal be no difference betweene it and the rest. For they also are spirituall, and

forbid inward motions: but the difference is that they forbid onely the motions that goe with consent. Now the Papists say, that these motions are no sinnes properly, unlesse consent follow: and therefore they in expresse words repeale this Commandement. For if concupiscence and the first motions be no sins properly, then there need no prohibition of them.

*The fourth Argument.*

*That religion which is contrary to it selfe, is onely a meere invention of man: the religion of the Church of Rome is quite contrary to it selfe: therefore it is onely an invention of man: which if it bee true, as well a Reprobate as any other may performe the things required in it.*

*The proofe.*

The proposition is most true, because it is a priviledge of Gods Word, and so of the true religion gathered forth of it, to be consonant to it selfe in all points: which properly no doctrines nor writings beside can have. The assumption may be made manifest by an induction of particular examples.

I. The Church of Rome saith, that men are saved by grace: and againe, it saith that men are saved by workes. A flat contradiction. For *Paul* saith, if election be of grace, it is no more of workes: or else were grace no more grace: but if it be of workes, it is no more grace: or else were worke no more worke. Answer is made, that in this place *Paul* speaketh of workes of nature, which indeed are contrary to grace, but not of workes of regeneration, which are not contrary to grace. This answer is false; for *Paul* in a like place unto this opposeth grace and workes of regeneration. Ye are saved by grace (saith he) through faith, and that not of your selves: for it is the gift of God, not of workes, least any should boast himselfe: for we are his workmanship created in Christ Iesus unto good workes, that wee should walke in them. Now let the Church of Rome speake, what are the workes of which any man may most of all boast? And what are the workes, for the doing of which wee must bee fashioned anew in Christ Iesus? Assuredly they must be the workes of regeneretion, dipped and dyed in the blood of Christ (as they speake) wherefore it is evident, that *Pauls* meaning is to conclude, that if wee bee saved by grace, we cannot be saved by workes of regeneration.

Rom. 11. 6.

*Rhem. Test.* upon Rom. 11.6.

Eph. 2. 8, 9.

II. The Church of Rome confuteth and condemneth in Councels, and derideth this doctrine that we teach, that men are to be justified by the imputation of the righteousnesse of Christ, which righteousnesse is not in us but in Christ. And the Rhemists call it a fantasticall justice, a new no-justice. But herein that Church is contrary to it selfe; for it defendeth workes of suprerogation, and workes of satisfaction of one man for another: and their ground is, because the faithfull are all members of one body, and have fellowship one with another, and therefore one may satisfie for another. Heereby it is plaine, that the

*Rhem. Test.* Rom. 12. 13. *Rhem. Test.* Col. 2. 24

A Church of Rome most of all defendeth that imputation of righteousnesse, which most of all it hath impugned. For when one man satisfieth for another, the worke of one man is imputed to another. But what? shall one man satisfie for another, and shall not Christ by his righteousnesse satisfie for us? shall God accept the worke of one man for another, and not accept the righteousnesse of Christ for us? Truly there is greater fellowship and conjunction betweene the head and the members, then of the members among themselves: because they are joyned together by meanes of the head.

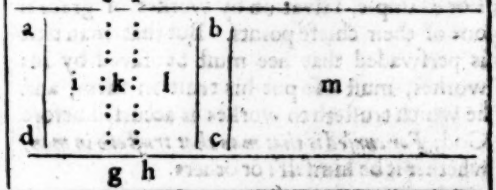
III. It holdeth that the *guilt* and *fault* of sinne may be remitted by Christ: and yet the *temporall punishment* of sinne bee unremitted: but these are quite contrary. *Paul* saith, there is now no condemnation to them that are in Christ Iesus. Yet if a man were punished for his sinne after he were in Christ, and had the fault of sinne remitted, some condemnation should now remaine in him. And *Dauid* saith, Blessed is the man to whom the Lord imputeth no sinne: therefore he to whom the Lord imputeth no sinne, hath not onely the guilt of sinne, but also the punishment of his sinne remitted: otherwise he could not be blessed, but miserable. And this agreeth not with Gods justice, when the fault is quite pardoned, and a man is guilty of no sinne, that then any punishment should be laid on. And S. *Austin* saith that Christ by taking upon him the punishment of sinne, and not taking upon him the fault, tooke away both the punishment and the fault. Wherefore this opinion that Christ hath taken away the guilt of sinne, overthroweth all Satisfactions and Purgatory, because the fault and guilt being taken away, all punishment for sinne is also taken away.

Rom. 8. 1.

Psal. 32. 1

*August. de verb. dom. ser. 37.*

IV. Transubstantiation is a monster, standing on manifold contradictions. First, it maketh Christs body to be in many places: an evident contradiction. For it is of the nature and essence of a body to be in one place only: which I proove thus: A body is a magnitude, a magnitude is a continued quantity, a continued quantity cannot be but in one place: therefore a body cannot be but in one place. In this argument the doubt is onely of the last part: which undoubtedly is most true: for it is called a continued quantity: because its parts are continued and knit together the one with another in a common terme or bond, as a line by a point, a plane & his parts by a line, a solid by a superficies or plane. Now these points can in no wise be continued, unlesse every one of them keepe one onely speciall place. For examples sake:




suppose

ſuppoſe the plane, *a,b,c,d*, to bee devided into three parts, *i,k,l*, by two lines, *e, g*, and *f, h*, which doe both divide the three parts, and continue them the one with the other. Now I ſay; that, every one of the parts may bee continued with his next fellow, it is neceſſarie that every one of them ſhould have one ſpeciall and diſtinct place: That the firſt place or the plane, *i*, may be continued with *k*, it muſt be ſituated onely there where it is, and no where elſe: for if it ſhall be ſituate elſewhere, as in the place *m*, then it cannot be continued with *k*. Now then, if the parts muſt of neceſſitie have their owne particular place onely: then the whole figure, *a,b,c,d*, muſt alſo bee onely in one place. And this is that which the Prince of Philoſophers teacheth, that every magnitude hath his parts ſited in ſome one place, one by another, ſo that a man may ſay of them, here it is, and there it is not. To conclude therefore, this muſt needs agree to a body, and to the parts of it, to bee in one place alone. So that the Church of Rome, when it ſaith that Chriſts body is in many places, in effect they ſay, that Chriſts body is no body. They obiect, that God is omnipotent. True indeede, but there bee ſome things, the doing of which agreeth not with Gods power, as to make *contradicentia*, things contradictorie to be both true: of which ſort theſe are. For, that Chriſts body is a true body and that it is in many places at once, are flatte contrary: becauſe (as hath bin ſhewed) it is eſſentiall to all magnitudes to bee in one place, and therefore to a body. And God cannot take away that which is eſſential to a thing, the eſſence remaining whole. 2. Againe, tranſubſtantiation maketh the accidents of bread and wine to remaine without the ſubſtance. Here alſo is another contradiction as impoſſible as the former: for it is a common ſaying in Schooles, *Accidentis eſſe, eſt ineſſe*. It is the eſſence of an accident to be in the ſubſtance. Now therefore, if the accidents be, there is alſo the bread & wine: and if there be no ſubſtance of bread or wine, neither can there be any accidents. 3. It holds that bread is turned into the body of Chriſt, & therefore it muſt needs hold, that Chriſts body is made of bakers bread, and yet it holdeth and teacheth, that Chriſts body is onely made of the ſeed of Mary, quite overthrowing the former Tranſubſtantiation.

Ariſt. Categ. c de quant.

V. It teacheth, that a man muſt alwaies doubt of his ſalvation: and likewiſe it teacheth, that in praying we are to call God Father, which are things quite contrary. For who can truely call God Father, unleſſe he have the ſpirit of adoption, and be aſſured that hee is Gods child? For if a man call God Father, and yet in his heart doubt whether he be his Father or not, he playeth the diſſembling hypocrite: wherefore to doubt of ſalvation, and to ſay, *Our Father*, &c. in truth are contrary.

Rom. 8. 16.

VI. The Church of Rome maketh prayer to be one of the chiefe meanes to ſatisfie for ſinnes. But prayer indeed is an asking of pardon for ſinne. Now asking of pardon and ſatisfaction for ſinne, are contrary: therefore by the judgement of the Papiſts, prayer which is a ſatisfaction is no ſatisfaction. And indeede let us conſider what madneſſe is contained in this popiſh divinitie: the poore begger commeth very hungry to the rich mans doore to crave his almes; and ſtraight way by his begging hee will merit and deſerve it. The ſame doth the Papiſt, hee prayeth very poorely for the thing which he wanteth, yet hee looketh very proudly to merit no leſſe then the kingdome of heaven by it.

Can. Tres ſunt de pœna. diſt. 1. Lumb. l. 4

dist. 16, Can. de quotis. dic. pœnit. diſt. 3.

VII. Doubting of ſalvation and hope cannot agree together, for hope maketh a man *not to be aſhamed*, that is, never diſappointeth him of the thing which hee looketh for. *And therefore it is called the anchor of the ſoule both ſure and ſtedfaſt, which entereth into that which is within the vaile.* So that true hope and the certaine aſſurance of ſalvation goe together.

Rom. 5. 5. Heb. 6. 19.

VIII. True prayer and juſtification by works cannot ſtand together. For hee which prayeth truely muſt be touched inwardly with a lively feeling of his owne miſerie, and of the want of that grace whereof he ſtands in neede. Now this cannot bee in the heart of that man that looketh to merit the kingdome of heaven by his workes: for he that can doe this may juſtly conceive ſome what of his owne excellencie.

IX. Papiſts teach, that it is great boldneſſe to come immediately unto God, without the interceſſion of Saints: and therefore they uſe to pray to (*a*) Marie, that ſhee would pray to Chriſt to helpe them: yet on the contrary when they have ſo done, they pray to God immediately, that he would receive the interceſſion of *Mary* for them. And thus they are become interceſſours betweene *Mary* and God. Yet when they offer up Chriſt, praying God to accept their gifts and ſacrifices, the humble prieſt that will not pray to God but by the mediation of Saints, is then a mediatour betweene Chriſt Ieſus and God the Father.

(*a*) Breviar. 3. Miſſa. 1. refert ubique

X. It holdeth, that in the Maſſe the Prieſt offereth up Chriſt to his Father, an *unbloody ſacrifice*. This is a thing unpoſſible: for if Chriſt in the Maſſe be ſacrificed for ſin, then he muſt die and his blood muſt bee ſhed, *Heb.* 9. 22. And in the Scriptures theſe two ſayings [Chriſt is dead, Chriſt is offered up in ſacrifice] are all one. So then, the Papiſt when he ſuppoſeth that there may bee an unbloody ſacrifice, in effect he ſaith thus much: There is a ſacrifice, which is no ſacrifice. And it is not poſſible that a bloody ſacrifice ſhould bee offered in an unbloody manner.

XI. In the Canon of the Maſſe, the Church of Rome prayeth on this wiſe. Wee humbly beſeech thee moſt mercifull Father, by Ieſus Chriſt thy Sonne and our Lord, that thou wouldeſt accept theſe gifts and oblations, and theſe holy ſacrifices, which thy Church offers to thee, &c. where firſt they offer up Chriſt to God the Father, in the name of Chriſt, & ſo

they make Christ to be his owne Mediatour.

Againe, they desire God to blesse and to accept his owne Sonne: and they offer up Christ. If they say, he needeth now the blessing of his Father, they make Christ a weake and imperfect Christ: if he neede not the blessing of his Father, their prayer is needlesse. Also they desire God to accept not one gift or one sacrifice, but in the plurall number, these gifts and sacrifices: whereas they hold that Christs body is one onely, and therefore but one sacrifice. And thus they are at variance with themselves.

XII. Papists, in word they say, that they beleeve and put their trust in God: yet whereas they looke to be saved by their workes, they set the confidence of their hearts in truth upon their owne doings.

XIII. They put such holines in matrimonie, that they make it one of their seven sacraments, which [a] conferre grace to the partakers of them: yet they forbid their Cleargie to marrie, [b] because to live in marriage is to live according to the flesh, and the Councell of Trent opposeth marriage and chastitie.

XIV. It teacheth that soules kept in Purgatorie, may bee redeemed by Sacrifices and Suffrages. Against this, is a Canon of their law taken out of S. *Hierome*, [c] wee know that in this life we may helpe one another, either by prayer, or by good counsell: but when we shal come before the judgement seate of Christ, neither *Iob*, nor *Daniel*, nor *Noe*, may intreate for any: but every man is to beare his owne burden. And according to another Canon going under the name of *Gelasius* Bishop of Rome: Either there is no Purgatorie, or the soules which goe thither shall never returne.

XV. And to conclude, the most points of their religion are contrary to their Canons, as by searching may appeare in these examples:

1. The dead cannot heare the prayers of them which call upon him. 1 Can. sa. tendum. 13.q.2.

2. *Peter* and *Paul* were two of the chiefe Apostles, and it is hard to say, which was above the other. 2.C Beati.2.q.7.

3. *Leo* the 4. living in the yeere 846. acknowledged *Lotharius* the Emperour for his Prince. 3.C.de Capitulis.dist.20.

4. No Bishop may be called universall. 4.C.nullus.dist. 90.

5. The Church of Rome hath no more authoritie over other Churches, then other Churches over it. 5 C.legimus.dist. 93.

6. A Priest and a Bishop were in times past all one. 6.C.legimus.dist. 93.

7. The Pope hath no power to give or sell pardons. C. Olim. dist.95.

8. There can be no merit by fasting, or abstinence from flesh. 7.C.verbum.6. magna.

9. The Masse is nothing but the forme of divine sacrifice. C.Convertimini.de pœnit.dist 1. 8.C. quod dicit dist. 4.1. 9.C luminosa. 18.q.25

By this which hath beene said, it doth in part appeare, that the religion of the Church of Rome is repugnant to it selfe, and it could not so bee, if it were from the word of God.

[a] Rhem. Test.p. 523.
[b] Papa Syricius, Decret.-epist.Sec. 2469.
[c] Can.in præsent. 11.13.q.3.
Can. Legatur.4. q.1.

## *A Corollarie gathered out of the former Assertion.*

A man being indued with no more grace then that which he may obtaine by the religion of the Church of Rome, is still in the state of damnation.

## *A Dialogue containing the conflicts betweene* Sathan and a Christian.

*Sathan.* VIle hell-hound, thou art my slave and my vassall, why then shakest thou off my yoake?

*Christian.* By nature I was thy vassal, but Christ hath redeemed me.

*Sathan.* Christ redeemeth no reprobates such as thou art.

*Christian.* I am no reprobate.

*Sathan.* Thou art a reprobate, for thou shalt be condemned.

*Christian. Lucifer*, to pronounce damnation belongs to God alone: thou art no judge, it is sufficient for thee to be an accuser.

*Sathan.* Though I cannot condemne thee, yet I know God will condemne thee.

*Christian.* Yea but God will not condemne mee.

*Sathan.* Go too, let us trie the matter. Is not God a Lord and a King over thee? and may he not therefore give thee a law, to keepe, and punish thee with hell-fire, if thou breake it?

*Christian.* Yes.

*Sathan.* And hast thou kept the Law of this thy Lord and King?

*Christian.* No.

*Sathan.* Let us proceede further: Is not the same Lord also a most righteous Iudge? And therefore a most sharpe revenger of sinne?

*Christian.* Yes truely.

*Sathan.* Why then wilt thou flatter thy selfe thou hypocrite? God cannot winke at thy sins, except hee should be unjust. Wherefore there is no remedy, thou art sure to be damned: hell was provided for thee, and now it gapeth to devoure thee.

*Christian.* There is remedie enough to deliver mee from condemnation. For God is not onely (as thou affirmest) a Lord and a Iudge, but also a saving, and a most mercifull Father.

*Sathan.* But thou fire-brand of hell-fire, and child of perdition, looke for no mercie at Gods hands, because thou art a most grievous sinner: for,

1. Originall sin runneth wholly over thee

as a loathsome botch or leprosie.

2. Thy minde knoweth not the things that be of God.

3. In the law of God thou art starke blind, saving that thou hast a few principles of it to make thee inexcusable.

4. The Gospel is foolishnesse and madnesse unto thee: thou makest no better account of it then of thine owne dreame.

5. Thy conscience is corrupt, because it flattereth thee, and excuseth thy sinne.

6. Thy memory keepeth and remembreth nothing: but that which is against Gods word: but things abominable and wicked it keepeth long.

7. Thy will hath no inclination to that which is good, but onely to sinne and wickednesse.

8. Thy affections are set onely on wickednesse: they are mighty gyants and princes in thee, they have thee at commandment. Remember that for very anger thou hast beene sicke: that the lust of the flesh hath driven thee to madnesse: forget not thy Atheisme, thy contempt of Gods word, thy inward pride, thy envie, hatred, malice, thy covetousnesse, and infinite other wicked desires, which have led thee captive, and made thee outragious in all kinde of naughtinesse.

9. Thy actuall sinnes committed partly in secret, partly in publike, are most filthy and most infinite. Remember how in such a place, at such a time, thou didst commit fornication: in another place thou didst steale, &c. God saw this I warrant thee: yea, all thy sinnes are written in his booke: wherefore thou cursed wretch, all hope of mercy is cut off from thee.

Isa.1.18. Act 2. 13,38. 1 Tim. 1. 15. Psal 103. 11,12,13.

*Christian.* But Gods mercy farre exceedeth all these my sinnes: and I cannot be so infinite in sinning, as God is infinite in mercy, and pardoning.

*Sathan.* Darest thou presume to thinke of Gods mercie? Why, the least of thy sinnes deserveth damnation.

Isa.53.2, 3,4,5.

*Christian.* None of my sinnes can feare me, or dismay me. Christ hath borne the full wrath and vengeance of his Father upon the crosse, even for me, that I might be delivered from condemnation, which was due unto me.

*Sathan.* If Gods purpose were not to condemne thee, perswade thy selfe, hee would never lay so many afflictions and crosses on thee, as he doth. What is this want of good name? this weakenes and sickenes of thy body? these terrours of thy minde? this dulnesse and frowardnesse of thy heart? what are all these (I say) and many other evils, but the beginnings and certaine flashings of the fire of hell?

Heb.12. 6,9,10. 1 Pet.2. 21. Gen.42. 21. 1 Cor.11. 32. Rom.8. 26.

*Christian.* Nay, rather my afflictions are lively testimonies of my salvation. For God as a loving Father, partly by them, as with scourges chasteneth my disobedience, and brings me into order: partly conformes me unto our Saviour Christ, and so by little and little, layeth open to me mine owne sins, that I may dislike my selfe and hate them: and maketh me to renounce the world, thy eldest sonne, and stirreth me up to call upon him, and to pray earnestly with groanes and sighes, which I am not able to expresse with any words as I feele them.

*Sathan.* Thy afflictions are heavy, and comfortlesse, therefore they cannot be arguments of Gods favour.

*Christian.* Indeede their nature is to bring griefe and heavinesse to the soule, but I have had joy in the middest of my afflictions, and strength sufficient to beare them, and after them have beene many waies bettered, which befalleth to none of the wicked: and for that cause, it is a great perswasion to me that I shall not be damned with the wicked world, but in spite of all thy power, passe from death to everlasting life. Rom.5. 2,3. Rom.8. 28. Psa.119. 71.

*Sathan.* After these thy manifold afflictions, thou must suffer death, which, is most terrible, and a very entrance into hell.

*Christian.* Death hath lost his sting by Christs death; and unto me it shall be nothing else but a passage unto everlasting life.

*Sathan.* Admit thou shalt bee delivered from hell by Christ, what will this availe thee, considering that thou shalt never come to the kingdome of heaven? for Christs death onely delivereth thee from death eternall, it cannot advance thee to everlasting life.

*Christian.* I am now at this time a member of Christs kingdome, and after this life shall reigne with him for ever in his everlasting kingdome.

*Sathan.* Thou diddest never fulfill the law, therefore thou canst not come into the kingdome of heaven.

*Christian.* Christ hath perfectly fulfilled every part of the law for me: and by this his obedience imputed unto mee, I my selfe doe keepe the law. Rom.8. 3,4,5.

*Sathan.* Be it so, for all this, thou art farre enough from the kingdome of heaven, into which no uncleane thing shall ever enter: then, although that Christ hath suffered death, and fulfilled the law for thee; yet thou art in part uncleane: thy cursed nature and the seeds of sinne are yet remaining in thee.

*Christian.* Christ in the virgins wombe was perfectly sanctified by the holy Ghost: and this perfect holinesse of his humane nature is imputed to mee: even as *Iacob* put on *Esaus* garments to get his fathers blessing; so I have put on the righteousnesse of Christ, as a long white robe covering my sinnes, and making mee appeare perfectly righteous, even before Gods judgement seate. Rom.2.3. Ioh.16.9. Ioh.3 14, 15.

*Sathan.* Indeede God hath made promise unto mankinde of all these mercies and benefits in Christ: but the condition of this promise is faith, which thou wantest, and therefore canst not make any account, that Christs sufferings, Christs fulfilling the law, Christs perfect holinesse, can doe thee any good.

*Christian.* I have true saving faith.

*The conflicts of Sathan with the strong Christian.*

*Sathan.* THou saidst thou hast true faith, but I shall sift thee and dispreove thee.

*Christian.* The gates of hell shall never prevaile against my faith, doe what thou canst.

*Sathan.* Tell me then, dost thou thinke that all the world shall be saved?

*Christian.* No.

*Sathan.* What, shall some bee saved, and some condemned?

*Christian.* So saith the word of God.

*Sathan.* Thou then art perswaded that God is true even in his mercifull promises, and that he will save some men, as *Peter*, and *Paul*, and *David*, &c. and this is the onely beleefe, by which thou wilt be saved.

*Christian.* Nay, this I beleeve, and more too, that I particularly am in the number of those men which shall bee saved by the merit of Christs death and passion: and this is the beleefe that saveth me.

*Sathan.* It may bee thou art perswaded that God is able to save thee: but that God will save thee, that is, that hee hath determined to advance this thy body, and this thy soule into his kingdome, and that hee is most willing to performe it in his good time; herein thou wavereſt and doubteſt.

Ioh.1.12, 13. Ioh.6.33. 34. Mar.6.23

*Christian.* Nay Sathan, I in mine owne heart am fully perswaded, that I shall be saved, and that Christ is specially my Redeemer: and (O Lord) for Christs sake, helpe thou my doubting and unbeleefe.

*Sathan.* This thy full perswasion is onely a phantasie, and a strong imagination of thine owne head: it goeth not with thee as thou thinkeſt.

*Christian.* It is no imagination, but truth which I speake. For me thinkes I am as certaine of my salvation, as though my name were registred in the Scriptures (as *Davids* and *Pauls* are) to be an elect vessel of God: and this is the the testimonie of the holy spirit of Iesus Christ, assuring mee inwardly of my adoption, and making me with boldnesse and confidence in Christ, to pray unto God the Father.

2 Cor.1. 22. Eph.1.14. Rom.8. 16.26.

*Sathan.* Still thou dreameſt and imagineſt; thou loveſt and likeſt thy selfe, and therefore thou thinkeſt the best of thy selfe.

Act.15.9. 1 Thess. 1.3.

*Christian.* Yea but God of his goodnes hath brought forth such tokens of faith in me, that I cannot be deceived.

I. I am displeased with my selfe for my manifold sinnes, in which sometime I have delighted and bathed my selfe, *Rom.*7. 15,24.

II. I purpose never to commit them againe, if God give me strength, as I trust he will.

III. I have a very great desire to bee doing those things which God commandeth.

IV. Those that bee the children of God: If I doe but heare of them, I love them with my heart, and wish unto them as to my selfe, 1 *Iohn* 2. 14.

V. My heart leapeth for gladnesse, when I heare of the preaching of the Word.

VI. I long to see the comming of Christ Iesus, that an end may be made of sinning and of displeasing God, *Apoc.*22.20.

VII. I feele in my heart the fruites of the spirit, joy, love, peace, gentlenesse, meekenesse, patience, temperance: the workes of the flesh I abhor them, fornication, adultery, uncleanneſse, wantonneſse, idolatrie, strife, envie, anger, drunkenneſse, bibbing and quaffing, and all such like, *Gal.*5.19,20,21.

All these cannot proceede from thee, Sathan, or from my flesh, but onely from faith which is wrought in mee by Gods holy spirit.

*Sathan.* If this were so, God would never suffer thee to sinne as thou dost.

*Christian.* I shall sin as long as I live in this world, I am sure of it; because I am taught to aske remission of my sinnes continually. But the manner of my sinning now is otherwaies then it hath beene in times past. I have sinned heretofore with full purpose and consent of will: but now doubtlesse, I doe not. Before I commit any sinne, I doe not goe to the practising of it with deliberation, as the carnall man doth, who taketh care to fulfill the lusts of the flesh: but if I doe it, it is flat beside my mind and purpose: in doing of any sinne, I would not doe it, my heart is against it, and I hate it, and yet by the tyranny of my flesh being overcome I doe it: afterward, when it is committed, I am grieved and displeased at my selfe, and do earnestly with teares aske at Gods hand forgivenesse of the same sinne.

Rom.7. 15. Mat.26. 65,72, 74,75. Rom.13. 14.

*Sathan.* Indeede, this is very true in the children of God: but thou art sold under sinne, and with great pleasure dost commit sinne, and loveſt it with thy whole heart: otherwise, thou wouldeſt not fall to sinne againe after repentance, and commit even one and the same sinne, so oft as thou dost. Thou hypocrite, this thy behaviour turneth all the favour of God from thee.

*Christian.* Indeede it is dangerous to fall againe into the same sinne after repentance: yet it is the order of the Prophets to call men to repentance which have fallen from the feare of God, and from the repentance which they professed: and God in thus calling them, putteth them in hope of obtaining mercie. And the law had sacrifices offered every day for the sinnes of all the people, and for particular men, both for their ignorances and their voluntarie sinnes: which signifieth, that God is ready to forgive the sins of his children, though they sinne often. *Abraham* twise lied and swore that *Sara* was not his wife. *Ioseph* sware twise by the life of *Pharaoh*. *David* committed adultery often, because hee tooke unto him *Bathsheba*, *Vriahs* wife, and also kept sixe wives, and ten concubines. Gods will is, that men forgive till seaventie seven times: and therefore he will have much more mercie. And for my part, so oft as I shall fall into the same sinne,

Isa 1.8.18 Ier.3.1. Gen.12. 12. Gen.20. 2,3. Gen.42. 15.

so

so oft I shall have Christ my advocate and intercessour to the Father for mee, who will not damne me for the infirmitie which hee findeth in mee. I will abstaine from externall iniquitie, and I will not make my members servants unto sinne: and so long I trust my imperfections shall have no power to damne me: for Christs perfection is reputed to bee mine by faith: which I have in his blood: God is not displeased, if my body bee sicke and subject to diseases, no more is hee displeased at the disease and sickenesse of the soule. A naturall father will not slay the body of his child, when he is sicke, and abhorreth comfortable meats: and my heavenly father will not condemne my soule, although through the infirmitie of faith, and the weakenesse of the spirit, I commit sin, and often loath his heavenly word, the foode of my soule. Nay, (which is a strange thing) I know it by experience, that God hath turned my filthy sinnes to my great profit, and to the amendment of my life: like as the good Physitian, of ranke poyson is able to make a soveraigne medicine to preserve life.

1 Ioh 2.1
Dan. 9.6.
Rom. 8. 28.

*Sathan.* Well, be it so, that now thou art in the state of grace, yet thou shalt not continue so; but shalt before death depart from Christ.

*Christian.* I know I am a member of Christs mysticall body: I feele in my selfe the heavenly power and vertue of my head Christ Iesus: and for this cause I cannot perish, but shall continue for ever, and reigne in heaven after this life with him.

### *The conflicts of Sathan with the weake Christian.*

*Sathan.* THy minde is full of ignorance and blindnesse, thy heart is full of obstinacie, rebellion, and frowardnesse against God: thou art wholly unfit for any good worke; wherefore thou hast no faith, neither canst thou bee justified, and accepted before God.

*Christian.* If I have but one drop of the grace of God, and if my faith be no more then a little graine of mustard-seede, it is sufficient for mee: God requireth not perfect faith, but true faith.

Matth. 17.20.

*Sathan.* Yea, but thou hast no faith at all.

*Christian.* I have had faith.

*Sathan.* Thou never hadst true faith: for in time past, when according to thine opinion thou didst beleeve, then thou hadst nothing but a shadow of faith and a fooliish imagination, which all hypocrites have.

*Christian.* I will put my trust in God for ever, and his former mercies shewed me heretofore, strengthen me now in this my weakenes.

Psal. 77.5.

1. He created me when I was nothing.

2. Hee created mee a man, when hee might have made me an ugly toad.

3. He made me of comely body, and of good discretion, whereas he might have made mee ugly, and deformed, franticke and mad.

4. I was borne in the daies of knowledge, when I might have beene borne in the time of ignorance and superstition.

5. I was borne of Christian parents, but God might have given me either Turkes or Iewes, or some other savage people for my parents.

6. I might have perished in my mothers wombe, but he hath preserved me, and provided for mee by his providence even unto this houre.

7. Soone after my birth, God might have cast me into hell, but contrariwise I was baptized, and so received the seale of his blessed covenant.

8. I have had by Gods goodnesse some sorrow for my sinnes past, and I have called on him, in hope and confidence that he would heare me.

9. God might have concealed his Word from me, but I have heard the plentifull preaching of it: I understand it, and have received comfort by it.

10. Lastly, at this time God might poure his full wrath on me: which hee doth not, but mercifully maketh mee to feele mine owne wants, that I might be humbled, and give all glory unto him for his blessings. Wherefore there is no cause why I should bee disquieted: but I will trust still in the Lord, and depend on him, as I have done.

*Sathan.* Thou feelest no grace of the holy Ghost in thee, nor any true tokens of faith, but thou hast a lively sense of the rebellion of thy heart, and of thy lewd and wretched conversation: therefore thou canst not put any confidence in Christs death and sufferings.

*Christian.* Yet I will hope against all hope: and although, according to mine owne sense and feeling, I want faith, yet will I beleeve in Iesus Christ and trust to be saved by him.

Psa. 32.1. 2 Cor. 5. 21.

*Sathan.* Though the children of God have beene in many perplexities, yet never any of them have beene in this case in which thou art at this present.

*Christian.* Herein thou proovest thy selfe to bee a lying spirit: for the Prophet *David* saith of himselfe: that he was fooliish, and as a beast before God: and yet hee even then trusted in God. And *Paul* was so led captive of sinne, that he was not able to doe the good hee would, but did the evill which hee hated: and so in greate pensiveneese of heart, desired to be delivered from this world, that he might bee disburdened of his corrupt flesh.

Psal. 73. 22, 23. Rom. 7. 12, 15.

*Sathan.* Thou miserable wretch, doest thou feele thy selfe graceleese, and wilt thou beare the face of a Christian? and by thy hypocrisie offend God? As thou art, so shew thy selfe to the world.

*Christian.* Avoide Sathan, Christ hath vanquished and overcome thee for my cause, that I might also triumph over thee. I am no hypocrite: for whereas I have had heretofore some testimony of my faith, at this time I am lesse mooved, though faith seeme to be absent:

like as a man may seeme to bee dead, both in his owne sense, and by the judgement of the Physician, and yet may have life in him: so faith may bee, though alwaies it doe not appeare.

*Sathan.* But thou art a man starke dead in sinne, God hath now quite forsaken thee: hee hath left thee unto mee to be ruled: he hath given me power over thee, to bring thee to damnation: he will not have thee to trust in him any longer.

Isa.57.15. *Christian.* Stengthen mee, good Lord: remember thy mercifull promises, that thou wilt revive the humble, and give life to them that are of a contrite heart.

*Sathan.* These promises concerne not thee, which hast no humble and contrite, but a froward and a rebellious heart.

*Christian.* Good Lord, forget not thy former mercies: give an issue to these temptations of mine enemie Sathan. And you my brethren, which know my estate, pray for mee, that God would turne his favourable countenance towards mee: for this I know, that the prayer of the righteous availeth much, if it bee fervent

Iam.5.16.

## How a man should apply aright the Word of God to his *owne soule.*

I.

EVery Christian containes in himselfe two natures, flat contrary one to the other, the flesh and the spirit: and that hee may become a perfect man in Christ Iesus, his earnest indeavour must bee, to tame and subdue the flesh, and to strengthen and confirme the spirit.

II.

Answerable to these two natures, are the two parts of Gods Word. First, the Law, because it is the ministery of death, it fitly serveth for the taming and mastering of the rebellious flesh: and the Gospel containing the bountifull promises of God in Christ, is as oyle, to poure into our wounds, and as the water of life, to quench our thirstie soules: and it fitly serveth for the strengthning of the spirit.

III.

Well then, art thou secure? Art thou prone to evill? Feelest thou that thy rebellious flesh carrieth thee captive unto sinne? Looke now onely upon the Law of God, apply it to thy selfe, examine thy thoughts, thy words, thy deedes by it: pray unto God, that he would give thee the spirit of feare, that the law may in some measure humble and terrifie thee: for (as *Salomon* saith) Blessed is the man that feareth alwaies, but cursed is he that hardeneth his heart.

Rom.8.16 Pro.28.14.

IV.

How the law is to be applyed to worke humiliation.

In the Law, these are most effectuall meditations to humble and bridle the flesh, which follow. First, meditate on the greatnesse of thy sinnes, and of their infinite number: and if it may be, gather them into a catalogue, set it before thee: and looke unto it, that thou thinke no sinne to bee a small sinne, no not the bare thoughts and motions of thy heart. Often with diligence consider the strange judgements of God upon men, for their sinnes, which thou shalt finde, partly in Scriptures, partly by daily experience. Doubtlesse thou must thinke, that every judgement of God, is a sermon of repentance. Thinke oft on the fearefull curse of the law due unto thee, if thou shouldest sin never but once in all thy life, and that never so little. Remember, that whensoever thou committest a sinne, God is present, and his holy angels, and that he is an eye-witnesse, that hee taketh a note of thy sinne, and registreth it in a booke. Thinke daily of thy end: and know that God may strike thee with sodaine death every moment: and that, if then thou have not repented before that time, there is no hope of salvation. Thinke on the sodaine comming of our Saviour Christ to judgement, let it moove thee continually to watch and pray. If these will not moove thee, thinke on this, that no creature in heaven or in earth, was able to pacifie the wrath of God for thy sinnes: but his owne Sonne must come downe from heaven, out of his Fathers bosome, and must beare the curse of the law, even the full wrath of his Father for thee.

1. 2. 3. 4. Dan.7.10, Ier.17.1. Deut.32. 31.

V.

When by these meanes thou art feared, and thy minde is disquieted in respect of Gods judgement for thy sinne: have recourse to the promises of mercie contained in the old and New Testament. Is thy conscience stung with sinne? With all speed runne to the brasen Serpent Christ Iesus, looke on him with the eye of faith, and presently thou shalt be healed of thy sting or wound.

Ioh.3.14.

VI.

How the Gospel is to be applyed for comfort.

When thou doest meditate on the promises of the Gospell, diligently consider these benefits which thou enjoyest by Christ. Thorough *Adam*, thou art condemned to hell; by Christ thou art delivered from it. Through *Adam*, thou hast transgressed the whole law; in Christ thou hast fulfilled it. Through *Adam*, thou art before God a vile, and a loathsome sinner: through Christ thou doest appeare glorious in his eyes. By *Adam* every little crosse is the punishment of thy sinne, and a token of Gods wrath: by Christ, the greatest crosses are easie, profitable, and tokens of Gods mercy. By *Adam*, thou diddest leese all things; in Christ all things are restored to thee againe. By *Adam*, thou art dead; by Christ thou art quickened, and made alive againe. By *Adam* thou art a slave of the divell, and the childe of wrath, but by Christ, thou art the child of God. In

1. 2. 3. 4. 5. 6. 7.

*Adam*, thou art worse then a toad, and more detestable before God: but by Christ, thou art above the Angels. For thou art joyned unto him, and made bone of his bone, mystically. 8. 9. Through *Adam*, sinne and Satan have ruled in thee, and lead thee captive; by Christ, the Spirit of God dwelleth in thee plenteously. 10. By *Adam* came death to thee, and it is an entrance to hell: by Christ, though death remaine, yet it is onely a passage unto life. 11. Lastly, in *Adam*, thou art poore and blind, and miserable; in Christ thou art rich and glorious, thou art a King of heaven and earth, fellow-heire with him, and shalt as sure be partaker of it, as hee is even now. *Adam*, when he must needs taste of the fruit, which God had forbidden him, hath made us all to rue it, even till this day: but here thou seest the fruits that grow, not in the earthly paradise, but on the tree of life, which is within the heavenly Ierusalem. Apoc. 22. Feare no danger, bee bold in Christ to eate of the fruite, as God hath commanded thee; it will quicken thee, and revive thee being dead: thou canst not doe Satan a worse displeasure, then to feed on the goodly fruit of this tree, and to smell on the sweet leaves, which it beareth continually, that give such a refreshing savour.

VII.

Most men now a dayes, are secure and cold in the profession of the Gospell, though they have the plentifull preaching of it. And the reason is, because they feele not in themselves the vertue and mighty operation of Gods Word to renew them: and they cannot feele it, because they doe not apply the word aright unto their owne soules. Plaisters, except they be applyed in order and time, and be laid upon the wound, though they be never so good, yet they cannot heale: and so it is with the Word of God, and the parts of it, which except they be used in order and time convenient, will not humble and revive us, as their vertue is

VIII.

The common Christian every where is faulty in this thing. Whereas he loveth himselfe, he doth usually apply unto his owne soule the Gospel alone, never regarding the Law, or searching out his sinnes by it. Tell him what ye will, his song is this: God is mercifull, God is mercifull. By this meanes it commeth to passe, that hee leadeth a secure life, and maketh no conscience of covetousnesse, of usury, of deceit in his trade, of lying, of swearing, of fornication, wantonnesse, intemperance in bibbing and quaffing, &c. But the playeth he unskilfull Chirurgion, he useth healing plaisters, before his poisoned and cankered nature hath felt the power and paine of a corasiue. And it will never bee well with him, untill hee take a new course.

IX.

On the contrary part, many good Christians leave to apply the comfort of the Gospel to themselves, and only have regard to their owne sinnes, and Gods infinite vengeance. And even when Satan accuseth them, they will not sticke to give eare to Sathan, and also accuse themselves: and so they are brought into feare-full terrours, and often draw neere to desperation.

X.

There is a third sort called Sectaries; who addict themselves to the opinion of some man. These commonly never apply the Law or the Gospel to themselves, but their whole meditation is chiefely in the opinions of him whom they follow. As they that follow *Luther*, few of them follow his Christian life; they regard not that: but about consubstantiation and ubiquity, about Images and such like trumpery, they infinitely trouble themselves and all Europe too.

And in England there is a schismaticall and undiscreete company, that would seeme to cry out for discipline, their whole talke is of it, and yet they neither know it, nor will bee reformed by it, and yet they are enemies to it: as for the law of God, and the promises of the Gospel, they little regard: they maintaine vile sinnes in refusing to heare the reading or the preaching of the Word: and this is a great contempt of Gods benefits and unthankfulnesse to him. They are full of pride, thinking themselves to be full when they are empty: to have all knowledge, when they are ignorant and have need to be catechized: the poison of Aspes is under their lips: they refuse not to speake evill of the blessed servants of God. Well, doe they above all things seeke the Kingdome of God? then let them bee sincere seekers of it: which they shall doe, if in seeking Christs Kingdome they seeke the righteousnesse thereof; unto which they can never come but by the applying of the threatnings of the law, and the comforts of the Gospel to their owne consciences. But whereas they seeke the one and not the other, they give all men to understand with what spirit they speake.

# Consolations for the troubled consciences of repentant sinners.

*Sinner.*

GOod sir, I know *the Lord hath given you the tongue of the learned to be able to minister a word in time to him that is weary*: therefore I pray you helpe me in my misery. Isai. 50. 4.

*Minister.* Ah my good brother, what is the matter with you? and what aile you?

*Sinner.* I lived a long time, the Lord hee knoweth it, after the manner of the world, in all the lusts of my filthy flesh, and then I was never troubled: but it hath pleased God of his mercy to touch my heart, and to send his owne Sonne that good Shepheard Iesus Christ,

to fetch me home to his owne fold, even upon his owne necke: and ſince that time it is a wonder to ſee how my poore heart hath bin troubled; my corruption ſo boiles in mee, and Satan will never let me alone.

*Miniſter.* Your caſe is a bleſſed caſe: for not to bee troubled of Satan, is to bee poſſeſſed of him: that is, held captive under *the power of darkneſſe*, and to be a ſlave and vaſſall of Satan: *for as long as the ſtrong man keepeth his hold, all things are in peace.* Contrariwiſe, he that hath received any ſparkle of true faith, ſhall ſee the gates of hell, that is, the divell and his angels in their full ſtrength to ſtand up againſt him, and to fight with an endleſſe hatred for his finall confuſion.

Col. 1. 13. Luk. 11. 24.

Matth. 16 18.

*Simer.* But this my trouble of minde, hath made mee oftentimes feare leſt God would reject me, and utterly deprive mee of the Kingdome of heaven.

*Miniſter.* But there is no cauſe why it ſhould ſo doe. For how ſhould heaven be your reſting place, if on earth you were not troubled? how could God wipe away your teares from your eyes in heaven, if on earth you ſhed them not? You would bee free from miſeries, you looke for heaven upon earth: but if you will goe to heaven, the right way is to ſaile by hell. If you will ſit at Chriſts Table in his Kingdome, you muſt be with him in his temptations. You are as Gods Corne, you muſt therefore goe under the flaile, the fanne, the milſtone, and the oven, before you can be Gods bread. You are one of Chriſts lambes, looke therefore to bee fleeced, and to have the bloudy knife at your throate all the day long. If you were a market ſheepe brought to bee ſold, you ſhould be ſtalled and kept in a fat paſture: but you are for Gods owne occupying, therefore you muſt paſture on the bare common, abiding ſtormes, tempeſts, Satans ſnatches, the worlds wounds, contempt of conſcience, and frets of the fleſh. But in this your miſery I will be a *Simon* unto you, to helpe you to carry your croſſe, ſo bee it you will reveale your minde unto me.

*Bradford.*

*Chriſtian.* I will doe it willingly: my temptations are either againſt my faith in Chriſt, or againſt repentance for my ſinnes.

*Miniſter.* What is your temptation as touching faith?

*Chriſtian.* Ah woe is me, I am much afraid, leſt I have no faith in Chriſt my Saviour.

*Miniſter.* What cauſeth this feare?

*Chriſtian.* Divers things.

*Miniſter.* What is one?

*Chriſtian.* I am troubled with many doubtings of my ſalvation: and ſo it comes into my mind to thinke, that by my incredulity I ſhould quite cut off my ſelfe from the favour of God.

*Miniſt.* But you muſt know this one thing, that hee which never doubted of his ſalvation, never beleeved; and that hee which beleeveth in truth, feeleth many doubtings and waverings, even as the ſound man feeles many grudgings of diſeaſes, which if hee had not health, he could not feele.

*Chriſtian.* But you never knew any that having true faith doubted of their ſalvation.

*Miniſter.* What will you then ſay of the man that ſaid, *Lord I beleeve, Lord helpe my unbeleefe?* And of *David*, who made his moane after this manner: *Is his mercy cleane gone for ever? Doth his promiſe faile for evermore? Hath God forgotten to bee mercifull? hath hee ſhut up his tender mercy in diſpleaſure?* Yea, he goeth on further, as a man in deſpaire, *And I ſaid, this is my death.* Hereby it is manifeſt, that a man indued with true faith, may have not onely aſſaults of doubting, but of deſperation. This further appeareth, in that hee ſaith in another place, *Why art thou caſt downe my ſoule? why art thou diſquieted within me? Waite on God, for I will yet give thankes, hee is preſent helpe and my God.* And in very truth you may perſwade your ſelfe, that they are but unreaſonable men, that ſay they have long beleeved in Chriſt without any doubting of their ſalvation.

Mar. 9. 24. Pſal. 77. v. 8, 9, 10.

Verſ. 11.

Pſal. 42. 11.

2 Theſ. 3. 2.

*Chriſtian.* But *David* had more in him then I have, for mee thinkes there is nothing in this wicked heart of mine, but rebellion againſt God, nothing but doubting of his mercy.

*Miniſter.* Let mee know but one thing of you: theſe doubtings which you feele, doe you like them? or doe you take any pleaſure in them? and doe you cheriſh them?

*Chriſtian.* Nay, nay, they appeare very vile in mine eyes, and I doe abhorre them from my heart: and I would faine beleeve.

*Min.* In man we muſt conſider his eſtate by nature, & his eſtate by grace. In the firſt, he and his fleſh are all one, for they are *as man and wife*, therefore one is acceſſary to the doings of the other. When the fleſh ſinneth the man alſo ſinneth, that is in ſubjection to the fleſh; yea when the fleſh periſheth, the man likewiſe periſheth, being in this eſtate with the fleſh, a loving couple they are, they live and die together. But in the eſtate of grace, though a man have the fleſh in him, yet he and his fleſh are divorced aſunder. This divorcement is made when a man begins to diſlike and to hate his fleſh, and the evill fruites of it: this ſeparation being made, they are no more one but twaine, and the one hath nothing to doe with the other. In this caſe though the fleſh beget ſin, and periſh therefore, yet the chriſtian man ſhall not incurre damnation for it. To come more neere the matter, you ſay the fleſh begets in you waverings, doubtings and diſtruſtings: what then? it troubleth you, but feare not, remember your eſtate; you are divorced from the fleſh, and you are now married unto Chriſt: if theſe ſinnes be laid at your doore, account them not as your children, but renounce them as baſtards: ſay with *Paul*, I doubt indeed, but I hate my doubtings, and I am no cauſe of theſe, but the fleſh in me which ſhall periſh, when I ſhall be ſaved by Chriſt.

Rom. 7. 5.

Rom. 7. 17.

Rom. 8. 1

*Chriſtian.* This which you have ſaid doth in part content mee: one thing more I pray you ſhew me concerning this point: namely, how I may be able to overcome theſe doubtings.

*Miniſter.* For the ſuppreſſing of doubtings, you are to uſe three meditations.

The firſt, that it is Gods Commandement that you ſhould beleeve in Chriſt: So S^t. *Iohn* ſaith, *This is his Commandement that we beleeve in the name of his Sonne Ieſus Chriſt.* Thou ſhalt not ſteale, is Gods Commandement, and you are loath to breake it, leſt you ſhould deſpiſe God, and pull his curſe upon your head. This alſo is Gods Commandement, thou ſhalt beleeve in Chriſt, and therefore you muſt take heed of the breach of it: leſt by doubting and wavering you bring the curſe upon you. Secondly, you muſt conſider that the promiſes of ſalvation in Chriſt are generall, or at the leaſt indefinite, excluding no particular man: as in one for all may appeare: *God ſo loved the world that he gave his onely begotten Sonne, that whoſoever beleeveth in him ſhould not periſh, but have everlaſting life.* Now then, ſo often as you ſhall doubt of Gods mercy, you exclude your owne ſelfe from the promiſe of God, whereas he excludeth you not. And as when a Prince gives a pardon to all theeves: every one can apply the ſame unto himſelfe, though his name bee not ſet downe in the pardon: So the King of Kings hath given a generall pardon of free remiſſion of ſinnes, to them that will receive it. Beleeve therefore that God is true in his promiſe, doubt not of your owne ſalvation, challenge the pardon to your ſelfe. Indeed your name is not ſet downe, or written in the promiſe of grace, yet let not any illuſion of Satan, or the conſideration of your owne unworthineſſe exclude you from this free mercy of God: which hee alſo hath offered to you particularly, firſt in Baptiſme, then after in the Lords Supper: and therefore you are not to waver in the applying of it to your ſelfe. Thirdly, you are to conſider that by doubting and deſpairing you offend God as much almoſt as by any other ſinne. *You doe not above hope beleeve under hope as you ſhould doe.* Secondly, you rob God of his glory, in that you make his infinite mercy to be leſſe then your ſinnes. Thirdly, you make him a lyer, who hath made ſuch a promiſe unto you. And to theſe three meditations adde this practiſe. When your heart is toyled with unbeleefe and doubtings, then in all haſte draw your ſelfe into ſome ſecret place, humble your ſelfe before God, powre out your heart before him: deſire him of his endleſſe mercy to worke faith, and to ſuppreſſe your unbeleefe, and you ſhall ſee *that the Lord over all is rich unto all that call upon his name.*

1 Ioh. 3. 23.

Rom. 4. 18.

Rom. 10. 12.

*Chriſtian.* The Lord reward you for your kindneſſe; I will hereafter doe my endeavour to practiſe this your counſell. Now I will make bold to ſhew another that makes mee to feare leſt I have no faith: *And it is, becauſe I doe not feele the aſſurance of the forgiveneſſe of my ſinnes.*

A

*Miniſter.* Faith ſtandeth not in the feeling of Gods mercy, but in the apprehending of it, which apprehending may be when there is no feeling; for faith is of inviſible things, and when a man once commeth to enjoy the thing beleeved, then hee ceaſeth to beleeve. And this appeareth in *Iobs* example: when he ſaith, *(Loe, though he ſlay me, yet will I truſt in him, and I will reproove my wayes in his ſight: he ſhall be my ſalvation alſo: for the hypocrite ſhall not come before him)* he declareth his faith: yet when he ſaith preſently afterward, *Wherefore hideſt thou thy face, and takeſt me for thine enemie?* hee declareth the want of that feeling which you ſpeake of.

Heb. 11. 1. Rom. 8. 23.

B

*Chriſtian.* Yet every true beleever feeles the aſſurance of faith: otherwiſe *Paul* would not have ſaid, *Proove your ſelves whether you are in the faith or not.*

2 Cor. 13. 5.

*Miniſter.* Indeed ſometimes he doth, but at ſome other times he doth not: as namely at that ſame time when God firſt calleth him, and in the time of temptation.

*Chriſtian.* What a caſe am I in then? I never felt this aſſurance: onely this I feele that I am a moſt rebellious wretch, abounding even with a whole ſea of iniquities: mee thinkes I am more ugly in the ſight of God, then any toad can bee in my ſight. O then what ſhall I doe? let me heare ſome word of comfort from thy mouth thou man of God.

C

*Miniſter.* Tell me one thing plainely: you ſay you feele no aſſurance of Gods mercy.

*Chriſtian.* No indeed.

*Miniſter.* But doe you deſire with all your heart to feele it?

*Chriſtian.* I doe indeed.

*Miniſter.* Then doubt not, you ſhall feele it.

*Chriſtian.* O bleſſed be the Lord, if this bee true.

*Miniſter.* Why, it is moſt true. For the man that would have any grace of God tending to ſalvation, if he doe truely deſire it, he ſhall have it: for ſo Chriſt hath promiſed, *I will give to him that is athirſt of the well of the water of life freely.* Whereby I gather, that if any want the water of life, having an appetite after it, hee ſhall have enough of it: and therefore feare you not, onely uſe the meanes which God hath appointed to attaine faith by, as earneſt prayer, reverent hearing of Gods Word, and receiving of the Sacraments: and then you ſhall ſee this thing verified in your ſelfe.

The deſire of grace, is grace in ſelfe. Reve. 22. 6.

D

*Chriſtian.* All this which you ſay I finde in my ſelfe by the mercy of God: my heart longeth after that grace of God which I want. I know I doe hunger after the kingdome of heaven and the righteouſneſſe thereof: and further though I want the feeling of Gods mercy, yet I can pray for it from the very roote of my heart.

*Miniſter.* Be carefull to give honour to God for that you have received already. For theſe things are the motions of the Spirit of God

dwelling in you. *And I am perſwaded of this ſame thing, that God which hath begun this good worke in you, will perfect the ſame unto the day of Ieſus Chriſt.* Phil.1.6.

*Chriſtian.* The third thing that troubles me, is this: I have long prayed for many graces of God, and yet have not received them, whereby it comes oft to my minde, that God loves mee not, that I am none of his child, and therefore that I have no faith.

*Miniſter.* You are in no other caſe then *David* himſelfe, who made the ſame complaint, *I am weary of crying: my throat is dry, mine eyes faile whiles I waite for my God.* Pſal.69.4

*Chriſtian.* But *David* never prayed ſo many yeares without receiving an anſwer as I have done.

*Miniſter.* Good *Zachary* waited longer on the Lord, before he granted his requeſt, then ever you did: it is like he prayed for a child in his yonger yeares, yet his prayer was not heard before he was old. And further, you muſt note that the Lord may heare the prayers of his ſervants, and yet they be altogether ignorant of it. For the manner that God uſeth in granting their requeſts, is not alwayes knowne; as may appeare in the example of our Saviour Chriſt, *Who in the dayes of his fleſh, did offer up prayers and ſupplications with ſtrong crying and teares, unto him that was able to ſave him from death, and was alſo heard in that which he feared.* And yet we know that hee was not freed from that curſed death, but muſt needs ſuffer it. How then was he heard? On this manner: hee was ſtrengthned to beare the death, he had an Angel to comfort him, hee was afterward freed from the ſorrowes of death. And ſo it is with the reſt of Chriſts body, as it was with the head. Some being in want, pray for temporall bleſſings: God keeps them in this want, and yet he heares their prayers, in giving them patience to abide that want. Some being in wealth and abundance pray for the continuing of it, if it be the will of God. The Lord flings them into a perpetuall miſery, and yet he heares their prayers, by giving them bleſſedneſſe in the life to come. You pray for the increaſe of faith and repentance, and ſuch like graces: you feele no increaſe after long prayer: yet the mercifull God hath no doubt heard your prayer, in that by delaying to performe your requeſt, he hath ſtirred up in you the ſpirit of prayer, he hath humbled you, and made you feele your owne wants, the better to depend on his mercy, for the beginning and increaſing of every ſpirituall grace.

Luk.1.7. 13.

How God may heare our prayers and we not know. Heb.5.7.

*Chriſtian.* The fourth thing that troubles mee, is that I cannot feele faith purifie my heart, and to worke by love in bringing forth lively fruites.

*Miniſter.* If this be ſo continually, that faith brings forth no fruit, it is very dangerous, and argueth a plaine want of faith; yet for a certaine time it may be ſo: faith hath not onely a ſpring time and a ſummer ſeaſon, but alſo a *winter when it beareth no fruit.* And there is many a true Chriſtian like the *bruiſed reede*, that is overturned with every blaſt of winde: and like the flaxe that hath fire in it, which by reaſon of weakneſſe, gives neither heate nor light but onely a ſmoake.

Cant. 2. 12. Iſai.42.2.

*Chriſtian.* Thus much ſhall ſuffice for my firſt temptation, wherein I take my ſelfe ſatisfied: now if you pleaſe, I will be glad to rehearſe the ſecond.

*Miniſter.* I am content, let us heare it.

*Chriſtian.* I am afraid leſt I have not truely repented, and therefore that all my profeſſion is onely in hypocriſie.

*Miniſt.* What mooveth you to thinke ſo?

*Chriſtian.* Two cauſes eſpecially, the firſt, is, they which repent leave off to ſinne: but I am a miſerable ſinner, I doe continually diſpleaſe God by my evill thoughts, words and deeds.

*Miniſt.* You neede not feare, *For where ſin aboundeth* (that is, the knowledge and feeling of ſinne) *there grace aboundeth much more.* Rom.5. 20.

*Chriſtian.* I finde not this in my ſelfe.

*Miniſter.* But yet you feele thus much in your ſelfe: thoſe corruptions which you feele, and thoſe ſins that you commit, you hate them, you are diſpleaſed with your ſelfe for them, and you indeavour your ſelfe to leave them.

*Chriſtian.* Yea, that I doe with all my heart

*Miniſter.* Then how miſerable ſoever you feele your ſelfe by reaſon of the maſſe of your ſinne, yet you are not ſubject to condemnation, *but ſhall moſt certainely eſcape the ſame.* Take this for a moſt certaine truth, that the man that hates and diſlikes his ſinnes, both before and after he hath done them, ſhall never bee damned for them. Rom.8.5. cum.8.1.

*Chriſtian.* I am even heart-ſicke of my manifold ſinnes and infirmities, and theſe good words which you ſpeake are *as flagons of wine*, to refreſh my weary, laden, and weltring ſoule. I have begun to flee ſinne and to deteſt it long agoe. I have beene oft diſpleaſed with mine infirmities and corruptions: when I offend God my heart is grieved, I deſire to leave ſin, I flee the occaſions of ſinne: I would faine faſhion my life to Gods Word: and I pray unto God, that he would give me grace ſo to doe: and yet (which is my griefe by the ſtrength of the fleſh, by the ſleights and power of Satan) I am often overtaken, and fall marvellouſly, both by ſpeech and deed. Cant 2.5.

*Miniſter.* Have courage my good brother, for whereas you have an affection to doe the things that are acceptable unto God, it argueth plainely that you are a member of Chriſt: according to that of *Paul: They which are of the ſpirit, ſavour the things of the ſpirit.* Well then, if Satan ever object any of your ſinnes to you, make anſwer thus, that you have forſaken the firſt husband the fleſh, and have eſpouſed your ſelfe to Chriſt Ieſus, who as your head and husband hath taken upon him to anſwer your debts, and therefore if he urge you for them, referre him over unto Chriſt. For there is no ſuit in the law againſt the wife, the Rom.8.5.

husband

husband living: yea, I adde further, If you be over-carried with Satans temptations, and ſo fall into any ſinne, you ſhall not anſwer for it but Satan, it ſhall ſurely bee reckoned on his ſcore at the day of judgement, for he was the author of it. If you fall by the frailty of your fleſh, it ſhall periſh therefore: but you ſhall ſtill have Chriſt your advocate.

*Chriſtian.* Indeed as you ſay, I have in mee an affection to pleaſe God, but when I come to performe my obedience, there I faile.

*Miniſter.* Therefore marke this further. As long as the children of God are in this life, [a] God regardeth more the affection to obey, then the obedience it ſelfe: *And they ſhall be unto me, ſaith the Lord of hoſts in that day that I ſhall doe this, for a flocke, and I will ſpare them, as a man ſpares his owne ſonne that ſerves him.* The father when he ſhall ſet his child to doe any buſineſſe, though he doe it never ſo untowardly, yet if he ſhew his good will to doe the beſt he can, his father will be pleaſed: and ſo it is with the Lord toward his children, you looke to have ſome perfection in your ſelfe, but in this life you ſhall receive no [b] more but *the firſt fruits of the Spirit*, which are but as a handfull of corne, in reſpect of the whole corne-field: and as for the accompliſhment of your redemption, you muſt waite for it till after this life: you would be kiſſed with the kiſſes of Chriſts mouth, but here in this world you muſt be content, if you may with *Mary Magdalent* kiſſe his feete. For the perfection of a Chriſtian mans life ſtands in the feeling and confeſſion of his imperfections. And as *Ambroſe* ſaith, obedience due to God, ſtands more [c] *in the affection then in the worke.*

*Chriſtian.* But why will God have thoſe whom he hath ſanctified labour ſtill under their infirmities?

*Miniſter.* The cauſes are divers. Firſt, hereby he teacheth his ſervants to ſee in what great need they ſtand of the righteouſneſſe of Chriſt, that they may more carefully ſeeke after it. Secondly, hee ſubdueth the pride of mens hearts, and humbleth them by countervailing the graces which they have received, with the like meaſure of infirmities. Thirdly, by this meanes the godly are exerciſed in a continuall fight againſt ſinne, and are daily occupied in purifying themſelves.

*Chriſtian.* But to goe on forward in this matter, there is another cauſe that makes me feare, leſt I have no true repentance.

*Miniſter.* What is that?

*Chriſti.* I oftentimes find my ſelfe like a very timberlog, void of all grace and goodneſſe, froward and rebellious to any good worke, ſo that I feare leſt Chriſt have quite forſaken me.

*Miniſt.* As it is in the ſtrait ſeas, the water ebs and flowes, ſo it is in the godly: in them as long as they live in this world according to their owne feeling, there is an acceſſe and receſſe of the ſpirit. Otherwhiles they be troubled with deadneſſe and dulneſſe of heart, as *David* was, he prayed to the Lord, *to quicken him according to his loving kindneſſe that he may keep the teſtimonies of his mouth.* And in another place hee ſaith, that Gods *promiſes quickned him.* Which could not bee, unleſſe he had bin troubled with great dulneſſe of heart. Againe, ſometimes the ſpirit of God quite withdrawes it ſelfe to their feeling: as it was in *David: In the day of trouble* (ſaith he) *I ſought the Lord, and my ſoule refuſed comfort, I did thinke upon God and was troubled, I prayed and my ſpirit was full of anguiſh.* Againe, *Will the Lord abſent himſelfe for ever? and will he ſhew no more favor? hath God forgotten to be mercifull, &c.* The Church in the Canticles complaineth of this: *In my bed I ſought him by night whom my ſoule loved: I ſought him, but I found him not.* And againe, *My welbeloved put in his hand by the hole of the doore, and my heart was affectioned towards him: I roſe up to open to my welbeloved, my hands did drop downe mirrhe, my fingers pure mirrhe upon the handles of the bar. I opened to my welbeloved, but my welbeloved was gone and paſt, mine heart was gone when he did ſpeake: I ſought him, but I could not find him. I called but hee anſwered me not.* Contrariwiſe, God at ſome other time *ſheds abroad his love moſt abundantly in the hearts* of the faithfull: and Chriſt *lyeth betweene the breaſts of his Church, as a poſie of mirrhe giving a ſtrong ſmell.*

*Chriſti.* But how can he be a Chriſtian that feeles no grace nor goodneſſe in himſelfe?

*Miniſt.* The child which as yet can uſe no reaſon, is for all that a reaſonable creature: and the man in a ſwowne feeles no power of life, and yet he is not dead. The Chriſtian man hath many quames come over his heart, and he fals into many a ſwowne that none almoſt would looke for any more of the life of Chriſt in him, yet for all that he may be a true Chriſtian. This was the ſtate of *Peter* when he denied our Saviour Chriſt with curſing and banning, *his faith onely fainted for a time, it failed not.*

*Chriſtian.* I have now opened unto you the chiefe things that troubled me: and your comfortable anſwers have much refreſhed my troubled minde. The God of all mercy and conſolation requite you accordingly.

*Miniſt.* I have ſpoken that which God out of his holy Word hath opened unto me; if you finde any helpe thereby, give God the praiſe therefore, and carry this with you for ever, that *by many afflictions both in the body and the mind, you muſt enter into the Kingdome of Heaven.* Raw fleſh is noyſome to the ſtomacke, and is no good nouriſhment before it be ſodden: and unmortified men and women be no creatures fit for God: and therefore they are to bee ſoaked and boyled in afflictions, that the fulſomeneſſe and rankeneſſe of their corruption may be delayed, and that they may have in them ſome reliſh acceptable unto God. And to conclude, for the avoyding of all temptations, uſe this ſweet prayer following which that godly Saint M^r. *Bradford* made.

O Lord God and deare Father, what ſhall I ſay that feele all things to bee (in manner)

with

a Gen. 12. 12. Mal. 3. 17.

b Rom. 8. 23.

c *Ambroſe affectu magis quam effectu.*

Why ſanctified perſons are ſtill burthened with corruption.

Gods children ſometime dead and dull hearted.

Pſal. 119. 88.

Pſal. 119. 5.

Pſal. 77. 2, 3. 7, 8.

Cant. 3. 1. Cant. 5. 4, 5, &c.

Rom. 5. 5.

Cant. 1. 13.

Grace may be, and yet not feele.

Luk. 22. 31.

Act. 14. 22.

Hooper.

*Bradfords* prayer againſt Temptations.

with me as in the wicked? Blind is my minde, crooked is my will, and perverſe concupiſcence is in me, as a ſpring of a ſtinking puddle. Oh how faint is faith in me? how little is my love to thee or thy people? how great is my ſelfe-love? how hard is my heart? by reaſon whereof I am mooved to doubt of thy goodneſſe towards mee, whether thou art my mercifull father, and whether I be thy child or no: indeed worthily might I doubt, if that the having of theſe were the cauſe, and not the fruit rather of thy children. The cauſe why thou art my father, is thy mercifull goodneſſe, grace, and truth in Chriſt Ieſus, which cannot but remaine for ever. Inreſpect whereof thou haſt borne me this goodwill to bring me into thy Church by baptiſme, and to accept mee into the number of thy children, that I might bee holy, faithfull, obedient, and innocent: and to call mee divers times by the miniſtery of thy Word into thy Kingdome: beſides the innumerable other benefits alwayes hitherto powred upon me. All which thou haſt done of this thy good will, which thou of thine owne mercy beareſt to mee in Chriſt before the world was made. The which thing as thou requireſt ſtraightly that I ſhould beleeve without doubting, ſo wouldeſt thou that I in all my needes ſhould come unto thee as to a father: and make my mone without miſtruſt of being heard in thy good time, as moſt ſhall make to my comfort. Loe therefore to thee deare father I come through thy Sonne our Lord, our Mediator, and Advocate Ieſus Chriſt, who ſitteth on thy right hand making interceſſion for me: I pray thee of thy great goodneſſe and mercy in Chriſt to bee mercifull to mee a ſinner, that I may indeed feele thy ſweet mercy as thy child: the time (O deare Father) I appoint not, but I pray thee that I may with hope ſtill expect and looke for thy helpe. I hope that as for a little while thou haſt left me, ſo thou wilt come and viſite mee, and that in thy great mercy,

A whereof I have great neede, by reaſon of my great miſery. Thou art wont for a little ſeaſon in thine anger to hide thy face from them whom thou loveſt: but ſurely (O Redeemer) in eternall mercies thou wilt ſhew thy compaſſions. For when thou leaveſt us, O Lord, thou doeſt not leave us very long, neither doeſt thou leave us to our loſſe, but to our lucre and advantage: even that thy holy Spirit with bigger portion of thy power and vertue may lighten and cheere us: that the want of feeling of our ſorrow may bee recompenced plentifully with the lively ſenſe of having thee to our eternall joy: and therefore thou ſweareſt that in thine everlaſting mercy thou wilt have
B compaſſion on us. Of which thing, to the end we might bee moſt aſſured, thine oath is to bee marked, for thou ſayſt: As I have ſworne, that I will never bring any more the waters to drowne the world: ſo have I ſworne, that I will never more bee angry with thee, nor reproove thee. The mountaines ſhall remoove, and the hils ſhall fall downe, but thy loving kindneſſe ſhall not moove, and the bond of thy peace ſhall not faile thee: thus ſayeſt thou the Lord our mercifull redeemer. Deare father therefore, I pray thee remember even for thine owne truth and mercies ſake thy promiſe and everlaſting covenant, which in thy good time I pray thee to write in my heart, that I may
C know thee to bee the onely true God, and Ieſus Chriſt whom thou haſt ſent: that I may love thee with all my heart for ever: that I may love thy people for thy ſake: that I may bee holy in thy ſight through Chriſt: that I may alwayes not onely ſtrive againſt ſinne, but alſo overcome the ſame daily more and more, as thy children doe: above all things deſiring the ſanctification of thy name, the comming of thy Kingdome, the doing of thy will on earth as it is in heaven, &c. through Ieſus Chriſt our Redeemer, Mediator, and Advocate, *Amen.*

A DECLA-

# A DECLARATION OF CERTAINE SPIRITVALL DESERTIONS, SERVING TO TERrifie all drowſie Proteſtants, and to comfort them which mourne for their ſinnes.

AMongſt all the workes of Gods eternall counſell, there is none more wonderfull then is *Deſertion*: which is nothing elſe but an action of God forſaking his creature.

Furthermore, God forſakes his creature, not by withdrawing his eſſence or beeing from it: for that cannot bee, conſidering God is infinite; and therefore muſt needs at all times be every where: but by taking away the grace and operation of his Spirit from his creature.

Neither muſt any thinke it to be crueltie in God to forſake his creature which hee hath made: for hee is ſoveraigne Lord over all his workes: and for that cauſe hee is not bound to any; and hee may doe with his owne whatſoever he will. And this his will is not to be blamed: for men are not to imagine, that a thing muſt firſt bee juſt, and then afterward that God doth will it: but contrariwiſe, firſt God wils a thing, and thereupon it becomes juſt.

Againe, ſinne is ſo wretched a thing in the eyes of God, that he utterly forſakes his creature, for a puniſhment thereof. Now every thing, ſo farre forth as it is a chaſtiſement or puniſhment, is good, conſidering that the inflicting thereof is the execution of juſtice.

And God never forſakes the creature againſt the will thereof: but in the very time of Deſertion, it voluntarily forſaketh and refuſeth grace, and chooſeth to bee forſaken: wherefore if any hurt or miſery inſue thereof, let the creature blame it ſelfe, and praiſe the Lord.

Deſertions thus deſcribed are of two ſortes, eternall and temporarie.

Eternall deſertions are thoſe, whereby God upon juſt cauſes knowne to himſelfe forſakes his creature wholly and for ever. Thus the divell with his angels, and that part of mankind which is prepared to deſtruction, is forſaken. For firſt, God before all worlds did decree according to the purpoſe of his owne will, to refuſe them without the grant of any mercie. Secondly, after they are created and live in the world, he giveth them no Saviour. For Chriſt is onely the Redeemer of the Elect, and of no more: which may thus appeare. For whom Chriſt makes no interceſſion, for them hee hath wrought no Redemption: But for them onely which are elected and ſhall beleeve in him, hee makes interceſſion. *I pray* (ſaith he) *not for the world, but for them which thou haſt given mee.* Ioh. 17. 9, 10.

And againe, *I pray not for theſe alone, but for them alſo which ſhall beleeve in mee through their word.* Wherefore Chriſt is a redeemer to none but to the elect. Thirdly, he reſerveth them to eternall damnation for their ſinnes; which is a totall ſeparation from God, and the accompliſhment of all other deſertions.

For the effecting of this, God exerciſeth wicked men and reprobates in this life with divers particular Deſertions, and that after this manner: Hee beſtoweth all ſortes of benefits on them as his owne ſervants: but yet ſo, as that hee withdraweth that part of his benefit, which hath the promiſe of life eternall annexed to it in the Word. And in this manner hee dealeth as a man that ſets many trees in his Orch-yard; but ſo as hee takes away the heart or pith thereof. And this the Lord doth either in temporall or ſpirituall benefits.

I. For temporall benefits, as wealth, honour, libertie, outward peace, the Lord dealeth very bountifully with them: *He makes his Sunne to ſhine upon the juſt and unjuſt: hee fills their bellies with his hid treaſures:* And as *David* ſaith, *I fretted at the fooliſh, when I ſaw the proſperitie of the wicked: for there is no bands in their death, but they are luſtie and ſtrong, they are not in trouble as other men, neither are they plagued as other men.* But yet hee holds backe that which is the principall thing, and the very glory of theſe benefits, that is, *the right uſe of them.* For that a man may purely uſe Gods creatures, two things are required. Firſt, his perſon muſt ſtand juſt and ſanctified before God by faith in Chriſt. For untill a mans perſon pleaſe God, his worke ſhall never pleaſe him. Secondly, he muſt uſe the ſame creatures purely: which is done partly by invocation of Gods name, and partly by referring them to their ſet and appointed ends; which are, Gods glory, a mans owne and his neighbours good. But all this is flat contrary in the ungodly man. For firſt, hee is forth of Chriſt, ſo that his perſon ſtands unjuſt before God. And therefore all his actions (even thoſe which otherwiſe are lawfull & good) in him are meere ſinnes. Secondly, he uſeth Gods gifts and bleſſins with an evill conſcience. For by reaſon of his want of grace to beleeve, hee cannot reſolve himſelfe, that God as his father doth beſtow his bleſſings on him as his beloved childe in Chriſt; yet as a thiefe and an uſurper againſt his conſcience hee uſeth them. Adde further, the creatures are uſed of him without invocation: for ſuch an one cannot pray; and therefore hee

Mat. 5 45 Pſal. 73. 4, 5.

*Dat legitimum i. lege permiſſum, ſed non ſanctum uſum.* Tit. 1. 15.

doth but as the ſwine in the forreſt, which feedeth on the maſt, but never looketh up to the tree whence it falleth. Thirdly, hee uſeth Gods gifts to evill ends: becauſe either hee makes an idoll of them by ſetting his heart on them, or elſe he imployeth them to ryot, pride, and the oppreſſion of godly men. A maſter of muſicke hath his houſe furniſhed with muſicall inſtruments of all ſortes; and hee teacheth his owne ſchollers artificially to uſe them, both in right tuning of them, as alſo in playing on them: there comes in ſtrangers, who admiring the ſaid inſtruments, have leave given them of the maſter to handle them as the ſchollers doe: but when they come to practiſe, they neither tune them aright, neither are they able to ſtrike one ſtroke as they ought, ſo as they may pleaſe the maſter and have his commendation. This world is as a large and ſumptuous pallace, into which are received, not onely the ſons and daughters of God, but alſo wicked and ungodly men: it is furniſhed with goodly creatures, in uſe more excellent then all muſicall inſtruments: the uſe of them is common to all: but the godly man taught by Gods ſpirit, and directed by faith, ſo uſeth them, as that the uſe ther-of is acceptable to God: as for the impure and unbeleeving, indeede they enjoy the creatures and gifts of God, but the pure uſe is wanting: for they cannot but abuſe them: and therefore the wicked and the reprobate, though they ſhould commit no other ſinnes in the world, yet for the uſe of their wealth and honour, for their very eating and drinking (which in themſelves are moſt lawfull) ſhall be damned.

II. Concerning ſpirituall bleſſings, firſt, God ceaſeth to grant ſo much as an outward calling to many men. For how many nations ſince the beginning of the world, much more particular men, have there bin, are, and ſhall be, which never heard the preaching of the Goſpel; nay not ſo much as the name of Chriſt? *God is knowne in Iury* (ſaith *David*) *and he hath not done ſo to any nation.* And often in *Moſes* and the Prophets it is mentioned, that the covenant was in former times made peculiar to the Iewes. And *Paul* ſaith in *Act.* 14. 16. that *God ſuffered the Gentiles in former times to walke in their owne waies*; and of the Epheſians, before their calling he ſaith, *Eph.* 2. 12. that *they were ſtrangers from the promiſes, and without God in the world.*

III. He grants the outward meanes of ſalvation, namely, the Word, Prayer, Sacraments, Diſcipline aboundantly: but yet he quite withdraweth the operation of his ſpirit, whereby a converſion might be wrought. For they never have that *piercing of the eare* which *David* mentioneth, nor the *opening of the heart* with *Lydia*, nor that teaching of God, when they are *drawne of the father* to Chriſt. And in ſo doing indeede, onely hee offereth grace, but doth not exhibite and conferre it: not that he mocketh any, but that in ſo doing he may every way convince & bereave them of excuſe. As the Lord ſpeaketh to *Eſay*, *Go and ſay to this people, Ye ſhall heare indeed, but ye ſhall not underſtand: ye ſhall plainely ſee but not perceive: make the heart of this people fat, make their eares heavy and ſhut their eies, leſt they ſee with their eies, and heare with their eares, and underſtand with their hearts, and convert, and hee heale them. If our Goſpel be hid* (ſaith *Paul*) *it is hid in them that periſh.* Men that have long lived under the preaching of the Goſpel, and yet ſtill remaine ignorant and impenitent, let them beware and take heed of this deſertion: and they are with trembling to lay to their hearts, that which the holy Ghoſt ſpeaketh of *Hophni* and *Phineas*, *They obeyed not the voice of their father, becauſe the Lord would deſtroy them.*

IV. To goe further, he beſtoweth on them many worthy properties of faith. As firſt, a knowledge of the divine truth in the Law and the Goſpel. Secondly, an aſſent to the ſaid truth. Thirdly, a joyfull rejoycing and boaſting in ſpeaking and hearing of it. Fourthly, an outward profeſſion of it for a time. But hee doth not beſtow that qualitie and vertue of faith, which is as it were, the very ſoule of it, without which, faith is dead and ſaveth none, namely, the inward aſſurance and certificate of his love and favour in Chriſt, with a ſenſe and feeling of the ſame in the heart. Neither are the former duties of faith perpetuall and ſound in them, for the reprobate is not induced to them by any aſſurance of Gods mercy, but by other ſiniſter occaſions, as are: Firſt, deſire of knowledge in divine myſteries. Secondly, a delight in it. Thirdly, praiſe and commendation among men. Fourthly, the maintaining of wealth and honour. Fiftly, the getting of wealth or honor. Sixtly, a deſire to be at unitie and concord with the nation or people where the Goſpel is preached. Therefore when theſe ends and occaſions of their beleeving ceaſe, then alſo their faith and profeſſion ceaſe. In this kind of deſertion, it is to bee feared, that moſt men are. All in our Church will profeſſe faith in Chriſt: yet ſeeing that ſound converſion to God, and the ſinceritie of life and doctrine is very rare, wee may preſume, that that maine propertie of faith, which is the receiving and apprehenſion of Chriſt, is wanting in moſt: therfore let every man looke to himſelfe, and betime labour to turne his temporarie faith (if hee finde it in himſelfe) into a true ſaving faith. Wherefore hee muſt ſtrive firſt to feele his extreame neede of Chriſt and his merits. Secondly, to hunger, and thirſt after him, as after meate and drink. Thirdly, to be nothing in himſelfe, that he may be all in all out of himſelfe in Chriſt. Fourthly, to be able to ſay that he liveth not, but Chriſt liveth in him by faith. Fiftly, to loath his owne ſinnes with a moſt vehement hatred, and to prize and value Chriſt and the leaſt drop of his blood above a thouſand worlds.

V. Againe, in repentance hee beſtowes, firſt, a ſight of ſin: ſecondly, a kinde of ſorrow for it: thirdly, a confeſſion of it: fourthly, a reſolution for a time to ſin no more. But that part of repentance, which hath the promiſe of mercy

2. Cor. 4. 3

1 Sam. 2. 25.

Pſal. 40. 6. Act. 16. 14 Ioh. 6. 45.

Eſa. 6. 9, 10.

an-

annexed, that is, a converſion of the whole man to God, he never giveth it.

*Dat ſpiritum reprimentem, non renouantem.*

VI. Laſtly, God giveth to the reprobate his ſpirit, but ſo farre forth as it ſhall not any whit regenerate or renew his nature; but only in the outward action repreſſe the act of ſinne: ſo as thereby without any inward change he ſhall be as civilly juſt and upright in outward converſation, as any in the world.

Thus much of thoſe deſertions which befall the divell and his angels and all reprobates: now follow thoſe wherewith God exerciſeth even his owne elect children: for the bleſſings that God beſtoweth on them are of two ſorts, either *poſitive* or *privative: poſitive*, are reall graces wrought in the heart, by the ſpirit of God: *privative*, are ſuch meanes whereby God preſerves men from falling into ſinne: as croſſes, deſertions. And theſe in number exceede the firſt, as long as men live in this world.

*Privativa gratiæ ſunt plures quam poſitivæ.*

Before it can be declared what theſe deſertions are, this concluſion is to be laid downe; *He which is once in the ſtate of grace ſhall bee in the ſame for ever.* This appeareth in *Rom.* 8.30. where *Paul* ſets down the golden chaine of the cauſes of ſalvation that can never be broken; ſo that hee which is predeſtinate ſhall bee called, juſtified, glorified. And a little after hee ſaith, *Who ſhal lay any thing to the charge of Gods Elect?* and, *Who ſhal ſever us from the love of Chriſt?* &, *I am perſwaded that no creature ſhall bee able to ſever us from the love of Chriſt:* which hee would not have ſaid, if men beeing in the eſtate of grace, might fall quite from grace. And how ſhould they which are *juſtified have peace with God*, if they were not ſure to perſevere righteous before God to the end? And how ſhall it be ſaid, *that hope maketh not aſhamed, becauſe the love of God* (wherewith God loves his Elect) *is ſhed abroad in their hearts, by the holy Ghoſt which is given them*, if any may utterly fall from that love? How ſhould the teſtimonie of the ſpirit, which teſtifieth to the Elect, that they are the children of God, be true and certaine, if it may be quite extinguiſhed? Laſtly, how ſhall that of *Iohn* be true, 1 *Ioh.* 2.19. *They went from us, becauſe they were not of us, if they had beene of us, they ſhould have remained with us*, if a man may wholly fall from Chriſt which hath once bin made a true member of him? Our Saviour Chriſt ſaith, *Ioh.* 10.27. & 6.37. *My ſheepe heare my voice: and I know them, and they follow me: and I give life eternall to them, and no man ſhall take them out of my hand, or out of my Fathers hand: and whatſoever my father giveth mee ſhall come unto me, & whoſoever commeth to me, I will not caſt out.* And if any of the elect beeing effectually called might wholly fall from grace, then there muſt bee a ſecond inſition or ingrafting into the myſticall body of Chriſt, and therefore a ſecond Baptiſme: nay for every fall a new inſition, & a new Baptiſme; which muſt in no wiſe be granted: wherefore they which are predeſtinate to be in the ſtate of grace, are alſo predeſtinate to perſevere in the ſame to the end.

*The Elect perſevere.*

Hereupon it follwes that the deſertions of Gods elect, are firſt of all *partiall*, that is, ſuch as wherein God doth not wholly forſake them but in ſome part. Secondly, *temporary*, that is, for ſome ſpace of time, and never beyond the compaſſe of this preſent life. *For a moment* ſaith the Lord in Iſa. 54.10. *in mine anger I hid my face from thee for a little ſeaſon, but with everlaſting mercy have I had compaſſion on thee, ſaith the Lord thy Redeemer.* And to this purpoſe *David* well acquainted with this matter, prayeth Pſal. 119. 8. *Forſake me not over long.*

This ſort of deſertions, though it bee but for a time, yet no part of a Chriſtian mans life is free from them: and very often taking deepe place in the heart of man, they are of long continuance. *David* continued in his dangerous fall about the ſpace of an whole yeere before hee was recovered. *Luther* confeſſeth of himſelfe, that after his converſion, he lay three daies in deſperation. And common experience in ſuch like caſes can make record of longer time.

The manner God uſeth in forſaking his owne ſervants, is of two ſorts; the firſt, is by taking away one grace, and putting another in the roome: the ſecond, by hiding his grace as it were in a corner of the heart.

God takes away his grace, and puts another into the roome, divers waies.

I. Firſt, he bereaveth his owne children of outward proſperitie, yea he will load them with croſſes; and yet he will make a good ſupply by giving patience. *David* is driven out of his kingdome by his owne ſon: a heavie croſſe: yet the Lord miniſtreth an humble and patient ſpirit, ſo as hee was content to ſpeake, 2 Sam. 15. 26. *If the Lord thus ſay, I have no delight in thee, behold here I am, let him doe to me as ſeemeth good in his eyes.* So likewiſe Chriſtian Martyrs are bereaved of all outward ſafetie, and laid open to the violence and perſecution of tyrants; yet inwardly they are ſtabliſhed by the power of the might of God: when they are moſt weake, they are moſt ſtrong and when they are moſt foiled, then they obtaine victory.

II. Secondly, the Lord cuts off the daies of this life, and for recompence to his owne elect gives life eternall. Iſa. 57.1. *The righteous is taken away from the evil to come.* This is manifeſt in *Ioſias*, of whom it is ſaid, 2 Kin. 22.20. *Behold I will gather thee to thy fathers, and thou ſhalt be put in thy grave in peace, and thine eyes ſhall not ſee all the evill which I will bring upon this place.*

III. Thirdly, God takes away the feeling of his love, and the joy of the holy Ghoſt for a ſeaſon, and then in the roome thereof he kindles an earneſt deſire and thirſting with groanes and crying unto heaven, to bee in the former favour of God againe. This was *Davids* caſe, when he complained and ſaid, *My voice came to God when I cryed, my voice came to God and hee heard me: in the day of my trouble I ſought the Lord, my ſore ranne and ceaſed not in the night: my ſoule refuſed comfort. I did thinke upon God and was troubled: I prayed and my ſpirit was full of* Pſal. 77. 1, 2, 3.

*anguiſh. Selah.* The like was the eſtate of the Church making her mone unto God in *Iſa.* 63. 17. *O Lord, why haſt thou made us to erre from thy waies? and hardened our hearts from thy feare? Returne for thy ſervant ſake, and for the tribes of thine inheritance.*

IV. Fourthly, God grants his ſervants the holy meanes of ſalvation, namely preaching, prayer, Sacraments, and holds backe the efficacie of his ſpirit *for a time.* In this caſe they are like the corne-field that is plowed and ſowed with good corne: but yet for a time, it neither gives rooting beneath, nor ſo much as a ſhew of any blade appeares above. Thus the ſpouſe of Chriſt, when ſhe comes into his wine celler, ſhe fals into a ſwoune; ſo as ſhe muſt be *ſtaied with flagons, and comforted with apples, becauſe ſhee is ſicke of love,* Cant. 2.4,5.

V. Fiftly, God giveth his children a ſtrong affection, to obey his will, but hee lets them faile in the act of obedience it ſelfe, like as the priſoner who hath eſcaped the hand of his Iayler, hath an affection to runne a thouſand miles every houre, but having happely his bolts on his legges, hee cannot for his life but goe very ſoftly, gauling and chafing his fleſh; and with much griefe falling againe into the hands of his keeper. This is it that *Paul* complaineth of when he ſaith, (*a*) *I delight in the law of God, concerning the inner man: but I ſee another law in my members, rebelling againſt the law of my minde, and leading me captive to the law of ſinne, which is in my members, O wretched man that I am, who ſhal deliver me from this body of death!*

a Rom. 7. 22,23,24.

The ſecond manner of Gods forſaking his Elect, is when hee hides his graces for a time: not by taking them quite away, but by covering them, and by remooving all ſenſe and feeling of them. And in this caſe they are like the trees in the winter ſeaſon, they are beaten with winde and weather, bearing neither leafe nor fruit, but looke as though they were rotten and dead, becauſe the ſap doth not ſpread it ſelfe, but lies hid in the roote. *Dauid* often was in this caſe, as namely when he ſaith, *Pſal.* 77. 7, 8,9. *Will the Lord abſent himſelfe for ever? & wil he ſhew no more favour? Is his mercie cleane gone for ever? doth his promiſe faile for evermore? Hath God forgotten to be mercifull? Hath hee ſhut up all his tender mercies in diſpleaſure? Selah.*

*Cumſit Dei opera ſunt in mediis contrariis.*

This comes to paſſe, becauſe the Lord very often in and by one contrary workes another. Clay and ſpittle tempered together in reaſon ſhould put out a mans eyes: but Chriſt uſed it as a meanes to give ſight to the blinde. Water in reaſon ſhould put out fire: but *Elias* when he would ſhew that *Iehova* was the true God, puts water on his ſacrifice, and fils a trench therewith to make the ſacrifice burne. The like, appeareth in the worke of grace to ſalvation. A man that hath lived in ſecuritie, by Gods goodneſſe hath his eyes opened to ſee his ſinnes, and his heart touched to feele the huge and loathſome burthen of them, and therefore to bewaile his wretched eſtate, with bitterneſſe of heart.

A Hereupon he preſently thinkes that God will make him a firebrand of hell: whereas indeed the Lord is now about to worke, and to frame in his heart ſanctification & ſound repentance never to be repented of. The man which hath had ſome good perſwaſions of Gods favour in Chriſt, comes afterward upon many occaſions to be troubled and to bee overwhelmed with diſtruſtfulneſſe and grievous doubtings of his ſalvation, ſo as hee judgeth himſelfe to have beene but an hypocrite in former times, and for the time preſent a caſt-away. But indeed hereby the Lord exerciſeth, faſhioneth, and increaſeth his weake faith. In one word, marke this point, *That the graces of God peculiar to the Elect, are begun, increaſed, and made manifeſt in or by their contraries.*

B A man in this deſertion can diſcerne no difference betweene himſelfe and a caſt-away: and the rather if with this deſertion be joyned a feeling of Gods anger: for then ariſeth the bitterеſt temptation that ever befell the poore ſoule of a Chriſtian man, and that is a wraſtling and ſtrugling in ſpirit and conſcience, not with the motions of a rebelling fleſh, nor the accuſations of the divel, which are oftentimes very irkeſome and terrible, but againſt the wrath of a revenging God. This hidden and ſpirituall temptation more tormenteth the ſpirit of man, then all the rackes and gibbets in the world can doe. And it hath his fits after the manner of an ague, in which even Gods

C owne ſervants overcarried with ſorrow may blaſpheme God, and crie out that they are damned. *Iob* was in this eſtate: as he teſtifieth, *Iob* 6.2,3,4. *Oh that my griefe were weighed* (ſaith he) *and my miſeries were laid together in the ballance: for it would be heavier then the ſand of the ſea: therefore my words are ſwallowed up; for the arrowes of the Almightie are in me: the venome thereof doth drink up my ſpirit, and the terrours of God fight againſt me.* And further he complaines, *Iob* 13.14. that the Lord is his *enemie*, that *hee writes bitter things againſt him*; and *Iob* 16.12. that *he ſets him as a Butt to ſhoot at.* This was *Davids* temptation when he ſaid, Pſal. 6.1,2,3,4. *O Lord rebuke me not in thy anger, neither chaſtiſe me in thy wrath, have mercie on me, O Lord, for I am weake: O Lord heale mee, for my bones are*

D *vexed, my ſoule is alſo troubled: but Lord how long wilt thou delay? Returne O Lord, deliver my ſoule, ſave me for thy mercies ſake.*

Hence it followes, that when any that hath beene a profeſſour of the Goſpel ſhall deſpaire at his end; that men are to leave ſecret judgements to God, and charitably to judge the beſt of them. For example, one Maſter (*b*) *Chambers* at Leiceſter of late in his ſickneſſe grievouſly deſpaired, and cried out that hee was damned, and after died: yet it is not for any to note him with the blacke marke of a reprobate. One thing which he ſpake in his extreamitie (*O that I had but one drop of faith*) muſt moove all men to conceive well of him. For by this it ſeemes that hee had an heart which deſired to repent

b See the booke written of his death.

and

and beleeve; and therefore a repentant and beleeving heart indeed. For God at all times, but eſpecially in temptation, of his great mercie *accepts the will for the deede.* Neither is it to bee regarded that he ſaid he was damned; for men in ſuch caſes ſpeake not as they are, but as they feele themſelves to be.

Yea, to goe further, when a profeſſor of the Goſpel ſhall make away himſelfe, though it be a fearefull caſe, yet ſtill the ſame opinion muſt bee carried. Firſt, Gods judgements are very ſecret. Secondly, they may repent in the very agonie for any thing we know. Thirdly, none is able to comprehend the bottomleſſe depth of the graces and mercies which are in Chriſt.

Thus much of the manner which God uſeth in forſaking of his elect; Now follow the kinds of deſertion, which are two: deſertion in puniſhment, deſertion in ſinne.

Kinds of Deſertions.

Deſertion in puniſhment, is when God deferreth either to mitigate, or remoove the croſſe and chaſtiſment which he hath laid upon his children. This befell Chriſt on the croſſe, [a] *My God,* (ſaith he) *my God, why haſt thou forſaken me?* This was the complaint of *Gedeon, Did not the Lord bring us out of Egypt? But now the Lord hath forſaken us, & delivered us into the hands of the Midianites, Iudg.* 6. 13. [b] Maſter *Robert Glover* Martyr at Coventrie, after hee was condemned by the Biſhop, and was now, at the point to bee delivered out of the world, it ſo happened, that two or three daies before his death, his heart being lumpiſh and deſolate of all ſpirituall conſolation, felt in himſelf no aptneſſe nor willingneſſe, but rather heavineſſe and dulneſſe of ſpirit, full of much diſcomfort to beare the bitter croſſe of martyrdome ready now to be laid upon him: whereupon he fearing in himſelfe, leſt the Lord had withdrawn his wonted favour from him, made his mone to one *Auſtine* his friend, ſignifying unto him, how earneſtly hee had prayed day and night unto the Lord, and yet could receive no motion or ſenſe of any comfort from him, unto whom the ſaid *Auſtine* anſwered againe, willing him patiently to waite the Lords pleaſure, and howſoever his preſent feeling was, yet ſeeing his cauſe was juſt and true, he exhorted him conſtantly to ſticke to the ſame, to play the man, nothing doubting but the Lord in his good time would viſit him, and ſatisfie his deſire with plenty of conſolation, &c. The next day when the time came of his martyrdome, as he was going to the place, & was now come to the ſight of the ſtake, although all the night before, praying for ſtrength and courage, hee could feele none, ſuddenly he was ſo repleniſhed with the holy Ghoſt, that hee cried out clapping his hands to *Auſtin*, and ſaying with theſe words; *Auſtine, he is come, he is come &c.* and that with ſuch joy and alacritie, as one ſeeming rather to be riſen from ſome deadly danger to libertie of life, then as one paſſing out of the world by any paines of death.

a Mat. 27. 46.

b Fox Act. and Monu. 1555. Septemb.

Deſertion in ſinne, is when God withdrawing the aſſiſtance of his ſpirit, a man is left to fall into ſome actuall and grievous ſinne. And for all this no man is to thinke that God is the author of ſinne, but onely man that faileth, and Satan. A reſemblance of this truth we may ſee in a ſtaffe: which, if a man ſhal take and ſet upright upon the ground, ſo long as hee holds it with his hand, it ſtands upright; but ſo ſoone as he withdrawes his hand, though he never puſh it down, it falls of it ſelfe. In this deſertion was the good King *Hezechias*, of whom the holy Ghoſt ſpeaketh thus: *Hezchias proſpered in all his waies, therefore dealing with the Ambaſſadours of the Princes of Babel which ſent to him to inquire of the wonder which was done in the land, God left him,* (namely, to the pride of his heart to exalt himſelfe) *in tempting him, that he might trie out all that was in his heart.* To this place appertaines *Noes drunkenneſſe, Davids adultery, Peters deniall of Chriſt.* The reaſon of ſuch deſertions may bee this: if a patient ſhall be grievouſly ſicke, the phyſition wil uſe al manner of means that can be deviſed to recover him, and if hee once come to a deſperate caſe, the Phyſition rather then he wil not reſtore him, will imploy all his skill; he will take poyſon, and ſo temper it, and againſt the nature thereof he will make a ſoveraigne remedie to recover health. The elect children of God, are diſeaſed with an inward, hidden, and ſpirituall pride; wherby they affect themſelves, and deſire to bee ſomething in themſelves forth of Chrſt: and this ſinne is very dangerous: firſt, becauſe when other ſins die in a man, this ſecret pride gets ſtrength: for Gods grace is the matter of pride, in ſuch wiſe that a man will bee proud, becauſe hee is not proud: for example; if any ſhall bee tempted of the divell to ſome proud behaviour, and by Gods grace get the victorie; then the heart thus thinketh. *Oh thou haſt done well, thou haſt foiled the enemie, neither pride, nor any other ſinne can prevaile againſt thee; ſuch and ſuch could never have done ſo:* and a very good man ſhall hardly be free from ſuch kind of motions in this life. Secondly, there is no greater enemie to faith then pride is: for it poyſoneth the heart and maketh it uncapable of that grace, ſo long as it beareth any ſway: for hee that will beleeve in Chriſt muſt be *annihilated,* that is, hee muſt bee bruiſed and battered to a flat nothing in regard of any liking or affection to himſelfe, that hee may in ſpirit mount up to heaven, where Chriſt ſits at the right hand of the Father, & as it were with both the hands of faith graſpe him with all his bleſſed merits, that he may be wiſedome, righteouſneſſe, ſanctification, redemption, life, good workes, and whatſoever good thing he is, neither in, nor by, nor for himſelfe; but every way forth of himſelfe in Chriſt. Now this bleſſed condition of a beleeving heart, by naturall ſelf-love & ſelf-liking is greatly hindered. God therefore in great mercy to remedie this dangerous corruption, lets his elect ſervants fall into trouble of minde and conſcience, and if they haply bee of greater hardneſſe of heart,

2 Chr. 32. 31, 32.

1 Co. 1. 30 Ioh 15. 2. Gal. 2. 20.

into ſome actuall ſinne: and ſo declaring his wonderfull mercy in ſaving them, hee is faine againſt his mercie to bring them to his mercie, and by ſinne to ſave them from ſinne. By this meanes the Lord, who can bring light out of darkeneſſe, makes a remedie of ſinne to ſlay pride, that invincible monſter of many heads, which would ſlay the ſoule.

Though this be ſo, yet none muſt hereupon venter to commit any ſinne againſt Gods commandements, leſt in ſo doing they caſt away their ſoules. For the godly man though hee fall into ſin, yet it is againſt his purpoſe, & it makes his heart to bleed: and the courſe of his life ſhal be alwaies upright and pleaſing unto God; becauſe he is led by the ſpirit of God.

Three ends of deſertions.

The ends for which God uſeth Deſertions are three: the firſt, is the chaſtiſement of ſinnes paſt in the former part of mans life, that hee may ſearch them out, conſider them, and bee heartily ſorrowfull for them: for this end was *Iobs* triall, *Iob* 13.26. *thou writeſt* (ſaith he) *bitter things againſt me, and makeſt me to poſſeſſe the ſinnes of my youth.*

1.

2. The ſecond end is, that God may make triall of the preſent eſtate of his ſervants: not that hee is ignorant what is in man, but becauſe hee would have all men know themſelves. To this effect ſaith *Moſes*, Devt. 8.2. & 13.3. *And thou ſhalt remember all the way which the Lord thy God led thee in the wilderneſſe for to humble thee, and to proove thee, to know what was in thine heart, whether thou wouldeſt keepe his commandements or no.* This alſo was the end why the Lord left *Ezechias*, to proove and try what was in his heart.

This tryall by deſertion ſerveth for two purpoſes: for otherwhiles the Lord uſeth it for the manifeſtation of ſome hidden ſinne, that the godly may bee deepelier humbled, and crave more earneſtly pardon of that and other ſinnes. For as the begger is alwaies mending and piecing his garment where hee findes a breach: ſo the penitent and beleeving heart muſt alwaies be exerciſed in repairing it ſelfe where it findes a want.

Againe, oftentimes this triall ſerves to quicken and revive the hidden graces of the heart, that men may be thankefull for them, and feele an increaſe of them in the heart. The good huſband-man cuts the branches of the Vine, not that he hath a purpoſe to deſtroy them, but to make *them beare more fruite.* In the Canticles when Chriſt left his ſpouſe, then ſhee riſeth out of her bed, ſhee opens the doore, *her hands drop mirrh on the barre of the doore:* then further *ſhe ſeekes* and *cals* for him, and praiſeth him more then ever before. *David* teſtifieth the like of himſelfe: *In my proſperitie I ſaid I ſhal never be mooved, &c. but thou didſt hide thy face, and I was troubled, Then cried I to thee, O Lord, and prayed to my Lord.* Laſtly, men that live in the Church being for a time left of God, become ſo impenitent as that they muſt be given up to Satan; yet for no other cauſe, but that the fleſh may be killed, and the ſpirit made alive in the day of the Lord.

Ioh. 15.2.

Cant. 5.5, 6.

Pſal. 30. 6,7,8.

1 Cor. 5.5

The third end is, the preventing of ſinne to come. This appeareth in *Paul*; *Leſt* (ſaith he) *I ſhould be exalted out of meaſure through the abundance of revelations, there was give̅ unto me a prick in the fleſh, the meſſenger of Satan to buffet me, &c.* In the former times when the Lord among many others had ſet out *Cranmer* for the maintenance of his bleſſed truth againſt his & Gods enemies, he left him for a while to fall from his religion, and to make a dangerous recantation: but ſo as thereby hee prevented many ſinnes, and prepared him to a glorious martyrdome. As ſome of his owne words may teſtifie which hee ſpake a little before his end: *And now* (ſaith he) *I come to the great thing that ſo much troubleth my conſcience more then any thing that ever I did or ſaid in all my life, and that is the ſetting abroad of a writing contrary to the truth, which now heere I renounce as things written with my hand contrary to the truth which I thought in my heart, & that for feare of death, and to ſave my life, &c. and for aſmuch as my hand offended, writing contrary to my heart, my hand ſhal be firſt puniſhed therefore: for, may I come to the fire, it ſhall be firſt burned.* Anſwerably, whē he was at the fire, firſt he burnt his right hand which ſubſcribed; his body ſuffered the flame with ſuch conſtancie and ſtedfaſtnes, as he never almoſt mooved: his eyes lift up to heaven often hee repeated his unworthy right hand. Thus, death which hee moſt feared, he moſt deſired, that he might take revenge of himſelfe for his ſinnes.

3. 1 Cor. 12. 7,8.

*Vſes.*

The uſe that all good Chriſtian hearts are to make of theſe their deſertions, is manifold. Firſt, if they have outward *reſt and walke in the feare of God, and be filled with the joy of the holy Ghoſt, let them not be high minded, but feare,* leſt a forſaking follow. Secondly, if in any temptation they judge themſelves forſaken, let them conſider this wonderfull worke of ſpirituall deſertions which God exerciſeth upon his own children very uſually: and then it may pleaſe the Lord, they ſhall find it to be a reſtorative againſt many a qualme and ſowne of ſpirit and conſcience, into which otherwiſe they would certainely fall. Thirdly, ſeeing God for their triall doth often withdraw himſelfe from them, let them againe draw neere to God and preſſe unto him; even as a man that ſhivers of an ague is alwaies creeping to the fire. If it be demanded how a man ſhould come neere God, the anſwer is, by the uſe of his Word and prayer. For by his Word he ſpeakes to thee, and by prayer thou ſpeakeſt to him. Laſtly, ſeeing by deſertion God will take experience of his ſervants, let every man *trie and ſearch his waies, and ever bee turning his feete to the waies of Gods commandements: let him endeavour to keepe a good conſcience before God and before all men,* that ſo he may with *David* ſay, *Iudge me O Lord, for I have walked in mine innocencie, my truſt hath beene alwaies in the Lord: I ſhall not ſlide: proove me, O Lord, and try me, examine my reines and my heart,*

1. Act. 9.31. Rom. 11. 20.

2.

3.

4. Iam. 3.10. Pſal. 119. 19. Act. 24.16 Pſal. 26.1, 2.

FINIS.

# A CASE OF CONSCIENCE, THE GREATEST THAT EVER VVAS: HOW A MAN MAY KNOW WHETHER HE be the childe of God, or no.

*Resolved by the Word of God.*

VVhereunto is added a briefe Discourse taken out of *H. Zanchius.*

2. PET. 1. verse 10.

*Give all diligence to make your calling and election sure: for if ye doe these things, ye shall never fall.*

*LONDON,*
Printed by IOHN LEGATT.
1635.

## To the godly Reader.

IN Gods Church commonly they who are touched by the Spirit, and begin to come on in Religion, are much troubled with feare, that they are not Gods children; and none ſo much as they. Therefore they often think on this point: and are not quiet till they finde ſome reſolution.

The ſpirit of God (as beſt knowing the eſtate of Gods children) hath penned two parcels of holy Scripture, for the full reſolving of this caſe; namely, the 15. *Pſalme*, and the firſt Epiſtle of St. *Iohn*.

And for the helping of the ſimple and unlearned, who deſire to be informed concerning their eſtate, I have propounded theſe two parts of Scripture in the forme of a Dialogue: and have joyned thereunto a little diſcourſe concerning the ſame matter, penned in Latine by *H. Zanchius*, a learned Divine, and now Engliſhed.

Vſe this labour of mine for thy benefit and comfort: and the Lord increaſe the number of them which may rejoyce that their names are written in heaven.

WILLIAM PERKINS.

THE

# THE FIRST EPISTLE OF IOHN, IN FORME OF A DIALOGVE.

The speakers. *Iohn. Church.*

## CHAP. I.

CHVRCH.

MAny among vs deny the Godhead, and many the manhood of Christ.

verse 1. *Ioh.* That which was from the beginning [*and therefore true God*] which wee have heard [*namely speaking*] which we have seene with these our eyes, which we have looked upon, and these hands of ours have handled of that word [*not the sounding but the essentiall Word of the Father*] of life [*living of himselfe, and giving life unto all other.*]

Ch. *Before you goe any further, this Word of life is invisible, how then could it be seene?*

verse 2. *Ioh.* [*Yes*] for that life was made manifest [*to wit, in the flesh,*] and we [*with many others*] have seene it, and beare witnesse, and publish unto you that eternall life, which was with the Father [*eternally before his manifestation*] and was made manifest unto us.

Ch. *Menander, Ebion, and Cerinthus, having beene teachers among us, confidently deny these things which you say: and they beare us in hand, that they seeke our good.*

verse 3. *Ioh.* That [*which I will repeate againe for more certainties sake*] which we have seene and heard, declare we unto you, that ye may have fellowship with us, and that our fellowship also may be with the Father, and with his Sonne Iesus Christ.

verse 4. And these things write wee unto you, that your joy might be full [i. *might have sound consolation in your consciences.*]

Ch. *Well then, lay us downe some ground, whereby we may come to be assured that we have fellowship one with another, and with Christ.*

verse 5. *Ioh.* This then is the message which wee have heard of him, and declare unto you, that God is light [i. *pureness it selfe and blindnesse; whereas men and Angels are neither, but by participation*] and in him is no darkeneſſe.

verse 6. Profession without practise, a note of an hypocrite.

Ch. *Some that make profession among us, continue still in their old course and conversation; and yet they say, they have fellowship with God.*

*Ioh.* If we say that we have fellowship with him, and walke [*leade the course of our lives*] in darkneſſe, [i. *ignorance, errour, impiety,*] we lye, [*dissemble*] and do not truly [*deale not sincerely*].

verse 7. Sincerity of life & religion, a note of communion with God.

Ch. *What then is the true marke of one which hath fellowship with God?*

*Ioh.* If we walke in the light [*leade the course of our lives in sincerity of life and doctrine*] wee have fellowship one with another.

Ch. *We are so defiled with sinne, that we often doubt, lest we have no fellowship with God.*

*Ioh.* The bloud of Iesus Christ his Sonne cleanseth us from all sinne.

verse 8. To professe perfect sanctification in this life, a note of an hypocrite.

Ch. *Some among us are come to that passe, that they say they have no sinne: and that this estate is a signe of fellowship with God.*

*Ioh.* If we say we have no sinne, we deceive our selves [*imagining that to be true which is otherwise*] and the truth is not in us.

verse 9. Humble confession of sin to God, is a note of remission of sinne.

Ch. *How then may we know that our sins are washed away by Christ?*

*Ioh.* If we confesse our sinnes [*namely with an humbled heart desiring pardon*] hee is faithfull and just [*in keeping his promise*] to forgive us our sinnes, and to cleanse us from all unrighteousnes.

verse 10. If we say [*as they before named doe*] we have not sinned, we make him a lyer, [*whose word speakes the contrary,*] and his word is not in us, [*his doctrine hath no place in our hearts.*]

## CHAP. II.

Ch. IF *this bee true which hath beene said, that the blood of Christ doth cleanse from al sin; & that if we do confesse them they shal be pardoned; our corruption tels us, that we may sin freely.*

*Ioh.* My little children, these things I write unto you, that ye sinne not.

verse 1. Ch. *Alas, wee fall oft by infirmity: what shall we then doe?*

*Ioh.* If any man sinne, we have an advocate [*who in his owne name and by his owne merits pleads our cause*] to the Father, Iesus Christ the just [*and therefore fit to make intercession.*]

verse 2. Ch. *But how may every one of us in particular know that Christ is his advocate?*

*Ioh.* He is the propitiation [i. *a covering of sin or reconciliation, as the propitiatory of the Arke covered the law,*] and not for our sinnes onely, but also for the sinnes of the whole world [*not onely Iewes, but also Gentiles of all sorts.*]

verse 3. An endeauour to keepe the commandements, a signe of faith.

Ch. *Be it that I know him to bee my advocate, may I not be deceived? how may I know that this my knowledge is effectuall to salvation?*

*Ioh.* Hereby are we sure that we know him [*here, that knowledge is meant, whereby a man applies Christ and all his benefits to his owne soule*] If wee keepe [*to keepe is not to fulfill, but to have a care and desire to doe it; for God of his mercy, in his servants accepts the will for the deede*] his commandements.

verse 4. Faith without obedience a note of an hypocrite.

Ch. *Many among us professe that they know Christ, but their lives be not according.*

*Ioh.* He that saith, I know him, and keepes not his commandements, is a lyer, and the truth is not in him.

verse 5. Ch. *How may it be prooved, that the endeavour to keepe Gods Commandements is a marke of faith and fellowship with Christ.*

*Ioh.* [*Hee, in whom the love of God is perfect, may hereby know, that he is in Christ:*] But hee that keepeth his Word, in him the love of God: [*i. not that love wherewith God loveth him; but that, whereby hee loveth God*] is perfect indeed [*i. sincere and sound: perfection being opposed not to imperfection, but to hypocrisie:*] hereby [*therefore*] we know that we are in him.

verse 6. He that saith hee remaineth in him, ought to walke even so, as hee hath walked: [*and therefore he must needs endeavour himselfe in the Commandements.*

Ch. *Declare unto us some of the principall of these Commandements?*

verse 7. *Ioh.* Brethren, I write no new Commandement unto you: But an old Commandement which ye have heard from the beginning: this old Commandement is the Word which yee have heard from the beginning.

verse 8. Againe, a new commandement I write unto you, that which is true [*to wit that the commandement is new which hee will not write*] in him [*who renueth the commandement of old given to Moses*] and also in you, for the darkenesse is past [*i. the hardning of the mindes of men under the old Testament, whereby they did but in a small measure understand the word*] and that true light [*a greater measure of illumination, as also the writing of Gods lawes, not in tables of stone, but in the fleshy hearts: so as they be transformed into the obedience thereof*] now shineth.

Ch. *Well, set downe this commandement which is so ancient, and is now renued.*

verse 9. Profession joyned with hatred and malice, a note of an hypocrit. *Ioh.* Hee that saith [*as many among you doe*] that hee is in that light [*that is, that hee is both plentifully enlighted and borne anew*] and hates his brother, is in darkenesse, [*under the estate of damnation, not yet truly regenerate,*] untill this time.

verse 10. Love of our brother, a signe of regeneration. Hee that loveth his brother abideth in that light [*is truely enlightened and regenerate:*] and there is no offence, [*i. hee will give no occasion of evill*] in him.

But [*on the contrary*] he that hateth his brother is in darkenesse, and walketh in darkenesse, [*leadeth his life in ignorance, and ungodlinesse*] and knoweth not whither hee goeth because that darkenesse hath blinded his eyes.

Ch. *What mooveth you to deliver unto us all those notes and signes of our new birth, and communion with Christ?*

verse 11. verse 12. *Ioh.* Little children I write unto you because your sinnes are forgiven you, for his names sake [*i. by Christ and his merit: that yee may be certified to your comfort of this*].

verse 13. [*And that no kinde of men among you might doubt of this,*] I write unto you fathers, because yee [*delighting to tell and heare of old and ancient matters*] have knowne him [*that is Christ*] that is from the beginning. I write unto you young men, because ye [*delighting to shew your valour and strength*] have overcome the evill one [*that is, Satan*]. I write unto you little children, [*who delight alwayes to be under the fathers wing,*] because ye have knowne the father.

verse 14. [*And againe, because we are dull to marke and remember that which is good for us:*] I have written unto you Fathers, because yee have knowne him that is from the beginning: I have written unto you young men, because ye are strong, and the Word of God abideth in you and ye have overcome that wicked one.

verse 15. Ch. *If wee be in the state of grace under Gods favour in Christ, how may wee abide in it?*

*Ioh.* Love not this world [*the corrupt estate of mankinde out of Christ*] neither the things that are in the world [*for first of all: to give reasons*] if any man love this world, the love of the Father [*wherewith he loveth the Father*] is not in him.

verse 16. [*Secondly*] for all that is in this world, as the lust of the flesh [*the corruption of nature, which chiefely breaketh out in evill concupiscence*] the lusts of the eyes [*the fruit of the former, stirred up by outward provocations, especially in the eye, as it is manifest in adultery or covetousnesse:*] and the pride of life [*i. Arrogancy and ambition, among men in common conversation of life,*] is not of the Father but of the world.

verse. 17. And [*thirdly*] this world passeth away and the lusts thereof: but he that fulfilleth the will of God, abideth for ever.

Ch. *What other thing are wee to doe that wee may continue?*

verse 18. *Ioh.* Little children, it is the last time: and as ye have heard, that Antichrist shall come, [*a speciall Antichrist, the chiefe of all other: who is now manifest to be the Pope of Rome*] even now are there many Antichrists [*heretickes, denying either the natures of Christ, or his offices: or the union and the distinction of his natures:*] whereby we know that it is the last time.

verse 19. Ch. *Those whom you call Antichrists, were of our company, and professed as we doe.*

*Ioh.* They went out from us, but they were not of us: for if they had beene of us, they should have continued with us. But this commeth to passe, that it might appeare, that they are not all of us.

verse. 20. Gods spirit dwelling in the heart, a signe of perseverance. verse 21. verse 22. Papists deny Iesus to be Christ: for though in words they magnifie him yet in their doctrine by necessary consequent they deny him to be a King, a Priest, a Prophet. verse. 23.

Ch. *How can we be assured of our continuance in grace: for we may fall as well as they doe?*

*Ioh.* But ye have an oyntment, [*the grace of Gods holy spirit, resembled by the annointings in the old Testament*] from that holy one [*Christ, Luk. 1.15.*] and know all things.

Ch. *If we know all things, then you neede not write unto us of these matters.*

*Ioh.* I have not written unto you, because yee know not the truth: but because you know it, & that no lie is of the truth [*i. ye can distinguish betweene the sound doctrine of the Gospel, & errors.*

Ch. *What is this lye which you speake of?*

*Ioh.* Who is a lyer [*a deceiver, a seducer*] but he that denyeth that Iesus Christ, [*the Messias or Saviour of mankind?*] The same is that Antichrist, that denyeth the Father and the Sonne.

Ch. *These whom you meane [say they] depend on the doctrine of God as well as wee: and they use to call him Father.*

*Ioh.* Who so denyeth the Sonne, hath not the Father.

Ch. *What doe you inferre upon this, if it be the laſt times as you have ſaid?*

verſe 24. *Ioh.* Let therefore abide in you, that ſame [*doctrine concerning Chriſt*] which yee have heard from the beginning: [*which the Apoſtles preached, and before them the Prophets ſince the beginning of the world*] If that which yee have heard from the beginning remaine [*yee beleeving and obeying it*] in you, ye ſhall alſo continue in the ſame, and in the Father.

verſe 25. And this is the promiſe which he hath promiſed us, even life eternall.

Perſeverance in the knowledge and obedience of the Goſpel, a ſign of communion with Chriſt.

Ch. *We cannot perſwade our ſelves of perſeverance, ſeeing men ſo commonly fall away from Chriſt among us.*

verſe 26. *Ioh.* Theſe things have I written unto you, concerning them that deceive you; [*not meaning them of you, as you ſeeme to take it.*]

verſe 27. But that anointing [*the ſpirit which ye have received of Chriſt, and which hath led you into all truth*] which ye haye received of him, dwelleth in you [*abideth in you, and will ſo continue:*] and yee need not that any man teach you, [*any other doctrine beſide this which ye have learned, already:*] but as the ſame anointing teacheth you all things, and is true and not lying, and as it taught you, ye ſhall abide in him.

verſe 28. And now, little children abide in him, that when he ſhall appeare, we [*beeing juſtified in Chriſt,*] may have boldneſſe and not bee aſhamed, [*neither Sathan, nor our conſciences accuſing us for ſinne,*] before him at his comming.

Ch. *We are ſtill in doubt (to returne back to that which you ſaid before), how an endeavour to keepe the commandements ſhould be a ſigne of fellowſhip with Chriſt.*

verſe 29 *Ioh.* If ye know that he [*God*] is righteous, know ye that he which worketh righteouſnes is borne of him [*as a child is knowne to have ſuch a man for his father, becauſe he reſembleth him.*]

## CHAP. III.

Ch. ARE *not we then borne of God?*

verſe 1. *Ioh.* Behold what love the Father hath given to us, that we ſhould be called the ſonnes of God.

Ch. *The world doth not repute us as the ſonnes and daughters of God, but for the reffuſe and offſcouring of the world.*

verſe 2. *Ioh.* For this cauſe the world knoweth not you, becauſe it knoweth not him.

Ch. *Can Gods children be ſubject to ſuch infirmities and miſeries as we are?*

verſe 3. A deſire, & an endeavour to uſe good means to cleanſe ourſelves of our corruptions and

*Ioh.* Dearely beloved, now are we the ſonnes of God, but yet it is not made manifeſt what we ſhall be: and we know that when he ſhall be made manifeſt, we ſhall be like him; [*having not equalitie, but likeneſſe of holineſſe and glory:*] for we ſhall ſee him as he is; [*for now we ſee him as it were thorow ſpectacles in the Word and Sacraments.*]

Ch. *Alas poore wretches, we are not like Gods children; for we are even ſold under ſinne, and daily carry a maſſe of corruptions about us.*

*Ioh.* Every one that hath this hope [*to ſee him as he is*] purifieth himſelfe [*i. though he be ſubject*

A *to ſin, yet he deſireth and uſeth the meanes to cleanſe himſelfe from ſinne:*] even as he is pure, [*ſetting before him Chriſt as a patterne to follow.*]

privie ſins is a marke of adoption.

Ch. *How proove you that an indeavour to purifie our ſelves is a note of adoption?*

*Ioh.* [*By the contrary*] whoſoever committeth ſinne [*practiſeth ſinne with full conſent of will, not endeavouring himſelfe in holineſſe of life,*] tranſgreſſeth all the law: [*and for that cauſe, being under the curſe of the Law, cannot be Gods children:*] for ſinne is the tranſgreſſion of the law, [*underſtand by Law, not morall Law, but any commandement of God, whether it bee in the Law or Goſpel.*]

And [*againe*] yee know that he was made
B manifeſt, (*tooke our nature on him*) that hee verſe 4.
might take away our ſinnes [*the guilt and puniſh-* verſe 5.
*ment at once, and the corruption by little and little,*)
and in him is no ſinne.

verſe 6. (*Thirdly*) whoſoever abideth in him ſinneth not: (*hee doth not give himſelfe to ſinne, ſo as it ſhould reigne in him:*) Whoſoever ſinneth, hath not ſeene him, nor knowne him: (*to wit, effectually, ſo as he can apply Chriſt and all his benefits to himſelfe.*)

Ch. *But ſome teach that faith is ſufficient, and they embolden us to live as we will.*

verſe 7. *Ioh.* Little children, let no man deceive you, he that worketh righteouſneſſe, is righteous, as he is righteous.

verſe 8. He that committeth ſinne, (*though he ſay he*
C *doth beleeve, and therefore thinkes himſelfe juſtified before God,*) is of the Divell, (*reſembleth the Divell, as the childe doth the father: and is governed by his ſpirit:*) for the divell ſinneth from the beginning, *of the world:* (*which appeareth that*) for this purpoſe was made manifeſt the Sonne of God, that he might diſſolve the works (*for the beginning and continuance of all rebellion and diſobedience to God is,*) of the divell.

verſe 9. (*And further, to diſplay theſe ſeducers*) whoſoever is borne of God ſinneth not, (i. *doth not keepe a courſe in ſinne, howſoever he fall by infirmitie,*) for his ſeed (i. *Gods word caſt into the heart by the operation of the ſpirit, making a man to ſpring into a new creature,*) remaineth in him: neither can he ſinne becauſe he is borne of God.

Looſenes of life or the practiſe of ſinne, a note of the child of the divell for the preſent time.

Ch. *Briefly, to come to the point, how may it be*
D *knowne, who is Gods child, and who (is to be reputed) the childe of the divell?*

verſe 10. *Ioh.* In this are the children of God knowne, and the children of the divell: whoſoever worketh not righteouſneſſe, is not of God: neither (*to give you a plaine example,*) he that loveth not his brother.

verſe 11. For, this is the meſſage which ye have heard from the beginning, that we ſhould love one another.

verſe 12. Not as *Cain:* he was of that evill one (*Sathan*) and ſlue his brother: and wherefore ſlue he him? becauſe his owne works were evill, and his brothers good.

Ch. *Yet if we love thoſe which be our brethren, according to the fleſh never ſo much, they ceaſe not to hate and perſecute us?*

verſe 13.

*Ioh.* Marvell not my brethren, though this world hate you.

Ch. *If not to love, be a note of the child of the devell, what is the note of Gods child?*

verſ 14. To love a Chriſtian becauſe hee is a Chriſtian or godly man, is a note of Gods childe.

*Ioh.* We know that we are tranſlated from death to life, becauſe we love the brethren, (i. *ſuch as be Chriſtians, becauſe they are Chriſtians,*) *(as on the contrary,)* he that loveth not his brother, abideth in death: *(is under the ſtate of damnation.)*

verſe 15.

Whoſoever hateth his brother is a man-ſlayer, and yee know that no man-ſlayer hath eternall life abiding in him.

Ch. *You have ſhewed us fully; that love is a worke of adoption: Now ſhew us how we may know whether we love our brethren or not?*

verſe 16.

*Ioh.* Hereby we have perceived love, that hee laid downe his life for us: therefore wee ought *(carried with the like affection of love)* to lay downe our lives for the brethren.

Ch. *Many in ſpeech doe pretend love, but we find not this willing affection and readineſſe to ſhew love.*

verſ. 17. Compaſſion ſtirring in the heart a note of love.

*Ioh.* Whoſoever hath this worlds good, *(wherewith this life is ſuſtained)* and ſeeth his brother hath need, and ſhutteth up his bowels (i. *hath no compaſſion becauſe it ſheweth it ſelfe by the rolling of the intrals*) from him, how dwelleth the love of God in him?

Ch. *What other note is there of true love?*

verſe 18. Works of mercie, ſignes of love.

*Ioh.* My little children, let us not love in word, nor in tongue onely, but in deed and truth *(ſincerely.)*

verſe 19. Sincere love, a note of ſincere profeſſion.

1. For thereby we know that we are of the truth, [*ſound profeſſours of the Goſpel of Chriſt,*] 2. and ſhall before him appeaſe our hearts [*in regard of any accuſation that our conſcience ſhall lay unto us before Gods judgement ſeat.*]

verſ. 20.

If our heart condemne us, [*an evill conſcience accuſe us*] God is greater then our heart [*namely, in judging of us:*] and knoweth all things.

Ch. *How may we know that our conſciences will not condemne us?*

verſe 21. Boldnes in prayer, a ſigne of a pacified conſcience.

*Ioh.* Beloved, if our hearts condemne us not, then have wee boldneſſe toward God, [i. *to come unto him by prayer.*]

Ch. *What other fruite is there of true love?*

verſe 22.

*Ioh.* Whatſoever wee aske, wee receive of him, becauſe wee keepe his commandements, and doe thoſe things which are pleaſant in his ſight.

Ch. *What are theſe commandements?*

verſe 23.

*Ioh.* This then is his commandement, that wee beleeve in the name of his Sonne Ieſus Chriſt, and love one another as he gave commandement.

verſe 24. The operation of Gods ſpirit in ſanctifying us, a ſigne of communion with God.

Ch. *Have they which keepe theſe commandements their prayers granted? proove this.*

*Ioh.* [*Yes*] For hee that keepeth his commandements dwelleth in him, and hee in him.

Ch. *How may we know that God dwelleth in us, and we in him?*

*Ioh.* Heereby wee know that hee abideth in us, by that ſpirit [*of ſanctification, where-*

A *by wee are renued*] which hee hath given us.

## CHAP. IV.

Ch. *TO returne againe to that which was before mentioned: ſhall we beleeve all that ſay they have the ſpirit.*

verſe 1.

*Ioh.* Dearely beloved, beleeve not every ſpirit (i. *doctrines, which men bragging of the ſpirit doe teach,*) but try the ſpirits whether they bee of God: for many falſe prophets are gone out into the world.

Ch. *How may we diſcerne of ſpirits?*

verſe 2.

*Ioh.* Hereby ſhall ye know the ſpirit of God; every ſpirit *(doctrine)* which confeſſeth that Ieſus Chriſt *(the Meſſias)* is come in the fleſh [*is made true man; this beeing the ſubſtance of the*

B *Goſpel*] is of God.

verſe 3.

And every ſpirit that confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God: but this is the ſpirit of Antichriſt, of whom yee have heard, that he ſhall come, and now already he is in the world.

Ch. *We feare: becauſe theſe falſe ſpirits are of great power, to perſwade and ſeduce many.*

verſe 4.

*Ioh.* Little children, ye are of God, and have overcome them: for greater is he that *is in* you *(Gods ſpirit)* then he that is in the world, *(the ſpirit of Satan.)*

Ch. *But the doctrine of theſe men is of great account, and hath many followers in the world; ours hath but few which imbrace it.*

verſe 5.

*Ioh.* They are of this world, therefore ſpeake they of this world, and this world (i. *ignorant*

C *and ungodly men*) heareth them.

verſe 6.

We are of God: hee which knoweth God heareth us: he which is not of God heareth us not. Hereby know we the ſpirit of truth, and the ſpirit of errour [*namely, by the liking and applauſe of the world.*]

Ch. *How may wee preſerve our ſelves againſt theſe ſeducers?*

verſe 7.

*Ioh.* Beloved, let us love one another, for love commeth of God: and every one that loveth is borne of God, and knoweth God: [*by a ſpeciall knowledge, whereby they are aſſured that God the Father of Chriſt is their father, Chriſt their Redeemer, the holy Ghoſt their ſanctifier.*]

verſe 8.

He that loveth not, knoweth not God, for God is love, [i. *wholly bent to ſhew his love and*

D *compaſſion to his people.*]

verſe 9.

*For a proofe of this.*] Herein was that love of God made manifeſt among us, becauſe God ſent that his onely begotten Sonne into the world, that we might live through him.

verſe 10.

Herein is that love, not that we loved God; but that he loved us: and ſent his Sonne to be a reconciliation for our ſinnes.

Ch. *What of all this?*

verſe 11.

*Ioh.* Beloved, if God ſo loved us, we ought alſo one to love another.

Ch. *How can God manifeſt his love to us, hee being a ſpirit inviſible?*

verſe 12.

*Ioh.* No man hath ſeene God at any time: [*neverthelеſſe*] if we love one another, [*that is a ſigne that*] God dwelleth in us, and his love is perfect in us: [i. *that love wherewith he loveth, is*

*throughly made manifest towards us by our love; as the light of the Moone shining on us, argueth the light of the Sunne shining upon the Moone, of whom (as from the fountaine) the Moone takes her light.*

Ch. *How doe we know that God dwelleth in us?*

verse 13. *Ioh.* Hereby doe we know, that wee dwell in him, and he in us: because he hath given us of his Spirit.

Ch. *What other signe have you of Gods dwelling in us?*

verse 14. verse 15. A sincere confession of the Gospel, a note of communion with Christ. *Ioh.* We have seene and doe testifie, that the Father sent that Sonne to be the Saviour of the world.

Whosoever confesseth [*in faith and love*] that Iesus is the Sonne of God; in him dwelleth God, and he in God.

Ch. *The divell will confesse Christ.*

*Ioh.* And wee [*which is more*] have knowne and beleeved the love which God hath in us.

Ch. *Declare how our love should bee a signe of Gods dwelling in us?*

verse 16. *Ioh.* God is love, and [*therefore*] he that dwelleth in love, dwelleth in God, and God in him.

Ch. *God is love we grant, but how may we know, that God is love to us?*

vers. 17. To bee like God in holinesse of life, is a signe of his love to us particularly. *Ioh.* Hereby is that love perfect [i. *fully made manifest in us*;] that wee might have boldnesse [*to stand before him without feare,*] in the day of judgement: for even as he is, even so are we in the world [*not in equalitie, but in conformitie of holinesse.*]

verse 18. [*As may appeare by the contrary*] there is no feare in love [i. *when a man is assured of Gods love to him, he doth not distrust nor servilely feare him in respect of his sinnes*] but perfect love casteth out feare: for feare hath painefulnesse [*checkings and torments of conscience*;] and he that feareth is not perfect in love.

Ch. *What other signe is there that God is love to us?*

verse 19. Our love of God, a signe that he loveth us particularly. *Ioh.* We love him because he loved us first, [*as when a man warmes him, the heate of his body is because the fire is first hot.*]

vers. 20. Ch. *If this be so, then they which love not their brethren, are loved of God in Christ; seeing all generally say they love God.*

*Ioh.* If any man say, I love God, and hate his brother, he is a lyer: for how can hee that loveth not his brother whom hee hath seene, love God whom he hath not seene.

verse 21. And this commandement have wee of him, that he that loveth God, should love his brother also.

## CHAP. V.

verse 1. WHosoever beleeves that Iesus is that Christ, [*true Messias*] is borne of God: and every one that loves him which did beget, [i. *God the Father*] loves him also which is begotten of him, [*the child of God as a true Christian.*]

Ch. *This being manifest, that they are hypocrites which say they love God, yet shew no love to their brethren; teach us how we may know that we love our brethren.*

*Ioh.* In this we know that we love the children of God, when wee love God and keepe his commandements, [*that is, endeavour to keepe; the beginning of the action being put for the whole.*] verse 2. An endeavour to obey the commandements, a signe of love of our brother.

For this is the love of God [*the dutie of love to God*] that we keepe his commandements.

Ch. *But no man can keepe the Law.*

*Ioh.* His commandements are not burdenous [*to them that are in Christ, and are freed from the curse of the law, which makes the law grievous; and are also guided by his holy Spirit.*] verse 3.

[*And this is apparent*] for all that is borne of God overcommeth the world, [*Sathan with all corruptions and workes of darkenesse.*] verse 4.

Ch. *By what meanes?*

*Ioh.* And this is the victory which hath overcome the world, even our faith [*which is the instrument and hand whereby wee lay hold on him, that he in us, and so we by him might overcome the world.*]

Who is it that overcommeth this world, but hee which beleeveth that Iesus is that Son of God? verse 5.

Ch. *How may we be resolved that Iesus of Nazareth the sonne of Mary, was the sonne of God, and the Messias? hee come but basely into the world.*

*Ioh.* This is that Iesus Christ which came by water, [*sanctification, signified by the legall washings,*] and blood [*imputation of Christs righteousnesse, or the sprinkling of his blood:*] not by water onely, but by water and blood: [*because Christ worketh both justification and sanctification together:*] and it is that spirit [*a mans owne conscience inwardly purified*] that beareth witnesse: for that spirit is truth: [*that is, the testimonie of the spirit of adoption certifying us that we are the sonnes of God, is true.*] verse 6. Proofes invincible, that Iesus of Nazareth the sonne of Mary, was the sonne of God, against the Iewes

For [*that I may speake yet more plainely*] there are three which beare record in heaven, the Father, the Word, [*the Sonne*] and the holy Ghost: and these three are one [*namely, in testimonie.*] verse 7.

And there are three which beare record in earth, the Spirit, and the water, and blood; and these three agree in one. verse 8.

Ch. *How shew you that these witnesses are authenticall, and to be beleeved?*

*Ioh.* If we receive the witnesse of men, that witnesse of God is greater: for this is the witnesse of God, (i. *that was said to come from heaven*;) which he testifieth of his Sonne. verse 9.

(*Againe*) hee that beleeveth in that Sonne of God, hath the witnesse in himselfe, (*the peace of conscience which he may feele in himselfe:*) (*And further,*) hee that beleeveth not God, maketh him a lyer; because he beleeved not the record, that God witnessed of his Sonne. verse 10.

Ch. *What is the effect of that which these witnesses testifie?*

*Ioh.* And this is that record, to wit, that God hath given unto us eternall life, and this life is in his Sonne. verse 11.

He which hath the Sonne, hath life: and he verse 12.

which hath not the Son of God, hath not life.

verse 13. [*And to conclude*] these things have I written unto you that beleeve in the name of the Sonne of God, that ye may know that ye have life eternall, and that ye may beleeve [i. *increase in faith*] in the name of that Sonne of God.

Ch. *How can we have life eternall now, that are so miserable, and so full of wants?*

verse 14. *Ioh.* And this is that assurance that wee have in him, that if we aske any thing according to his will, he heareth us.

Ch. *How may wee know that God granteth our prayers, made according to his will?*

verse 15. A signe of our prayers granted us, if God doe but heare them. *Ioh.* If we know that he heareth [*that is (as it were) to give an eare to our prayers,*] whatsoever we aske, we know that we have the petitions which we have desired of him [*though the things which we asked, be not given us in measure, and manner, and time in which we asked them.*]

Ch. *Let us heare an example of those things which God will grant, when we pray.*

verse 16. *Ioh.* If a man see his brother sinne a sinne that is not unto death; [*that is, which may bee pardoned,*] let him aske [*pardon in his behalfe,*] and he shall give him life for them that sin not unto death; there is a sinne unto death [*after which necessarily damnation followeth, as the sinne against the holy Ghost:*] I say not that thou shouldest pray for it.

Ch. *But is not every sinne a sinne unto death?*

verse 17. *Ioh.* All unrighteousnesse is sin [*and therefore deserveth death:*] but there is a sinne not unto death; [*namely, that which is pardoned in Christ.*]

Ch. *We feare lest we have committed this sinne which is to death.*

verse 18. *Ioh.* We know that whosoever is borne of God, sinneth not: but hee that is begotten of God, keepeth himselfe, and that wicked one [*Sathan*] toucheth him not. [i. *doth him no violence, or he cannot give him a deadly wound.*]

verse 19. Wee know that we are of God, and this whole world lyeth in evill: *that is, in servitude under Sathan and sinne.*]

Ch. *How shew you that you are of God?*

verse 20. *Ioh.* Wee know that the Sonne of God is come, and hath given us a minde to know him that is true, and we are in him that is true: that is, in his Sonne Iesus Christ: this same is that very God, and that eternall life.

Ch. *How may we keepe our selves in God, and never commit the sinne to death?*

verse 21. *Ioh.* Little children, keepe your selves from Images, [*whether they be of false gods, or of the true God.*]

## PSALME XV.

*Iehovah.* *David.*

verse 1. O Iehovah! who shall dwell [*as Pilgrims dwell in tents*] in thy tabernacle, [*the Church militant?*] who shall rest in thy holy mountaine, *the kingdome of heaven?*]

*Ieho.* He that walketh perfectly, [*that is, he which leadeth the course of his life uprightly.*]

Dav. *Who is the upright man?*

Sincerity of life in righteousnesse and holinesse, a note of Gods childe. verse 3. *Ieho.* He that worketh righteousnesse [*according to the commandements of the second table,*] and speaketh the truth in his heart [*as he thinketh, his heart and tongue agreeing.*]

Dav. *By what notes may this upright man bee knowne, and who is he?*

Seven notes of an upright man. verse 4. *Ieho.* I. Hee that slandereth not with his tongue: II. nor doth hurt to his neighbour: III. nor receiveth a false report against his neighbour.

IV. In whose eyes a vile person, [*an ungodly and unrighteous man*] is contemned, but hee honoureth them that feare God: V. Hee that having sworne to his owne hinderance, changeth not.

verse 5. VI. He that gives not his money to usury: VII. Neither taketh reward of the innocent.

Dav. *Are these notes infallible?*

verse 6. *Ieho.* He that doth these things, shall never bee mooved, [*shall abide in Gods favour for ever.*]

# A BRIEFE DICOVRSE TAKEN OVT OF THE WRITINGS OF *H. ZANCHIVS*:

## Wherein the aforesaid case of Conscience is disputed and resolved.

### Assertion. I.

*Onely the Elect, and all of them, not onely truly may be, but also are in that time which God hath appointed, them in this life, indeede assured of their election to eternall life in Christ: and this is done not one way, but many waies.*

WEE say *that the Elect alone may bee, and indeede are, made sure of their election*: that so wee may exclude the Reprobate hypocrites: for considering they are not elected, they can never bee truely perswaded that they are elected. I say, truly: becuse it may come to passe that many in their owne thinking shall be predestinate: yet in truth they are not perswaded so: for they are deceived. Wee have an example in temporary Christians, who thinke of themselves that they beleeve in Christ, but truely doe not beleeve: for their faith is in hypocrisie, and for a time onely. Wherefore a true and certaine perswasion of election can never befall any of the reprobates: because the true perswasion of heavenly matters, comes of the holy Ghost; which never perswadeth any false matter: Wherefore how can reprobates bee perswaded that they are elected? This considered, it is not amisse, that wee attribute this perswasion (of which wee now speake) to the elect alone. We adde further, *that all the Elect, not onely may bee, but are indeede made sure of their Election*: which must be demonstratively confirmed against Schoolemen, and other our adversaries. We say, this is done in the time appointed; because the Elect, before they be called to Christ, are never sure of their election: nay they never thinke of it; as appeareth in *Paul* before hee was called, and in others. Againe, in like manner after they have beene called; yet not presently are made sure of their election: but some sooner, some later. Lastly, we adde, *that it is done many waies*: what they are, (if not perfectly, yet in part) I will afterward shew. Now let us come to the matter.

1 Cor. 3. 10. Mat. 11. 27.

The Schoole-men demand whether a man may bee made sure of his Election. And they determine that a man cannot, except it bee by divine revelation: because *Predestination* is in God, and not in us. And no man knoweth the things of God, but the spirit of God: as no man knoweth the things of man, but the spirit of man which is in him. Againe, who knowes the minde of the Lord? therefore (say they) some speciall revelation is needfull. If any desire to be certified, either of his owne, or of any other mans predestination, their sayings are not simply to be disliked: but in that meaning, in which they understand them, they are no way to be approoved. For they take a speciall revelation to be this, If God will signifie and say expressely to any, either by some Angel outwardly, or by his Spirit inwardly, that hee is predestinate to life: after which sort they hold, that *Paul* and a few other Saints had their predestination revealed to them. So they conclude, that because every man hath not his election revealed to him after this manner, that all men cannot bee assured of their election. But they are deceived: for God, not onely by this one manner which they speake of, doth reveale his will and his counsels, but by many; for God revealeth things, either by the inward inspiration of his Spirit, or outwardly by his Word: or both inwardly and outwardly by inward and outward effects. By his spirit he did inspire his Prophets, and open many things to come. And Christ said to his Apostles, as concerning the holy Ghost: He shall leade you into all truth. By his Word he spake unto the Prophets, and in like manner, by his word hee teacheth us his will. Also by divers effects, hee declareth either his mercie or his justice: as it is knowne. The same must bee thought of the revealing of his election: to wit, that God revealeth the same to his elect, by the Holy Ghost, by the Word, and by the most certaine effects of predestination.

Ioh. 16. 13.

The first testimonie, by which God assureth us of our election, is the inward testimonie of the Spirit, of which the Apostle saith, *Rom.* 8. 16. *The Spirit (of God) testifieth unto our spirits, that we are the children of God.* Now what is it to be the sonne of God, but first of all to be predestinated to bee the childe of God by adoption, and then to bee made actually the sonne of God by faith: and lastly by the same spirit also to be regenerate as Gods children are, and to put on the nature of the sonne of God, or rather the sonne of God himselfe, as the Apostle speaketh? Therefore the holy Ghost, whilest hee inwardly beareth record unto our spirits, that is, to our mindes being enlightened by his light, that wee are the sonnes of God, most plainely revealeth that wee were predestinate from all eternitie to adoption: for men are not made the sonnes of God by faith, nor regenerate to be the sons of God, nor put on Christ; except they bee first of all predestinated to adoption. And there can bee nothing more certaine then this testimonie: for who better knoweth the things of God, his counsels and decrees, then *the spirit of God which searcheth all things, yea the deepe things of God?* therefore he can most certainely reveale unto every one of us the certentie of our election. And he cannot

1 Cor. 2. 10.

1 Cor. 2. 11. Rom. 11. 34. The elect by the testimony of the holy Ghost are made sure of their election.

deceive us in revealing it: for he is *the Spirit of truth*: which can neither deceive nor bee deceived. If an Angell from heaven should be sent to thee, as hee was sent to *Mary*, and as he spake unto the Fathers, and should tell thee in the name of God, that thou wert elected to life everlasting: wouldest not thou say that thou couldest not then doubt any longer of thy election? But so much the more certaine is the testimony of the Spirit, which beareth record to our spirit, that we are the sonnes of God; by how much the holy Ghost doth more know the things of God then any Angel, and can lesse deceive then an Angel. And so much the more sure is this testimonie, considering it is not kept in the bodily eares, where it might soone vanish away, but in our minde and spirit; because the spirit beareth record to our spirit. And further, that the holy Ghost never departeth from our spirit, but dwelleth in us, abideth in us, speaketh in us, sheweth forth his power in us, prayeth in us. Therefore the Apostle saith, that *we have received the spirit of adoption, by which we cry Abba, Father*: as though he should say, this testimonie of the spirit is altogether so sure, by which he beareth us record that we are the sonnes of God; that presently without doubting wee can call upon God, and crie, *Abba*, Father. And all the elect have this testimony, being made the sonnes of God by faith, and being renued by the holy Ghost, and ingrafted into Christ. For so the Apostle speaketh, If any man have not the spirit of Christ, he is not his: therefore, whosoever is Christs, and is ingraffed into Christ, it is necessarie hee should have the spirit of God. And whosoever have received and doe enjoy the spirit of Christ; to their mindes the same spirit beareth record, that they are the sonnes of God, and makes them to crie *Abba*, Father. And it is certaine, that no man is renued by the holy Ghost, which is not perswaded that God is his most mercifull and most loving Father: and therefore can call upon him as a Father. Therefore although all men in that they are assured by the certainetie of faith, that God is their Father, and they are his sonnes, doe not thereby argue and conclude that they are elected to eternall life; yet all men indeede have thereby a sure testimony of their election to glory: because if they bee the sonnes of God, they are also heires of eternall life. This testimonie I will briefely comprise within this demonstration. Whosoever call upon God, and in their hearts crie *Abba*, Father, they are the sonnes of God, and it is certaine that they thus crie by the spirit of God. And they which are the sonnes of God, are also heires of eternall life, and they have bin predestinate to adoption: therefore it must needs bee, that all they which are perswaded, that they are the sonnes of God by the holy Ghost, are predestinate to eternall life, and must be perswaded of it. This is the first testimonie & the first way, by which God revealeth to every elect man his predestination: namely, by the holy Ghost within our hearts, bearing record unto us, that we are the sonnes of God in Christ, and by Christ. And let this be the first argument, also serving to confirme our assertion.

Ioh.16.13

Rom.8. 15. Gal.4.6.

The second way, by which God revealeth to every man his predestination, is by his Word. I meane not any particular word, by which hee doth declare to any outwardly in private and speciall manner, & that in expresse words, his election: but the generall Word of the Gospel, by which Christ calleth all them which beleeve in him, elect, both by himselfe, and by his Apostles, as in the New Testament every where is most manifest. For although in particular propositions hee say not to thee, or to him particularly, Thou art elect to eternall life: yet by meanes of generall propositions, hee doth as well conclude in the heart of every one that beleeveth, that hee is elected, as any man shall bee able to conclude unto particular men, that every one of them is a living creature indued with reason, by this generall proposition: *Every man is a reasonable creature indued with reason*: the assumption being suppressed. Therefore after this manner dealeth God; Hee hath chosen all and every severall man whom he was to indue with faith, to have the everlasting inheritance.

The elect out of the Word of God, their conscience making the assumption at length they may be certainely perswaded of their predestination.

Furthermore, hee published it to all the Elect by the Apostles in this generall proposition, *that all the faithfull are elect to eternall life*. The [a] assumption is concealed in the Word of God. But when he giveth us faith, he maketh every one of us to make an assumption by himselfe in his minde: *But I am of the faithfull*: for I finde in my selfe that I truely beleeve in Christ. Therefore who is it that maketh this conclusion for thee, *that thou art predestinate to eternall life?* even God himselfe: the proposition being taken forth of the Gospel, and the assumption proceeding of the gift of faith. But that indeede by which wee properly attaine to the knowledge of the matter contained in the conclusion, is the *middle tearme*, as they call it. Wherefore it is manifest, that God by the Word of his Gospel, where he saith; *that all the faithfull are elect*: doth reveale to every faithful man his owne predestination. Onely this one thing is to bee required, that the faithfull man hearing the universall proposition, in his minde should make an assumption, *But I am faithfull by the gift and grace of God*. And is not God said to have revealed to every man his speciall malediction in this generall proposition, *Deut.* 27,26. *Cursed is every one that doth not continue in all things that are written in this booke*, although hee say to no man specially, thou art accursed? for every one doth make this assumption, *that he is accursed*, because he knoweth most certainely that hee doth not continue in all things that are written in the booke of the law. Therefore the Schoole-men are deceived, when they say, it may bee that every man may be sure of his election; namely, if GOD

[a] That whereby a man applies the generall promise to himselfe.

which is able, will reveale it to him: yet, that he doth onely reveale it to a very few, as the Apoſtles: for God (as hath beene prooved and declared) even by his Word in generall propoſitions doth reveale to every man his predeſtination: for what can bee more certaine then this demonſtration? Whoſoever doe truely beleeve in Chriſt, they are elect to eternall life in Chriſt: but I truely beleeve in Chriſt: therefore I am elected. But ſome make an exception and ſay, that this were a demonſtration and that moſt certaine and evident, if a man might be able to know that hee were indued with true faith in Chriſt; but heere lyeth all the difficultie. For many thinke that they truely beleeve in Chriſt, whereas nevertheleſſe their faith is hypocriticall and temporarie; as appeareth by the Evangeliſts.

They which do truly beleeve, know that they beleeve.

*Anſwer.* Wee grant that they which beleeve by ſuch a faith, which is in hypocriſie and onely laſteth for a time; that they are deceived, whileſt they thinke that they doe truely beleeve, and yet doe not indeed: for they are like them which dreame that they are kings, when as they are very beggars: but wee ſay, that they which beleeve by a true faith, doe know whether they truly beleeve or no: and they are not deceived when they ſay and thinke that they truly beleeve. For they are like unto them, which handling a precious ſtone, by reaſon that they are indued with ſenſe, know and ſay, that they handle it. And if no man might certainely know whether hee beleeved truly or not, why doth the Apoſtle ſay, 2 *Cor.* 13.5. *Try your ſelves whether ye be in the Faith?* And if it bee ſo, no man can ever certainely know, whether hee bee juſtified: conſidering that they onely which truly beleeve, can bee juſtified. And if a man giving credit to another mans word, doth certainely know, that hee beleeveth him: how much more doth hee know it, which being indued with true faith by the holy Ghoſt, beleeveth the Goſpel? In a word, Godly writers have prooved againſt Schoolemen, that they which are indued with true faith in Chriſt cannot bee ignorant of it. But (ſay they) no man is certaine of his perſeverance in faith: and therefore out of this univerſall propoſition, *Hee which beleeveth*, namely, with a true and conſtant faith, *is elected to life*, no man can conclude that hee is elected, by reaſon that albeit hee may know, that hee is indued with true faith, yet hee cannot tell whether it ſhall bee perpetuall. This collection is abſurd, and the learned have fully prooved, that true faith is perpetuall. And therefore they which certainely know, that they beleeve with a true faith, are alſo certaine, that the ſame their true faith ſhall never periſh in this world: partly for the promiſe of God, *Ier.* 32. 40. *I will put my feare into their hearts, that they may never depart from mee:* and partly for the prayer of Chriſt, *Luke* 22.32. *I have prayed for thee Peter, that thy faith doe not faile.* Seeing it is ſo, it is very certaine, that God by his Word, in which generally hee ſaith that all the faithfull are elect, doth reveale to every man his Election: conſidering that the propoſition taken out of the Goſpel is moſt certaine, and every faithfull man may certainely aſſume to himſelfe, that he is indued with true faith in Chriſt.

The third way by which God revealeth to every one of us his predeſtination, is by the effects of predeſtination, as well inward in us, as outward: by which, as by certaine markes imprinted in us, he doth ſeale us, that if we ſhal give diligent heede, we may thereby evidently perceive, that we are ſet apart from the common ſort of men, whith is often called by the name of the world: that we are fore-knowne for his ſonnes, and loved in Chriſt, and predeſtinated to eternall life; yea, & that wee appertaine no longer to the world, but to *that Citie which is above, that hath his foundation*, as the Apoſtle ſaith, *Heb.* 11.10. And wee have a twofold reaſon of this argument: one, becauſe theſe effects (of which we ſpeake, and which we wil afterward handle) God worketh not in any, but in his elect; as alſo afterward we will ſhew. Therefore by right a man may, by a true feeling and experience of theſe effects in himſelfe, bee aſſured of his particular election and predeſtination, to have fellowſhip with Chriſt in all his graces. For if predeſtination (as *Auguſtine* witneſſeth) bee a preparation to the bleſſings of God; by which moſt certainely they are made free, whoſoever are made free; therefore whoſoever feeleth himſelfe freed through theſe graces of God, may bee aſſured and certified of his predeſtination. The other reaſon is, that theſe effects are not onely the effects ſimply of predeſtination, but alſo ſuch effects they are, that may alſo bee ſeales of it: namely, imprinting in us a lively forme and image of GOD, fore-knowing us, loving us, electing us. And therefore albeit wee cannot ſee the purpoſe, the foreknowledge, the election and predeſtination of God as concerning our ſelves, in God himſelfe fore-knowing, willing, and electing us: yet we may behold in our ſelves ſome ſure repreſentations of all theſe imprinted, and even ſtamped in us by the Word: and ſo by the beholding of theſe formes and impreſſions in our ſelves, we ſhall eaſily be brought to the knowledge of thoſe patternes, (as it were) which are in the Lord himſelfe. The matter (by reaſon it is very good and comfortable) may be declared by a ſimilitude: GOD is like unto the Sunne in regard of us: the Sunne when it ſhineth upon us, and after a ſort looketh us in the face, it doth after ſuch a ſort imprint an image of his light in our eyes, that we alſo in like manner being made partakers of his light, may looke againe upon the ſunne it ſelfe, and upon his light: for the light of the Sunne and his beames being ſent downe upon us, are beaten backe and reflected againe towards the Sunne. So in like manner the fore-knowledge of God, by which he hath and

By the effects of predeſtination a man may gather his predeſtination.

The effects of predeſtination which are in us, are like ſeales imprinting the image of Gods election in us.

would acknowledge us for his from all eternitie, it alwaies reſteth in God, and cannot of it ſelfe, be perceived of us. But yet whileſt God doth acknowledge us for his, hee doth portrait in us his elect, a certaine forme and image of his fore-knowledge: by which hee maketh us, renouncing all other gods, to acknowledge him for our onely true God. Thus it commeth to paſſe, through this true knowledge of God, which he vouchſafeth us, and by which we doe acknowledge God for our God and Father; we may after a ſort behold in God himſelfe his fore-knowledge, by which he hath fore-known us for his ſonnes. For firſt of all, God doth acknowledge us for his, and then the elect being made partakers of this his light & knowledge, he cauſeth us in like manner to acknowledge him. To this purpoſe ſerveth that which our Saviour Chriſt ſaith: firſt, (ſaith he, *Ioh.* 10. 14.) *I know my ſheepe*, after hee addeth, *And againe, I am knowne of mine.* As though hee ſhould ſay, whiles I acknowledge them for my ſheepe, I make them by meanes of this my light and knowledge, that they alſo can acknowledge me for their Paſtor. So the Apoſtle ſaith to the *Galathians*, Gal. 4. 9. *when ye ſhall know God, or rather are knowne of him:* he teacheth therefore, that God knew the *Galathians*, becauſe hee had firſt acknowledged them for his, in his eternall predeſtination: and by giving unto them this his wiſedome, hee made them acknowledge the true God for their God. The ſame may be ſaid of the love of God, by which he loved us in Chriſt to everlaſting life, before the foundation of the world: God by loving us doth print in our hearts the image of his love, by which wee may love him againe from our hearts: and as it were by the reflection of the Sunne-beames, ſent downe into our hearts, wee may be provoked to love againe. For the love of God to us, being eternall, and cauſing eternall life, begetteth in the time appointed a certaine love in us, ſerving for his eternall glory. And to this purpoſe is that of S. *Iohn*, 1. Ioh. 4. 10. *Not that we firſt loved God, but becauſe he firſt loved us.* As though he had ſaid; therefore wee love God, becauſe hee firſt, that is, before the foundation of the world loving us in Chriſt, by the ingraving of his love in our hearts, cauſeth us to love him againe as a Father. So *love* is ſaid (to wit, that love by which we love God) *to be of God:* that is, to proceede of the love of God towards us. And *Paul* writeth, *Rom.* 5. 5. *that the love of God*, (namely that love by which he loved us) *is ſhed in our hearts by the holy Ghoſt which is given us:* and by this ſhedding of the love of God in our hearts, it commeth to paſſe that love is alſo wrought in our hearts towards God. And therefore by that ſound love by which we feele our ſelves to love God, we are made to know how great the love of God is, by which he loved us from all eternitie in Chriſt. And what is that love elſe but predeſtination?

1 Ioh. 4. 7.

In like manner, election by which he ſingled us from the reſt of the world in Chriſt, that wee might be holy before him, begets in us a certaine image, even of God himſelfe, that is, another election, by which we renouncing all other gods which are worſhipped in the world make our choice of this our true God *Iehovah*, to be our God, that hee may be alwaies before our eyes, he which ſanctifieth us, & the author of our whole ſalvation. Wherefore through this conſtant election which is in us, wee perceive, that the election which is in God, as concerning us, is firme and ſure: not only as we gather the cauſe by the effect, but alſo as we gather the patterne by the picture: like as by the ſimilitude of the forme of a ſeale faſhioned in waxe, we do eaſily underſtand what is the very forme and faſhion of the ſeale. Therefore it is manifeſt, that it is the manner of God by the effects of his election and predeſtination imprinted in us, to reveale to every one of us his owne election and predeſtination: And that two waies, both becauſe there are certaine effects of predeſtination, and by the effects, the cauſes are knowne: and alſo becauſe there are certaine lively types of Gods fore-knowledge & election, by which we are ſealed unto God.

Now by the imprinting of theſe formes and types in us, as the ſeale is in waxe, the very firſt patterns themſelves are knowne what they are.

Furthermore, that there is no man elected to eternall life, which ſhall not be ſealed up in the time appointed with theſe markes of Gods election: it is manifeſt out of theſe places of Scripture, which treat of election and predeſtination. The Apoſtle teacheth, Eph. 1. 4. *that we were elected, that wee might bee holy and without blame.* Alſo he teacheth, *Rom.* 8. 30. that all they whom *God hath predeſtinated, are likewiſe called and juſtified*, and by conſequent, indued with faith and knowledge of God, by which they take him for their Father: with love alſo, wherewith they love him as a Father: alſo with a good will & conſtant purpoſe, by which they deſire conſtantly his glory. Againe, hee ſaith in another place, 2 *Tim.* 2. 19. *The foundation ſtandeth ſure, having this ſeale* (in reſpect of God) *the Lord knoweth who are his.* Now in reſpect of us, he putteth downe another ſeale, ſaying: *let him depart from iniquitie, which calleth upon the name of the Lord:* for with this marke, all the elect are branded. They call upon the name of the Lord, and depart from iniquitie: ſeeking after holineſſe and a good conſcience. And this is that *ſealing* which is ſo often mentioned in the Scriptures: As when in the Apocalyps it is ſaid, *Apocal.* 7. 3. that an innumerable multitude was ſealed to the Lord. For like as the Father ſealed Ieſus Chriſt as he was man and Mediatour; ſo alſo the reſt of his children hee hath ſealed, & doth daily ſeale with ſure notes and ſeales to diſtinguiſh them from other men, and the children of this age. For God is ſaid, 2 *Cor.* 1. 21, 22. to have annointed us, and ſealed us, and given us the earneſt of his ſpirit in our hearts. And againe, to have ſealed us with the holy ſpirit of promiſe, and that to the

Ioh. 6. 27.

Eph. 1. 13. and 4. 30.

day

day of redemption. As it is eaſie to diſcerne a right ſeale from a counterfeit, ſo the true ſoules of God (by the ſealing of the ſpirit) are diſtinguiſhed from hypocrites, and lawfull children from baſtards.

The chiefe effects of predeſtination by which the elect are diſcerned from the reprobate.

It remaineth, that wee ſhould declare ſome effects of predeſtination: by which, as by markes and ſeales, the *Elect* may bee diſcerned from Reprobates. The firſt effect of Predeſtination, is Chriſt himſelfe; as hee is a Mediatour and a Saviour dwelling in our hearts by his holy Spirit. For as we are elected in him, and by him redeemed; ſo by the ſprinkling of his blood, we are clenſed and ſealed: and by his dwelling in us quickened, (for hee is our life, and that eternall) and therefore we are ſevered from Reprobates which alwayes remaine in death, as in the holy Scriptures we are taught. Wee ſay that this is the firſt effect of predeſtination, becauſe we can enjoy none of the gifts of God, either of election, vocation, or juſtification, except in Chriſt, and by Chriſt: For he hath powred out all the effects of predeſtination in us. In that therefore every elect faithfull man feeleth Chriſt to dwell in him, and to quicken him; he hath a ſeale in himſelfe, by which he may know that he was elected to everlaſting life in the ſame Chriſt: A part and beginning of which life, is this ſpirituall life, by which we now live to God. And as every man knoweth himſelfe to be the Sonne of God in Chriſt, becauſe he calleth upon God from his heart as a father: hee may conclude, that he is predeſtinated to be the Sonne of God for Chriſts cauſe. And that by this firſt note, the faithfull may know that they are elect to eternall life, the Apoſtle ſheweth: *Know ye not* (ſaith he) *your ſelves, that Ieſus Chriſt is in you, except yee be Reprobates?* And no doubt a type of this kind of ſealing, was that ſealing which was done in Egypt, by the blood of the Lambe: namely, when the houſes of the Iſraelites were ſprinckled with this blood, that they might be diſcerned from the houſes of the Egyptians: and ſo be paſſed over untouched of the Angell. And by Chriſt, as by the chiefe effect; yea, and the cauſe too of all the effects which follow, all other effects of predeſtination are put into us, and we are ſealed with them. The Apoſtle nameth three principle, *our calling*, (to wit effectuall) *our juſtification, and glorification.* This third effect, wee ſhall obtaine in the life to come, the two firſt in this life. And to theſe two may very well be referred all other, which we receive in this life by Chriſt: with the effectuall, we joyne a ſound hearing of the Word of God, and the underſtanding of it, accompained with great and conſtant delight and joy: faith alſo and a true knowledge of the deity, humanity, and offices of Chriſt. Vnto juſtification, wee referre a perſwaſion of the remiſſion of our ſinnes by Chriſt (for by this we are juſtified:) and regeneration too, or ſanctification, and renovation of life, a good conſcience, love not faigned, a pure heart and

2 Cor. 13.5.

Rom. 8. 30.

A cleane, patience in adverſitie, and boaſting in tribulation, all good workes and fruits of the ſpirit: adde hereunto the croſſe it ſelfe, which we beare for the truth of the Goſpel: wherefore, whoſoever feeleth that he is effectually called, that he doth willingly heare the word, that he doth beleeve the Goſpel, that hee is ſure of the remiſſion of his ſinnes, that hee burneth with true love to his neighbour, that hee is bent to every good worke; he cannot but muſt needs be perſwaded of his election: for God onely doth communicate theſe unto the elect. Therefore it is plaine, that the elect are confirmed in the aſſurance of their election, by the effects of Predeſtination, and that there is B a three-fold way, by which God revealeth to every man his Predeſtination.

III. The weakneſs of our faith as touching our eternall election, by what ſtayes it may be held up.

But if any ſhall take an occaſion the rather of doubting of his election, then of confirming himſelfe in it, of that which hath beene ſpoken as concerning the fruits of the ſpirit, and the effects of Predeſtination: and that peradventure becauſe hee can feele in himſelfe few and very weake fruits of regeneration and election: yet let him not be diſcouraged, neither let him doubt of his election: but let him underſet himſelfe with theſe props. Firſt of all, if ever he truly felt in himſelfe that teſtimony of the ſpirit (which before I mentioned) namely, that he is the Son of GOD: let him know undoubtedly, that he is ſuch a one, and therefore elected to eternall life. For the C holy Ghoſt never beareth record, or perſwadeth a man of that which is falſe, *for hee is the ſpirit of truth.* And they are not the ſonnes of God, except they have beene *predeſtinate* (as the Apoſtle ſaith) *to adoption by Chriſt*: and none that is the ſonne of God and a man elected, can bee made a reprobate, and the childe of the divell. Therefore albeit hee feele in himſelfe both few and feeble effects of regeneration, yet let him not doubt of his election: otherwiſe hee ſhall diſgrace the teſtimony which hee hath received of the holy Ghoſt, yea and that too which as yet hee injoyeth: although peradventure by reaſon that his minde is troubled by evill affections, that teſtimony of the holy ſpirit can ſcarce bee heard D in him. For the teſtimony of our adoption by the holy Ghoſt, being once given unto our ſpirit, laſteth for ever: although it is otherwhiles heard more plainely, and at other times is more ſlenderly and ſcarce perceived. But how (ſay you) may I know whether the teſtimony doth proceede from the holy Ghoſt, and therefore whether it bee a true and certaine teſtimony? I anſwer, firſt, by the perſwaſion: Secondly, by the manner of the perſwaſion: Laſtly, by the effects of this teſtimony and perſwaſion. For the firſt, the holy Ghoſt doth not ſimply ſay it, but doth perſwade with vs, that wee are the ſonnes of God; and no fleſh can doe this. Againe, hee perſwades us by reaſons drawne not from our workes, or from any worthineſſe in us; but

Ioh. 16. 13. Eph. 1.5.

How a man may know whether the teſtimony which is given of the ſpirit, be of the ſpirit or not.

from the alone goodnesse of God the Father, and grace of Christ. In this manner the divell will never perswade any. Lastly, the perswasion of the holy Ghost is full of power, for they which are perswaded that they are the sonnes of God, cannot but needs must call him Abba, Father: and in regard of love to him, doe hate sinne, and whatsoever is disagreeing to his will: and on the contrary, they have a sound and a heartie desire to his will. If at any time thou hast felt in thy selfe any such testimony, perswade thy selfe it was the testimony of the holy Ghost: and that very true and certaine too: and therefore that thou art the childe of God, and predestinate to eternall life. This is the prop by which wee must underset that weake beleefe we have of our certaine election to eternall life. Again, hold this without wavering whatsoever thou art, that art tempted to doubt of thy election: Even as nothing is required at our hands to worke our election, (for God chose us of his onely meere goodnesse:) so, that we may truly know whether we be elect or not, this one thing shall be sufficient, namely, if we shall attaine to the certain knowledge of this, that we are in Christ, and partakers of him: for, he that is now ingrafted in Christ, and is justified, it cannot be, but that he was elected in Christ before the foundation of the world. And that we may be in Christ, faith is both required, and is sufficient: not perfect faith, but true faith, though it be so little as a graine of Mustard-seed, and feeble like a young borne babe, and that sore diseased too. Now that faith, which is a lively and a true faith, lasteth alwaies, as hath beene before declared, neither can it at any time altogether faile. And so it commeth to passe, that they which once have beene truely ingrafted into Christ, remaine alwaies and continue in him, according to that saying: All that my Father giveth mee, shall come to mee; and he which commeth unto mee I will not cast forth. That is true no doubt, that looke how much the faith is more perfect, so much the greater power it hath, to knit us more and more to Christ: and therefore we must alwayes endeavour to increase in faith: Yet for all that, this is most certaine; one little sparkle of true faith is sufficient to engraft us into Christ. And for that cause, wee must in no wise doubt of our engrafting into Christ, and of our election too, by reason of the weakenesse of faith, and the small and slender fruits it bringeth forth.

Whereby a man may know whether his faith be true faith or not.

But how shall I certainely know (say you) whether my faith be a true and lively faith, or not? Out of the same grounds, from whence the testimony of our adoption is perceived. First of all, if you shall truely feele that you are perswaded of the truth of the Gospel, yea and that all your sinnes are pardoned you for Christ, and you received to favour. Againe, if you see that this perswasion is grounded not upon any merits of yours, but on the sole goodnesse of God, and grace of Christ.

A

Lastly, if you feele such a confidence to approach unto, and call upon the Father, and such a love towards him and his Sonne Iesus Christ, that yee doe hate and detest whatsoever is against his glory (as all sinne is;) and on the contrary, be carried away with a desire to doe those things which serve for the advancing of his glory: and therefore that you love all those, which desire and seeke the same, as the brethren and friends of Christ. For these bee the effects which can never bee severed from true faith. And this is the disposition of true faith: therefore as long as thou feelest these effects in thy selfe albeit very slender and greatly languishing, yet assure thy selfe thou art indued with true faith, although it be weake: and therefore thou art in Christ, yea and in Christ elected too. Wherefore thou must not doubt of thy salvation & election, by reason of thy daily slips proceeding from the weakenesse of faith, no nor for hainous crimes: like as neither *David*, for his adultery and murder, nor *Peter* for his threefold denial, did despaire of their election, which appeareth, in that being plunged in the very gulfes of their temptations, they held fast their faith as an anker, and called upon God. This is the second prop. Lastly, in no wise wee must forget, namely that our election is certaine and immutable: and therefore, as it is done without respect of any workes of ours, so in like sort it can never be changed by any of our evill deserts. For as it first proceedeth from the onely free purpose of God; so it is grounded thereon. True it is, we provoke Gods wrath against us by our sinnes, and neither will God let them escape unpunished, but he chastiseth us by divers, both inward and outward scourges: as may appeare in *David* above all other. Yet for all that, it is his good pleasure, that for his goodnesse sake and truth, for the obedience of Christ, that his purpose should remaine sure, and our election. So it commeth to passe, that he giveth us repentance anew, to raise us up, and to receive us to favour. Therefore, although for the present thou feelest thy selfe to bee of weake faith, and to have falne to divers sins; yet whereas heretofore thou hast had many and evident testimonies of thy election, as the testimony of the holy Ghost, and the testimony taken from faith, and the effects of faith: at this present assuredly thou canst not doubt of thy election, for thy sinnes committed, but thou shalt much derogate from this free election, and also from the testimonies of thy election heretofore enjoyed, yea and those which yet thou enjoyest. For if thy sinnes displease thee, and thou desirest to live without blame, onely for that thy sinnes displease thee, why now thou hast a new testimony of thy election: for such repentance as this is, is onely proper unto the elect: therefore, by these three props we must uphold our faith, as touching every ones particular election. And thus much as concerning the certainty, with the which every man must bee perswaded, that hee is elected in Christ to

B

C

D

eternall

eternall life, before the foundation of the world.

Aſſertion. II.

The end of our predeſtination.

*Whoſoever are predeſtinated to the end, they are alſo predeſtinate to the meanes, without which they cannot attaine to the end: and therefore as the elect neceſſarily at length doe come unto the end, by reaſon of the certainty of their election; ſo alſo by reaſon of the ſame certainty, it is neceſſary that they ſhould be traced through thoſe meanes which tend to the ſame end.* We muſt marke the end to which we are predeſtinate, and to which wee ſay that one day we ſhall be brought: for there is a double end of our election: the one concerneth the elect themſelves, namely their glorification, or their eternall life and glory in heaven; of which is ſpoken, *Rom.* 8. The other concerneth God himſelfe which chooſeth, namely the glory of God: that is, that the glory of his grace may be knowne, and eternally made manifeſt, of which is mention made, *Eph.* 1. Both of them are ſo coupled together, that whoſoever are præelected to the firſt, are alſo predeſtinate to the latter, and the latter followeth of the former. For the more wee ſhall bee made partakers of the graces of God and the heavenly glory, ſo much alſo more and more ſhall the glory of God be made manifeſt in us. But becauſe the end which concerneth God, is almoſt all one in the reprobation of the wicked, and in the predeſtination of the Saints: namely, that by the ſalvation of theſe, which proceedeth of his meere goodneſſe, the glory of his grace is made manifeſt: ſo alſo by the juſt damnation of the other, the glory of his divine juſtice may be made knowne to all. Nevertheleſſe, conſidering that the end, to which the elect ſhall attaine, is farre divers from that (for it is eternall life) unto which the reprobates are appointed (for that is eternall death:) therefore the end of which wee treate in this aſſertion, is our eternall glorification and everlaſting life in heaven.

The meanes to which wee are predeſtinate how many they be, and which.

Let us now ſee in the ſecond place, what are thoſe meanes, by which the elect are brought unto this end: and therefore to which meanes, wee hold, that all are predeſtinate whoſoever are predeſtinate to the end. And they are of two ſorts, ſome of them are ſo neceſſary unto all, that without them no man ſimply can attaine unto eternall life and glory: and they are Chriſt as he is Mediator and high Prieſt, and his obedience and juſtice (for without Chriſt no man can bee ſaved:) alſo our effectuall calling to Chriſt by the holy Ghoſt: and that which followeth this, is our juſtification, yea and our regeneration too. For theſe foure, predeſtination, vocation, juſtification, and glorification, are ſo linked together, that it is not poſſible to ſever the one from the other. And therefore no man can be glorified, which is not juſtified, and no man can be juſtified, which is not effectually called, as alſo no man can be effectually called which is not predeſtinate: therefore without theſe not ſo much as children and infants can bee brought to this end of eternall glory. And therefore even all the elect infants are inwardly, in a certaine peculiar manner, by the holy Ghoſt, called, and juſtified, and glorified. Now there are ſome certaine meanes annexed unto theſe, which albeit they have no place in infants, by reaſon of their age, yet they belong to all other elect, howſoever they are found in ſome more plenteous and lively, and in other ſome more ſlender and weake. As namely, a lively faith, the hearing of the word, a deteſtation of ſin, the love of righteouſneſſe, patience in adverſity, a care to doe good works (and ſuch like) all which the Apoſtle comprehendeth under the name of good workes; when he ſaith, *that wee are created*, that is, borne anew in Chriſt, *unto good workes, which God hath prepared, that we might walke in them*, that is, that we might leade our lives in them, and ſo walking at length might come to eternall life: for without them we cannot come to eternall glory; but by them God traileth us thither. Therefore we ſay, that all which are elect to that end, are alſo predeſtinate to the ſame meanes. For predeſtination is not onely of the end, but alſo of the meanes which concerne the end; and all, as well the end as the meanes, are the effects of predeſtination. And therefore it is very true, which *Auguſtine* ſaith, Predeſtination (ſaith he) is a preparation to the graces of God, by which they indeed are freed whoſoever are freed.

Eph. 2. 10.

The firſt benefit of God, predeſtinating us, is Chriſt.

Therefore, the firſt gift of God (that we may briefly conſider the effects of predeſtination) prepared for all the elect, without which they can in no wiſe come to the end, is Chriſt, and therefore the firſt *effect of predeſtination is our Lord Ieſus, with his obedience, merits, death, reſurrection, glory: namely, in that reſpect hee is made Mediator betweene God the Father and us, and the head of all the elect.* And therefore in as much as he is ſuch a one, he is alſo the cauſe of all other graces and benefits, which come unto us by the free predeſtination of God. For the effects of predeſtination are ſo ordered among themſelves, that the firſt, which goe before, are the cauſes efficient, or (if we will ſo ſpeake) the material cauſes of the latter, and thoſe that follow. Therefore, ſeeing Chriſt is the firſt effect of predeſtination, he is alſo the cauſe of all other effects, by whom we are made partakers of them. The Apoſtle therefore ſaith very well to the Epheſians: In the firſt place (ſaith he) *we are elected in Chriſt*, namely, as in the head, to be his members. Secondly, he writeth that we are predeſtinate to adoption by Chriſt, namely, to obtaine it, for wee are adopted into the ſonnes of God in Chriſt, the firſt begotten Son of God, and by making us partakers of his Sonne-ſhip, we are really made the ſonnes of God, yea, and we are alſo indued with his ſpirit too, that we might be borne anew. Thirdly (ſaith he) we are made acceptable and beloved unto the Father, and his beloved Sonne, namely Chriſt. Fourthly, that wee have our redemption in the ſame Chriſt, by his blood, and have obtained remiſſion of ſinnes, and all wiſdome and underſtanding, as well in heaven, as in earth. In a word, the Apo-

Eph. 1. 4. &c.

Gal. 4. 6.

stle sheweth there (as also else-where) that whatsoever benefits we doe, or shall hereafter obtaine, counting from our eternall election, even unto our glorification: all those we now doe, and shall obtaine hereafter, in Christ, and by Christ. Therefore, whosoever are elected in Christ, they are also predestinate to Christ, that is, to have fellowship with him that they may by him enjoy all other benefits.

II. *The second benefit of God, and effect of our predestination, is our effectuall calling to Christ, and to his Gospel, in which the elect are onely called:* because it is by the purpose and grace of God, which is given us in Christ. And an effectuall calling is knowne by the effects, two of which proceed directly from it: a heartie kinde of hearing the word, and the conceiving of it with a very great, constant, and continuall delight, and a true and sure beliefe of the word of the Gospel. Thence it is that Christ saith, *Who is of God* (saith he) namely, by election and effectuall calling *heareth the word of God*, very willingly, and from his heart, and that continually: but yee heare not because yee are not of God. And this calling is wrought not onely by the preaching of the word (as it is in all that be of yeeres) but also (and that chiefly) with the inward inspiration of the holy Ghost, whiles that the Father draweth them by his spirit whom he will have to come to Christ. Which also was said to bee done in infants. For this calling is the beginning of salvation even in this life: and therefore it is the Apostles manner, in the beginning of his Epistles, to make mention of this calling, naming all the faithfull, *The Saints called:* Therefore it must needs be, that all they which are elected in Christ, must also at length effectually be called and drawne to Christ.

2 Tim. 1. 9. Rom. 8. 30. Ioh. 8. 47. Rom. 1. 7. 1 Cor. 1. 2, 3.

III. *After an effectuall calling followeth Faith, the effect of predestination, which is said to be peculiar unto the elect*; And without which (as the Apostle saith) it is not possible to please God. *For by it we are ingrafted into Christ, and are made the members of Christ, and without faith no man can be saved.* And that this is an effect of predestination, the Apostle plainely sheweth, when he saith, *that he had obtained mercy* (namely, in Gods eternall predestination) *that he might beleeve.* Wherefore whosoever are predestinate to obtaine eternall life in Christ and by Christ, they are also elected to have the very gift of faith. Therefore it must needs be, that at length they shall beleeve in Christ.

Tit. 1. 1. Heb. 11. 6. 1 Cor. 7. 15.

IV. *The fourth benefit is justification, that is, a free pardoning of our sinnes, and the imputation of the righteousnesse of Christ, for it followeth Faith: because whosoever are indued with true faith in Christ, are also justified.* And that justification is an effect of predestination; the Apostle sheweth when hee putteth it after *calling*, before which he setteth *predestination.* And when hee saith, that *we are elect in Christ, that we might be holy and without spot or blame in the presence of God:* and that this is not done while wee are in this world, but by the pardoning of all our faults, and by the imputation of his perfect obedience. Wherefore it must needs be, that all the elect shall be justified, and be taken for most pure and without blame in Gods presence.

Rom. 8. 30. Eph. 1. 4.

V. *With justification is joyned regeneration, & sanctification by the holy Ghost: namely, while we are made new creatures by him; and the sonnes of God too: not onely by adoption, but also by regeneration.* For when Christ justifieth us, hee doth not onely forgive us our unrighteousnesse, and impute his righteousnesse unto us, but also he taketh from us our stony heart, and giveth us a fleshy heart of his owne: and he strips us of our old man, and puts on his new man. Lastly, hee taketh away the corruption of our nature: and makes us partakers of his divine nature: and so indeed of the sonnes of men, hee makes us the sonnes of God, and his brethren too. Therefore it is said, that *we are predestinated to adoption by Iesus Christ, and elect that we may be holy without blame*, and *that which is borne of the spirit, is called spirit.* Therefore the elected to eternall life, must needs be begotten anew to be the sonnes of God, and be made partakers of the divine nature, and be new creatures in Christ.

Eph. 1. 4, 5. Ioh. 3. 6.

VI. *Hence issueth the sixth effect of predestination, which is heedfully to be regarded, the love of righteousnesse, and the detestation of sinne. For in regeneration, the affections are principally changed*; namely, the affections of the corrupt nature and flesh, into the affections of the divine nature and spirit. Hence it is that the Apostle saith, that they which are borne anew, *doe walke according to the spirit, and not after the flesh*; and *not to savour the things of the flesh, but the things of the spirit.* And the chiefe affections of the flesh, are the love of sinne, that is, the concupiscence of the flesh, and contrariwise the hatred of righteousnesse, and the law of God, which are not of the Father, but of the world. Therefore the chiefe affections of regeneration, and the spirit, are the love of righteousnesse and of the law of God, and the hatred of sinne. For that which is spoken chiefely of Christ, *Thou hast loved righteousnesse and hated iniquity*; is to be understood of all the members of Christ, endued with his spirit, because it is truly accomplished in them. Hence it is, that *David* who in himselfe doth represent the disposition of all the regenerate said of himselfe, *I have loved thy law, thy law is in the middle of my heart, I have hated all the workers of iniquity, I will not sit with the wicked.* Also *Paul, I am delighted*, saith he, *in the law of God, according to the inner man*, that is, in as much as I am borne anew. And no man doubteth, but that both these affections are the effects of predestination, except he bee ignorant that all these are the gifts of God, which as in time he bestoweth on his, so also he hath decreed to bestow them on them before the foundation of the world.

Rom 8. 1. and 5. Psal. 33. 7. Psal. 119. 113. and 40. 5. and 101. 3. & 26. 5. Rom. 7. 22.

VII. *And from these two affections, being the first fruits*

of

*of regeneration, ariseth a care and indeavour to doe good works, that is, to flie sin, and to fulfill the law of God, which is the seventh effect of Predestination.* For he which hateth any thing from his heart, taketh heed of it as much as hee can, and hee flyeth from it, and eschewеth it: and on the contrary, he which loveth any thing from his heart, that also he seeketh after, and endeavoureth himselfe to the compassing of it. Therefore the Apostle *Iohn*, maketh this a chiefe difference betweene the sons of God, and the children of the *Divell*, that is, betweene them that are borne anew: and them that are not borne anew, that the children of God both love and doe righteousnesse, and the children of the divell love sinne and doe it: as also the divell sinned from the beginning: and Christ came to dissolve the workes of the divell, namely in his elect; for in the reprobate he leaveth them untouched, because they are not given him of the Father to be purged, borne anew, and saved. Therefore seeing Christ was before ordained & predestinate to the doing of all these works, and that there is no good wrought in us, which was not provided for us in Christ from all eternity: it is a cleare case that the care also of doing good workes, is an effect of predestination. And the Apostle plainly teacheth it when he saith, *that wee are created in Christ to good workes, which God hath prepared that wee might walke in them.* To this purpose serveth that which the Apostle delivereth of *love unfained*, to which he sheweth, that we were elect; and of *a good conscience*: which he makes the inseparable companion of the faith of the elect. Lastly, of *a pure heart*, which he ascribeth to the elect, considering the *unfaithfull have nothing cleane in them*, and that *their minde and conscience is defiled.* Now that this care to do good workes, is necessary in all the elect, *Peter* sheweth it, when he bids us to endeavour *to make our election and calling sure by good workes*, as some copies have. But to whom shall wee make it sure? not unto God (for it was sure unto him before the foundation of the world,) but unto our selves, and to our neighbours. And this is one of the chiefest uses of good workes, that by them, not as by causes, but as by effects of predestination & faith, both we, & also our neighbours are certified of our election, and of our salvation too. Furthermore, considering whiles wee have a care to glorifie God, to doe good workes, and we will not be conformable to the world in the wickednesse of it, neither submit our selves to our flesh and Satan: the flesh, the world and Satan, doe perpetually warre against us; and therewithall it commeth to passe, they being most valiant enemies, that either we are overcome, or at the least in fight are foiled.

1 Ioh. 3. 7.

Eph. 2. 10.

Eph. 1. 4.

1 Tim. 1. 15.

Tit. 1. 15.

2 Pet. 1. 10.

VIII. And therefore we are constrained to flye unto the Lord, and to crave his assistance: *therefore the eighth effect of our predestination is the calling upon God, that in this fight he would give us ayde against the divell, the world, and the flesh.* For this is the property of the spirit, which the elect have, to stirre them up to prayer: for the spirit it selfe maketh request for us, *with groanings that cannot be uttered*, that is to say, it mooveth us to make request. And *because we are sons, God hath sent the Spirit of his Sonne into our hearts, crying Abba*, Father. And God biddeth us *call upon him* in the day of tribulation, promising to heare us. From these proceedeth *the ninth effect of predestination, namely, a perpetuall repentance for our daily slips, and continuall desire to be bettered in godlinesse.* So that also for this cause chiefely, we heartily desire to be dissolved out of this world, and to be with Christ for this end, that we might sin no more. For this is a thing proper to the elect of God even now borne a new: as we may see in the Apostle, who speaketh thus in the name of all the regenerate: *O miserable man that I am, who shall deliver me from the body of this death!* And againe, *I desire to be dissolved, and to be with Christ.*

Rom. 8. 26.

Gal. 4. 6.

Psal. 50. 15.

IX.

Rom. 7. 24.

Phil. 1. 23

*From this ninth effect proceedeth the tenth, namely, a desire that Christ may come, and make an end of all our miseries and sinnes, and perfectly restore his owne kingdome.* That this is proper to the elect, the Apostle sheweth, when he saith, that they love the comming of the Lord: and *Iohn* bringeth in the spouse of Christ, crying, *Come Lord Iesus, come quickely.* Yea, and Christ himselfe hath taught us to pray: *Let thy Kingdome come.* And because that they which pray on this wise, are also heard according to Gods promise: *In the day of tribulation call upon me, and I will heare thee: hence appeareth the eleventh effect of Predestination, true patience, that is not onely true comfort, but also a rejoycing in adversity: as the Apostle describeth it. And therefore a certaine taking up of courage and recovery of strength against his enemies: whereby it commeth to passe, that all things turne to the salvation of the elect.* For the elect, albeit they be often beaten down in fight, yet because Christ speedily sendeth ayde from heaven unto them, they rise up courageously, and begin againe the fight against sinne and the divell, and all other the enemies of Christ: and they *fight so long, till they be made conquerours, and are assured of the victory, and of the crowne: which assurance also is an effect of predestination given to all the elect.* For what (saith the Apostle) shall wee say to these things? If God bee on our side, who can bee against us? Therefore our Lord Iesus teacheth, that the elect cannot be seduced, and so perish, no not by the cunning of Antichrist, and his miracles. And *lastly, hence appeareth that last effect of predestination, which wee can obtaine in this life, the gift of perseverance unto the end in faith; and a true confession of Christ, joyned with a manifest care to live a godly life, and a desire to glorifie him.* For this gift is bestowed upon all the elect, as the Lord promised by *Ieremy: I will put my feare into their hearts, that they may not depart from mee.* And when they shall come to the end of their lives, they shall bee received into the heavenly glory, untill such time, as their bodies also being raised up, they may take full

1 Tim. 4. 8.

Apoc. 22. 17. 20.

Matth. 6. 10.

Psal. 50. 15.

XI.

Rom. 5. 3. and 8. 38.

XII.

Rom. 8. 31.

Matth. 24. 24.

XIII.

Iere. 32. 40.

possession

poſſeſſion of eternall life. Thus we ſee that it is very certaine, that thoſe which are elected to eternall life, are alſo predeſtinate to uſe thoſe meanes, by which as by certaine ſteps & ſtaires, they climbe into that heavenly dwelling place. And therefore that wee were predeſtinate to theſe means, namely, faith, juſtification & good works, becauſe we were elected to eternall life, according to the purpoſe and grace of God.

XIIII. The uſe of this doctrine.

Wherefore by this meanes the doctrine alſo of the Pelagians is confuted as touching predeſtination to life, by our faith and workes, which God foreſaw we ſhould doe. Whereas on the contrary, therefore God did predeſtinate us faith and good workes, becauſe he did chooſe us to eternall life. For the Apoſtle ſaith not, I obtained mercy, becauſe I was faithfull, or becauſe I ſhould be faithfull, *but that I might bee faithfull.* Neither, ſaith he, that we are elected in Chriſt, becauſe we ſhould be holy and without blame, *but that wee might bee holy and without blame.* Neither, doth he ſay that we were created in Chriſt, becauſe we did or ſhould doe good works: but we were created *to good works, which God prepared that we might walke in them.* Laſtly, he ſaith not, that the grace of Chriſt appeared, becauſe wee were to live ſoberly, juſtly, and godly, but that it therefore appeared, that we denying all ungodlineſſe, and the luſts of this world, *might live ſoberly, juſtly, and godly in this preſent World.* Wee ſee therefore, that by this doctrine, that wicked opinion is overthrowne, which teacheth that we doe prevent the grace of God by our merits which God foreſaw: and on the contrary, here we ſee, how foulely the belly-gods of this world are deceived, which reaſon thus: if we be predeſtinate to eternall life, and our predeſtination bee certaine and unchangeable, what neede wee endeavour our ſelves, beleeve, or doe good workes? for howſoever it fall out, and howſoever the elect doe live, undoubtedly they cannot periſh, becauſe they are predeſtinate to eternall life. Alas poore wretches, they ſee not, that they ſever thoſe things that are to be conjoyned, namely, the end and the meanes of the end: and that they breake the chaine, which in no wiſe either can or muſt be looſed: whilſt that they ſever their calling and juſtification; yea, and faith too and good workes, from predeſtination and glorification. As though God did glorifie them whom he did predeſtinate, before hee called and juſtified them: yea, and before they can beleeve, and ſhew their quicke and lively faith by workes. Contrariwiſe, let us learne what our duty is. If any be elect to eternall life, they alſo are predeſtinate to the meanes by which they come unto it. And we beleeve (as we are bound to doe) that we are predeſtinate to eternall life: and therefore we muſt alſo beleeve, that we have beene elected to faith and good workes, that by them, as by certaine ſteps, we might be brought to eternall life. And therefore ſo farre muſt we be from neglecting faith, and the meanes of good workes, and of a holy life; that contrariwiſe, it is rather our dutie, to keepe faith in a good conſcience, and to bee converſant in good workes, which God hath prepared, that we might walke in them. And becauſe we can neither attaine to the end, nor the meanes that bring us thereunto of our ſelves: therefore it is our part to crave them at Gods hands by prayer, that he would give us faith, and a care to doe good workes, and increaſe them in us. Neither muſt wee onely aske them, but alſo certainely truſt that wee ſhall obtaine them for Chriſt his cauſe. For if for all them which are predeſtinated to eternall life, God hath prepared faith, by which they may beleeve, and good workes to walke in: therefore if we beleeve (as by Gods commandement wee are bound) that wee are in Chriſt elected to eternall glory: we muſt alſo be perſwaded, that before we depart hence, he will give us true repentance, increaſe true faith, inflame us with love; laſtly, that he will miniſter unto us aboundantly all things in Chriſt, to obtaine the end. Yea, this confidence alſo and prayer, it is one effect of predeſtination, by which we get the reſt. Therefore this doctrine we muſt hold, that predeſtination to eternall life doth not take away the meanes of obtaining it, but rather eſtabliſh them. And therefore both theſe principles are true, namely, that the elect to life cannot periſh: and unleſſe a man beleeve in Chriſt, and perſevere unto the end in this faith working by love, hee ſhall periſh. The reaſon is becauſe in predeſtination, the meanes and the end of it are ſo joyned together, that the one cannot be ſevered from the other. Wherefore whoſoever holdeth not the meanes unto the end (amongſt which faith is one) it is manifeſt; that hee was never predeſtinate, and therefore muſt needs periſh: as on the contrary, he which holdeth faith, muſt needs bee ſaved. So the truth of theſe propoſitions is evident. He which beleeveth in the Sonne hath life eternall; contrariwiſe, he which beleeveth not in the Sonne, the anger of God remaineth upon him; becauſe as a conſtant faith is a ſigne of election, ſo obſtinate infidelity is a token of reprobation.

1 Cor. 7. 25.

Eph. 1. 3.

Eph. 2. 20 Tit. 2. 11, 12.

Ioh 3. 36

FINIS.

## *Bradfords* anſwer to *Careleſſe.*

Careleſſe. *I am troubled with feare that my ſinnes are not pardoned.*

*Bradford.* They are, for God hath given thee a penitent and beleeving heart: that is, an heart, which deſireth to repent and beleeve. For ſuch an one is taken of him (hee accepting the will for the deed) for a penitent and beleeving heart indeed.

*Trin' uni Deo Gloria.*

# A DIRECTION FOR THE GOVERNEMENT OF THE TONGVE according to Gods word.

## To the Reader.

*CHRISTIAN Reader, lamentable and fearefull is the abuse of the tongue among all sorts and degrees of men every where. Hence daily arise manifold sinnes against God, innumerable scandals and grievances to our brethren. It would make a mans heart to bleede, to heare and consider how Swearing, Blaspheming, Cursed speaking, Railing, Backbiting, Slandering, Chiding, Quarrelling, Contending, Ieasting, Mocking, Flattering, Lying, Dissembling, Vaine and idle talking overflow in all places, so as men which feare God had better bee any where then in the company of most men. Well then, art thou a man which hast made little conscience of thy speech and talke? repent seriously of this sinne, and amend thy life, lest for the abusing of thy tongue thou crie with* Dives *in hell.* Send Lazarus that he may dip the tip of his finger in water and coole my tongue. *And if thou be one which hast care to order thy selfe in speech and silence according to Gods word, oh, doe it no more. For what a shame is it, that men with the same tongue wherewith they confesse the faith and religion of Christ, should by vaine and ungodly speech utterly deny the power thereof? And for thy better helpe therein, I have penned these few lines following, concerning the* Govemement of the Tongue. *Vse them for thy benefit, and finding profit thereby, give glory to God.* Cl. Io. XCII. December. 12.

Luke 16. 24.

WILLIAM PERKINS.

# OF THE GOVERNMENT OF THE TONGVE.

## CHAP. I.

*Of the generall meanes of ruling the Tongue.*

THE governement of the Tongue is a vertue pertaining to the holy usage of the Tongue according to GODS Word.

And for the well ordering of it, two things are requisite: a pure heart, and skill in the language of Canaan.

Matth. 15.19. The pure heart is most necessarie, because it is the fountaine of speech, and if the fountaine be defiled the streames that issue thence cannot be cleane.

B And because the heart of man by nature is a bottomlesse gulfe of iniquitie, two things are to be knowne: first, how it must be made pure: and then how it is alwaies afterward to bee kept pure.

The way to get a pure heart is this: First, thou must seriously examine thy life and thy conscience, for all thy sinnes past: then with a heavie and bleeding heart confesse them to God, utterly condemning thy selfe. Thirdly, with deepe sighes and groanes of spirit cry unto heaven to God the Father, in the name of Christ for pardon, I say, for pardon of the same sinnes as it were for life and death, and that, C day and night, till the Lord send downe from heaven a sweete certificate into thy perplexed conscience by his holy spirit, that all thy sinnes are done away. Now at the same instant in which pardon shall be granted, God likewise will once againe stretch forth that mightie hand of his, whereby hee made thee when thou wast not, to make thee a new creature, to create a new heart in thee, to renue a right spirit in thee, and to stablish thee by his free spirit. For whom he justifieth, them also at the same time he sanctifieth.

The purified heart appeares by these signes. I. If thou feele thy selfe to bee displeased at thine owne infirmities and corruptions, and to D droope under them as men doe under bodily sickneſse. II. If thou beginne to hate and to flie thine owne personall sinnes. III. If thou feele a griefe and sorrow after thou hast offended God. IV. If thou heartily desire to abstaine from all manner of sinne. V. If thou be carefull to avoid all occasions and entisements to evill. VI. If thou travell and doe thine endeavour in every good thing, VII. If thou desire and pray to God to wash and rinse thine heart in the blood of Christ.

Act. 15.9. When the heart is pure, to keepe it so is the speciall worke of faith, *which purifieth the heart.*

Faith purifieth the heart by a particular applying of Christ crucified with all his merits. A *Elisha when he went up, & lay upon the dead child, and put his mouth to his mouth, and his eyes upon his eyes, and his hands upon his hands, and stretched himselfe upon him, then the flesh of the child waxed warme: Afterward Elisha rose and spread himselfe upon him the second time: then the child neezed seaven times and opened his eyes.* So must a man by faith even spread himselfe upon the crosse of Christ, applying hands and feete to his pierced hands and feet, & his wretched heart to Christs bleeding heart, and then feele himselfe warmed by the heate of Gods spirit, and sinne from day to day crucified with Christ, and his dead heart quickned and revived. And this applying which faith maketh, is done by a kind of reasoning, which faith maketh thus: Hath God of his mercie given his owne Sonne to be my Saviour, to shed his blood for me? and hath hee of his mercie granted unto me the pardon of all my sins? I will therefore endeavour to keepe my heart and my life unblameable that I doe not offend him hereafter in word or deede, as I have done heretofore.

2 King. 4. 34. verse 35.

*The language of Canaan* is, whereby a man endued with the spirit of adoption, unfainedly calleth upon the name of God in Christ, and so consequently doth as it were, familiarly talke and speake with God. This language must needs be learned, that the tongue may be well grounded. For man must first be able to talke with God, before hee can bee able wisely to talke with man. For this cause when men are to have communication one with another, they are first of all to be carefull that they often make their prayers to God that hee would guide and blesse them in their speeches, as *David* did, *Psal.* 141.3. *Set a watch O Lord, before my mouth, and keepe the doore of my lips.* And againe, Psal. 51.15. *O Lord open thou my lips and my mouth shall shew forth thy praise.* Where wee may see, that the mouth is as it were locked up from speaking any good thing, untill the Lord open it. And *Paul* having the gift of ordering his tongue in wonderfull measure, yet desireth the Ephesians *to pray for him, that utterance might bee given him*, and good reason, *because God rules the tongue.*

Isa. 19.18. Rom. 15.6

Eph. 6.19. Pro. 16.1.

## CHAP. II.

*Of the matter of our speech.*

THE governement of the tongue containeth two parts: holy speech, and holy silence. In holy speech must bee considered the matter of our speech, and the manner.

The matter is commonly one of these three, either God, our neighbour, or our selves.

As concerning God, this caveat must be remembred; that the honorable titles of his glorious Majestie be never taken into our mouths,

unlesse

unleſſe it be upon a weightie and juſt occaſion, ſo as wee may plainely ſee that glory will redound to him thereby: and for this cauſe the third commandement was given, that men might not *take up the name of God in vaine. Exod.* 20.7. that is, raſhly and lightly.

And therefore lamentable and fearefull is the practiſe every where. For it is a common thing with men to begin their ſpeech, and to place titles of Gods moſt high majeſtie in the fore-front almoſt of every ſentence, by ſaying, *O Lord! O God! O good God! O mercifull God! O Ieſus! O Chriſt! &c.* If a man be to ſay any thing, he will not ſay, *Yea*, or *Nay*; but *O Lord yea:* or, *O Lord nay.* If a man bee to reproove his inferiour, he will preſently ſay, *O Lord have mercie on us, what a ſlow backe art thou? what a lie is this, &c.* An earthly Prince, if he ſhould have his name ſo toſſed in our mouthes at every word, would never beare it, and how ſhall the ever-living God ſuffer it? nay how can he ſuffer it? I ſay no more, but thou with thy ſelfe thinke how: for in the third commandement the puniſhment is ſet down, *That he will not hold him guiltleſſe that taketh his name in vaine.* And the Angels in reverence to Gods majeſtie cover their faces, *Iſa.* 6.2.

Concerning our neighbour, wee are to conſider whether the thing which wee are about to ſpeake, be good or evill.

This being weighed, if it bee good, and ſo commendable, then we are readily and cheerefully, and that upon every occaſion to utter it, eſpecially in his abſence, whether he bee friend or foe: as S *Iohn* writeth of *Demetrius. Demetrius* (ſaith he) *hath good report of all men, and of the truth it ſelfe: yea, and wee our ſelves beare record, and ye know that our teſtimonie is true.* 3 Ioh. 13.

As for the evill which any ſhall know by his neighbour, he is in no wiſe to ſpeake of it, whether it be an infirmitie or a groſſe ſinne, unleſſe in his conſcience hee ſhall finde himſelfe called of God to ſpeake.

A man is called to ſpeake in three caſes: Firſt, when he is called before a Magiſtrate, and is lawfully required to teſtifie the euill which he knoweth by another. II. When any is to admoniſh his brother of any fault for his amendment. III. When the hurt or danger that may ariſe of the evill is to bee prevented in others. As a man may ſay to one well diſpoſed, Take heede of ſuch a mans company: for hee is given to ſuch or ſuch a vice.

To this end, they of the *houſe of Cloe* doe certifie *Paul* of the diſorders in *Corinth.* And *Ioſeph certified his father of his brethrens ſlander.* In this caſe all treaſons are to bee revealed as tending to the ruine of the whole commonwealth. Thus *Eliſha reveales the ſecret of the king of Syria.* 1 Cor. 1. 11. Gen. 37. 2. 2 King. 6. 8.

And if it ſhall be thought convenient to mention the evill which we know by any man, it muſt be done onely in generall manner: the perſon, and all circumſtances which will deſcry the perſon, concealed.

Concerning things which are ſecret in our neighbour, we are not to be ſuſpitious, but to ſuſpend both ſpeech and judgement. *Love ſuſpecteth no evill. Iudge nothing* (ſaith *Paul*) *before the time, untill the Lord come, who will lighten things that are hid in darkeneſſe, and make the counſels of the heart manifeſt.* *Auguſtine* hath a good and ſpeciall rule to this purpoſe, that there bee three things of which wee muſt give no judgement: Gods predeſtination, the Scriptures, and the eſtate of men uncalled. 1 Cor. 13.5. 1 Cor. 4.5. *Aug. lib.* 10. *confeſſ.* 13.

As touching a mans ſelfe, hee is neither to praiſe nor diſpraiſe himſelfe. As *Salomon* ſaith, *Let another praiſe thee and not thine owne mouth: a ſtranger, and not thine owne lippes.* Yet otherwhiles the times doe fall out that a man may uſe an holy kind of boaſting, eſpecially when the diſgrace of the perſon is the diſgrace alſo of the Goſpel, and of Religion, and of God himſelfe: as *Paul* did, *But wherein* (ſaith he, 2 *Cor.* 11.21.) *any will uſe boldneſſe* (*I ſpeake fooliſhly*) *I will uſe boldneſſe. They are Hebrewes, ſo am I, &c.* Pro. 27.2.

## CHAP. III.

*Of the manner of our ſpeech, and what muſt be done before we ſpeake.*

THus much of the matter of our ſpeech: Now followeth the manner. In the manner of our ſpeaking three things are to be pondered: what muſt be done before wee ſpeake, what in ſpeaking; what after we have ſpoken.

Before we ſpeake, conſideration muſt bee uſed of the thing to bee ſpoken, and of the end. *Iames* requires that men *ſhould bee ſlow to ſpeake, and ſwift to heare. Salomon* ſaith, *He that anſwereth a matter before he heare it, it is folly and ſhame to him.* The mind is the guide of the tongue: therefore men muſt conſider before they ſpeak. The tongue is the meſſenger of the heart, and therefore as oft as wee ſpeake without meditation going before, ſo oft the meſſenger runs without his errand. The tongue is placed in the middle of the mouth, [a] and it is compaſſed in with lips and teeth as with a double trench, to ſhew us, how to uſe heede and preconſideration before we ſpeake: and therefore it is good adviſe, to keepe the key of the mouth not in the mouth, but in the cupbord of the heart. *Auguſtine* ſaith wel, that as in eating and drinking men make choice of meates: ſo in manifold ſpeeches we ſhould make choice of talke. Iam. 1.19. Pro. 18.13. [a] *Chryſoſt. hom.* 22. *ad pop. Antioch.* *Lib. de nat. & grat.*

Heere are condemned idle words, that is, ſuch words as are ſpoken to litttle or no end, or purpoſe. And they are not to bee eſteemed as little ſinnes, when as men *are to give account of every idle word*, Matth. 12.36.

## CHAP. IV.

*What is to be done in ſpeaking, and of wiſedome.*

WHen we are in ſpeaking, two things are to bee practiſed: firſt, care muſt bee had of the ſpeech, that it be *gracious*: ſe-

condly, it is to bee uttered with convenient bonds of truth.

Col.4.6. The ſpeech is *gracious*, when it is ſo uttered, that the graces of God wrought in the heart by the holy Ghoſt, are as it were pictured and painted forth in the ſame: for ſpeech is the very image of the heart.

Eph.4.29. vilenes. Contrary to this *is rotten ſpeech*, that is, all ſuch talke as is void of grace, which is the heart and pith of our ſpeech.

Eph.5.3. Pſal 16.4. And by this it appeareth, that no vice can be named but with diſliking: and heereupon in Scripture when by occaſion a vice ſhould bee named, in token of a loathing thereof, the name of the vice is omitted, and the name of the contrarie vertue uſed in the roome thereof, as in theſe words: *Iob* 1.5. *for Iob thought, It may be that my ſonnes have ſinned and bleſſed*, that is, *blaſphemed God*. This being true then, by proportion the viſible repreſentation of the vices of men in the world, which is the ſubſtance and matter wherof playes and enterludes are made, is much more to be avoided.

1 King. 21.10,13. Gods graces, which wee are to ſhew forth in our communication are theſe: Wiſedome, Truth, Reverence, Modeſtie, Meekeneſſe, Sobrietie in judgement, Vrbanitie, Fidelitie, Care of others good name: and let us conſider of them in order.

Wiſedome in our ſpeech is a godly ornament. The Apoſtles when they waited for the holy Ghoſt in Ieruſalem, it deſcended upon them in the forme of fierie tongues: and then it is ſaid, *Act.* 4.2. that *they ſpake as the holy Ghoſt gave them utterance in Apophthegmes or wiſe ſentences*. And he that governes his tongue: wiſely, *addeth doctrine to the lips*, that is, ſo ſpeaketh, as that others be made wiſe thereby.

Iam.3.2. Pro.16.23.

This wiſedome is then ſhewed, when a man can in judgement apply his talke, and as it were in good manner make it fit to all the circumſtances of perſons, times, places, things. *A foole poureth out all his mind, but a wiſe man keepeth it in till afterward. A word ſpoken in his place, is like apples of gold with pictures of ſilver*, Prov.25.11.

Now hee that would have his ſpeech to bee wiſe, muſt firſt of all himſelfe become a wiſe man. And the wiſe man of whom the holy Scripture ſpeakes, is a godly man, and ſuch an one as ſerveth God: becauſe his feare of God is the *beginning and head of wiſedome*: as on the contrary, the foole, whereof the Scripture often ſpeaketh, is the ungodly perſon, that maketh no conſcience of any ſinne. And indeede ſuch an one is the moſt ſenſleſſe foole of all. Hee that ſhall ever and anon be caſting himſelfe into the fire and water, and run upon dangerous places to breake his legges, armes, necke: and further ſhall take pleaſure in doing all this, is either a foole, or a mad man. Now the ungodly man as oft as hee ſinneth, he endeauoureth as much as in him lyeth to pitch his ſoule into hell, and whereas he taketh pleaſure in ſinne, he ſports himſelfe with his owne deſtruction.

Pro.1.7. Eccl.12.13. Pſal.14.1. & 38.5. Gen.34.7.

Furthermore the man fearing God muſt have two things in his heart, a perſwaſion of Gods preſence; and Awe.

The perſwaſion of Gods preſence, is whereby a man is continually reſolved, that whereſoever he is, he ſtandeth before God, who doth ſee even into the ſecrets of his heart. This was in *Cornelius*: *Now therefore* (ſaith hee, *Act.* 10.33.) *we are in Gods preſence to heare all things that are commanded thee of God.*

Awe in regard of God, is that whereby a man behaveth himſelfe reverently, becauſe he is in Gods preſence.

Awe is either in regard of ſinne, or of chaſtiſements.

Awe in reſpect of ſin, is when one is afraid to ſinne, fearing not ſo much the puniſhment, as ſinne it ſelfe, becauſe it is ſinne. For hee feareth God indeed, which is of this minde, that if there were no Iudge to condemne him; no hell to torment him; no divell nor conſcience to accuſe him; yet he would not ſinne becauſe Gods bleſſed Majeſtie is by it offended and diſpleaſed: and if he had it in his choice, whether he would ſin or loſe his life, hee had rather die then willingly and wittingly ſin againſt God. This awe being in *Ioſeph*, was the cauſe that mooved him not to commit folly with *Potiphars* wife, *How then* (ſaith he, *Gen.*39.9.) *can I doe this great wickednesſe, and ſinne againſt God?*

Awe in chaſtiſements, is when one humbleth himſelfe under the mightie hand of God, with all meekeneſſe and patience, when God layeth his hand on him more or leſſe. When *Shemei* came forth and curſed *David*, and flung ſtones at him, What did he? truely he ſtood in awe of God, and therefore ſaid, 2 *Sam.*16.10. *What have I to doe with you, ye ſonnes of Zerviah? for he curſeth, even becauſe the Lord hath bidden him curſe David, who dare then ſay, Wherefore haſt thou done ſo?*

When a man is thus made wiſe, that is, righteous, and fearing God, he is ſo guided by the ſpirit of feare, that hee cannot but ſpeake wiſely. *Salomon* ſaith, *Prov.*10.32. *The lippes of the righteous know what is acceptable: but the mouth of the wicked ſpeakes froward things.* And againe, *The heart of the wiſe guideth the mouth wiſely.*

Contrarie to this is fond and fooliſh talke: an example hereof we have in *Luke*, where *Pilate* wanting the feare of God, ſaith, *Luk.*23.14. *I finde no fault in Chriſt: let us therefore chaſtiſe him, and ſend him away.* Whereas hee ought to have reaſoned thus: *I finde no fault in him: therefore let us ſend him away without chaſtiſement.*

## CHAP. V.

### *Of Truth, and of Reverence in ſpeech.*

TRuth of ſpeech is a vertue whereby a man ſpeaketh as hee thinketh: and ſo conſequently, he ſpeaketh as every thing is, ſo farre forth as poſſible hee can. It is made a note of a righteous man, *to ſpeake the truth from the heart; and they that deale truly, are Gods delight.* Pſa.15.2. Pro.12.22.

This is alwaies required in all our doctrines,

accu-

accuſations, defences, teſtimonies, promiſes, bargaines, counſels: but eſpecially in Iudges and Magiſtrates, ſitting on judgement ſeates, becauſe then they ſtand in Gods ſtead, who is truth it ſelfe. Pro.17.7.

To this place belongeth *Apologie*, which is, when a Chriſtian called before a Magiſtrate, and ſtraightly examined of his religion, confeſſeth Chriſt boldly, and denieth not the truth. Matt. 10. 32.

Contrary to this, is lying, cogging, gloſing, ſmoothing, diſſembling: as for example, *Gehazi*, after hee had received money and garments of *Naaman* the Syrian againſt *Eliſhaes* will, he went and ſtood before his Maſter, who ſaid unto him, Whence commeſt thou *Gehazi?* who making it nothing to lie for a vantage, ſmoothed it over finely, and ſaid, *Thy ſervant went no whither*. To the like effect and purpoſe report is made of a rich man that had two cheſts: the one whereof hee called *all the world*, the other *his friend*. In the firſt he putteth nothing: in the ſecond he putteth all his ſubſtance. When his neighbour came to borrow money, he uſed to anſwer, Truely I have never a pennie in all the world, meaning his emptie cheſt, but I will ſee (ſaith he) what my friend can doe, looking thereby for intereſt by the money out of his other cheſt. 2 King. 5. 25.

This vice is very common, and it is a rare thing to finde a man that maketh conſcience of a lie.

Lying is, when a man ſpeaketh otherwiſe then the truth is, with a purpoſe to deceive. Here note that there is a great difference betweene theſe two ſpeeches, *It is an untruth*, and *It is a lye*. The firſt may bee uſed when a man ſpeaketh falſhoods. But in uſing the ſecond, wee muſt bee heedie and ſparing: for when a man is challenged for a lie, three things are laid to his charge. I. That hee ſpeaketh falſly. II. That he is willing to doe ſo. III. That hee hath a deſire and purpoſe to deceive.

*Queſt.* Whether may not a man lye, if it be for the procuring of ſome great good to our neighbour, or to the whole countrey where wee are.

*Anſw.* No: Reaſons are theſe: I. Lying is forbidden, (*a*) *as an abomination to the Lord.* II. (*b*) *We are not to doe any evill that good may come thereof.* III. He which lyeth, in ſo doing conformeth himſelfe to the divell, who, (*c*) is a lyar, and the father thereof. a Iam. 3. 14. Pro. 12. 22. b Rom. 3. 8. c Ioh. 8. 44.

*Obiect.* I. Such lying is for our neighbours good, and not againſt charity.

*Anſ.* No: for (*d*) *charitie rejoyceth in the truth.* d 1 Cor. 13. 6.

*Obiect.* II. The holy Scriptures have mentioned the lyes of the Patriarkes.

*Anſw.* We muſt not live by example againſt rules of Gods Word.

*Obiect.* III. *Rahab* and the midwives of Egypt, in ſaving the ſpies, and in preſerving the Iſraelites infants, uſed lying, and are commended for their facts.

*Anſw.* They are commended for their faith, not for their lying. The workes which they did, were excellent workes of mercie, and therefore to be allowed: and the doers failed onely in manner of performing them.

As truth is required in ſpeech, ſo alſo reverence to God and man.

Reverence to God, is when wee ſo ſpeake of God and uſe his titles, that we ſhew reverence our ſelves, and moove reverence in others. *If thou wilt not keepe* (ſaith the Lord, *Deut.* 28. 58.) *and doe all the words of this law* (*that are written in this booke*) *and feare the glorious & fearefull name,* THE LORD THY GOD, *then the Lord, will make thy plagues wonderfull.*

Heere take heede of all manner of blaſpheming, which is, when men uſe ſuch ſpeeches of God, as doe either detract any thing from his Majeſtie, or aſcribe any thing to him, not beſeeming him: a ſinne of all other to bee deteſted. Reaſons. I. A blaſphemer is viler then the reſt of the creatures: for they praiſe God in their kind, and ſhew forth his power, goodneſſe, and wiſedome: but hee diſhonoureth God in his wretched ſpeech. II. Hee is as the mad dogge that flyeth in his maſters face, who keepeth him, and giveth him bread. III. Cuſtome in blaſphemies ſheweth a man to bee the childe of the divell, and no child of God as yet. A Father lying on his death-bed, called the three children to him which hee kept, and told them that one onely of them was his owne ſonne, and that the reſt were only brought up by him: therefore unto him hee gave all his goods: but which of theſe was his naturall ſonne hee would not in any wiſe declare. When hee was dead, every one of the three children pleaded that hee was the ſonne, and therefore that the goods were his. The matter being brought before a Iudge coulde not be ended: but the Iudge was conſtrained to take this courſe: hee cauſed the dead corpes of the father to be ſet up againſt a tree, and commanded the three ſonnes to take bowes and arrowes, and to ſhoote againſt their father, and to ſee who could come neereſt the heart. The firſt and ſecond did ſhoote at their father, and did hit him, the third was angry with both the other through naturall affection of a child to a father, and refuſed to ſhoote. This done, the Iudge gave ſentence that the two firſt were no ſonnes, but the third only, and that hee ſhould have the goods. The like triall may be uſed to know who be Gods children. Such perſons with whom blaſpheming is rife, are very divels incarnate, and the children of the divell, who rend God in peeces, and ſhoote him thorow with their darts, as it is ſaid of the Egyptian when he blaſphemed, that hee *ſmote or pierced thorow Gods name.* Magiſtrates and rulers ſeverely puniſh ſuch as abuſe their names, and they doe it juſtly: how much leſſe then ſhould blaſphemers of Gods Name eſcape without great puniſhment? Lev. 24. 11. vaiik, kobh.

Againe, here we muſt be warned to take heed of that cuſtomable ſwearing, and alſo of perjurie. It is a very ſtrange ſinne: for the perjured

perſon doth not onely ſin himſelfe, but withall he endeavoureth to intangle God in the ſame ſinne with himſelfe.

Further, take heede leſt thou doeſt either make or recite the jeſts which are contrived out of the phraſes of Scripture: which are very many, and very uſually rehearſed in company. The oyle wherewith the Tabernacle and the Arke of the Teſtament and the Prieſts were annointed, was holy: and therefore no man might put it to any other uſe, as to annoint his owne fleſh therewith, or to make the like unto it. (a) *Pilate* a poore Paynim when he heard the Name of the Sonne of God, *was afraid*: and we much more ought to tremble at the Word of God, not to make our ſelves merrie with it. And therefore the ſcoffing of *Julian* the Apoſtata is very fearefull, who was wont to reach Chriſtians boxes on the eare, and withall, bid them turne the other, and obey their maſters commandement, *Whoſoever ſhall ſmite thee on the right cheeke, turne to him the other alſo, Matth.5.39.* And hee denied pay and like reward to his ſouldiers that were Chriſtians, becauſe he ſaid hee would make them fit for the kingdome of heaven, conſidering that Chriſt had ſaid, *Mat.5.8. Bleſſed are the poore in ſpirit: for theirs is the kingdome of heaven.*

Here alſo men muſt learne to take heede of all manner of charmes and enchantments, which commonly are nothing elſe but the words of Scripture or ſuch like, uſed for the curing of paines and diſeaſes both in men and beaſts. As for example, the firſt words of Saint *Iohns* Goſpel, *In the beginning was the Word, and the Word was with God, &c.* are uſed to be written in a paper, and hung about mens neckes to cure agues. But the truth is, ſuch kinde of practiſes are diveliſh. Patrons of charmes hold, that in ſuch words as are either divine or barbarous; is much efficacie. But whence is this efficacie? from God? from men? or from the devil? If it ſhall be ſaid from God; wee muſt know that the Word uſed in holy manner, is the inſtrument of God to convey unto us ſpirituall bleſſings, as faith, regeneration, repentance: but it doth not ſerve to bring unto us corporall health. Well then, belike words take vertue from the ſpeaker, and are made powerfull by the ſtrength of his imagination. Indeede of this opinion are ſome phyſitians, as *Avicenna* and *Paracelſus*, who thinke that phantaſie is like to the Sun, which worketh on all things to which his beames doe come, and the latter that by imagination miracles might be wrought. But this opinion is fond, and the reaſons alleadged for it are without weight. For imaginations are nothing but ſhadowes of things. And as an image of a man in a glaſſe hath no power in it, but only ſerves to reſemble and repreſent the body of a man: ſo it is with the phantaſie and conceit of the minde, and no otherwiſe.

And if imagination have any force, it is only within the ſpirits and humours of a mans owne body: but to give force to worke in the bodies of others it cannot; no more then the ſhadow of one body can ordinarily cure the body of another on which it lighteth.

Wherefore words uſed in the way of bodily cure, be they in themſelves never ſo good, are no better then the divels ſacraments: and when they are uſed to blind people, he it is, that comming under hand, worketh the cure, and by turning himſelfe into an Angel of light, deludes them. But it were better for a man to die a thouſand times then to uſe ſuch remedies, which in curing the body, deſtroy the ſoule.

Laſtly, avoid all imprecations and curſings, either againſt men or other creatures: for God in judgement to puniſh ſuch curſed ſpeaking, often brings to paſſe ſuch imprecations: as may appeare in the Iewes, who at the arraignment of Chriſt, cryed, ſaying, *Mat,27.25. His blood be upon us, and upon our children*: which imprecation is verified upon them unto this day. At *Newburge* in Germanie a certaine mother curſed her ſonne, ſaying, *Get thee away, I would thou mighteſt never come againe alive*: the very ſame day he went into the water, and was drowned. Againe, a mother brought her child to the Vniverſitie of *Wittenburge*, by reaſon he was poſſeſſed with an uncleane ſpirit: being demanded how it came to paſſe, ſhee anſwered in the hearing of many, that in her anger ſhe ſaid, *The divell take thee*, and thereupon preſently the child was poſſeſſed. And in our countrey, men often wiſh the plague, the poxe, the peſtilence to their children, their ſervants, their cattell: and often it falls out accordingly.

In the daies of King *Edward*, certaine Engliſh ſoldiers (as I am certainly informed by a witneſſe then preſent) being by a tempeſt caſt upon the ſands on the coaſt of France, gave themſelves to prayer, and commended their ſoules to God, as in ſo great danger it was meete: but one among the reſt, deſperatly minded, went apart & cryed out, ſaying, *O gallowes claime thy right, gallowes claime thy right.* Now the ſaid partie among the reſt (as God would have it) eſcaped ſafe to land; and afterward living ſome ſpace of time in France, returned againe to England, where hee was hanged for ſtealing of horſes: and thus acording to his deſire the gallowes claimed her right.

Reverence to man is in 2. reſpects, either becauſe he is created after the image of God, or becauſe he is above us in age, gifts, authoritie.

In the firſt conſideration, men muſt have care to give ſuch names to children as are proper and fit, uſuall, and knowne: the ſignification whereof may admoniſh them of the promiſes of God, of godlineſſe, or of ſome good dutie. And there bee foure allowed ends of giving names. I. To preſerve the memorie of ſome thing by the name given, as *Adam, Iſrael, Iſaac.* II. To ſignifie ſomething to come, as *Evah, Abraham, Iohn, Peter.* III. To preſerve the name and memorie of parents and kindred, which was uſed in the birth of *John Bapt.* This

Exod.30. 31,32.

a Ioh.19.8

Lonicerus theat.hiſt. præcept.4. Idem.

Parac.lib. de Tartare.

cuſtome may ſtill bee retained, if there bee a good example in the anceſtors that the childe may follow. IV. That the life and profeſſion of good men may be revived in the renuing of their names.

Here we muſt take heede, in no wiſe to give to children, the proper names or titles of God; as Ieſus, *Immanuel*, &c.

Neither are the profeſſours of the Goſpell to bee intituled by the names of ſuch as have beene famous inſtruments in the Church, as to be called *Calviniſts*, *Lutherans*, &c. *Now this I ſay, that every one of you ſaith, I am Pauls, and I am Apollos. I am Cephas, and I am Chriſts: Is Chriſt devided? was Paul crucified for you? either were ye baptized in the name of Paul?* 1 Cor. 1. 12, 13.

And it is a bold part of the peſtilent generation of Papiſts, who take to themſelves the name of *Ieſuites*, whereas the like name of *Chriſtian* was given to the diſciples at Antioch not by the device of man, *but by divine oracle.* Acts 11. 26. χρηματισαι. Rom. 11. 4.

As the changing of the name given in Baptiſme is not to bee allowed; ſo the varying of it according to the variety of language, (if neither hurt nor fraud, to any bee intended thereby) is not unlawfull. Vpon this ground *Saul* is called *Paul:* and Chriſt cals *Simon* his diſciple otherwhiles *Cephas*, otherwhiles *Peter*. And very worthy Divines in this age, that their writings might be read of the adverſaries, have in like ſort without offence varied their names. *Melanchthon* cals himſelfe *Dydimus Faventinus*, and *Melangæus: Bucer* intitles himſelfe *Aretinus Felinus:* and *Theodore Beza* once writ himſelfe *Nathaniel Nezechius*.

Reverence to a man as he is ſuperiour, is in uſing fit titles of reverence. *Sara* is commended in Scriptures for obeying her husband, and *for calling him Sir*. But exceſſe muſt here be avoyded, when titles of honour proper to God are given to men, as *head of the Catholike Church* to the Pope, *Lady and Queene of heaven* to the mother of Chriſt. This fault Chriſt reprooveth in the young man, ſaying, *why calleſt thou me good? there is none good but God.* 1 Pet. 3. 6. Matth. 19. 18.

## CHAP. VI.

### *Of Modeſtie and of Meekeneſſe.*

MOdeſtie in ſpeech hath divers caveats? first, if a man ſpeake any thing of himſelfe, that is, in his owne commendation, let him alter the perſon and ſpeake of himſelfe as of another: *I know a man* (ſaith *Paul*, ſpeaking of himſelfe) *in Chriſt above fourteene yeeres agoe, &c. which was taken up into Paradiſe, and heard words which cannot be ſpoken.* And *Iohn* (ſaith of himſelfe:) *When Ieſus ſaw his mother, and the diſciple whom he loved, ſtanding by, &c.* Here take heed of boaſting, whereby men imitate the divell who ſaid, *All this power will I give thee, and the glory of thoſe Kingdomes: for that is delivered unto me, and to whomſoever I will, I give it.* 2 Cor. 12. 2. Ioh. 19. 26. Luk. 4. 6.

Againe, when a man ſhall have occaſion to ſpeake of his owne faults and corruptions, let him ſpeake the uttermoſt againſt himſelfe, as *Paul* called himſelfe *the firſt of all ſinners*. But if he be to mention any thing of himſelfe, that may miniſter matter of commendation, let his ſpeech rather incline to the defect, then to the exceſſe as *Paul* ſaith, *I am the leaſt of the Apoſtles, which am not meete to be called an Apoſtle, becauſe I perſecuted the Church of God.* 1 Tim. 1. 13. 15. 1 Cor. 15. 9.

Secondly, in mentioning of things which move bluſhing, we are to uſe as ſeemely words as may be choſen. Gen. 4. 1. *Afterward Adam knew Hevah his wife, which conceived and bare Cain.* 1 Sam. 24. 4. *And when he came to the ſheepcoats by the way where there was a cave, Saul went in to cover his feete*, that is, to doe his eaſement.

Meekeneſſe alſo is required in communication, which is, when a man uſeth courteous and faire ſpeech. *Put them in remembrance, &c. that they be courteous, ſhewing all meekeneſſe to all men, for we our ſelves alſo were in times paſt unwiſe, diſobedient, &c.* Tit. 3. 2, 3.

Meekeneſſe and gentleneſſe ſheweth it ſelfe in Salutations, Anſwers, and Reproofes.

For the firſt, daily experience ſheweth that it maketh much for the maintaining of love, to call men by their proper names or ſurnames. And thus was a ſigne of ſpeciall favour that God called *Moſes* by his proper name. Yet more convenient it is to ſalute our betters by names of honour or offiee. Thus the diſciples call our Saviour Chriſt *Rabbi:* and it was the uſuall manner among the Iewes, to call their betters *Adon*, that is Lord, or Sir.

The formes of ſalutations are to be after the order practiſed in Scripture. An angell ſaluted *Gedeon* thus; *The Lord be with thee thou valiant man.* And *Boaz* came to *Bethlehem*, and ſaid to the reapers, *The Lord be with you:* and they anſwered, *The Lord bleſſe thee.* And the Angel ſaluted *Mary, Haile freely beloved, the Lord is with thee, &c.* Chriſt comming among his diſciples, ſaid, *Peace be among you:* and he taught them comming to any houſe to ſay, *Peace be to this houſe.* By this it appeareth, that our common formes of ſalutations are commendable: which are of divers ſorts; as when one meetes another: *God ſave you:* when one goes away, *God be with you:* in the morning, *God give you a good morning:* after noone, *God give you a good evening:* when one is going on his journey, *God ſpeede your journey*; when one is working, *God ſpeede you:* in eating, *Much good doe it you:* when one hath a new office, *God give you joy of your office:* when one is ſicke, *God comfort you, &c.* Iudg. 6. 12. Ruth 2. 4. Luk. 1. 28. Matth. 10. 12, 13.

And when children ſalute their father and mother after this manner: *I pray you father bleſſe me: I pray you mother bleſſe me:* it is a ſeemely thing. For God hath made parents to be the inſtruments of bleſſing to their children, in nurturing them and praying for them: as the fifth Commandement ſaith, *Honour thy father and mother, that they may prolong thy dayes.* Now they prolong the childrens dayes by praying to God for bleſſings on them, and by ſuch like duties.

It is an uſe in al places, when a man neeſeth to ſalute him by ſaying, *Chriſt helpe you:* But there

is no cauſe why the words ſhould then be uſed more then at an other time. The reaſons are. I. it is an old cuſtome fetched from the Gentiles before Chriſt, and hath no ground at all: for they uſed with the like words to wiſh men health, becauſe they thought neeſing to be a ſacred and holy thing: and becauſe ſome take it to be a ſigne of unhappie and evill ſucceſſe; which indeed is otherwiſe. II. If there be any danger in the brain before neeſing, when a man hath neeſed the danger is paſt, as learned Phyſitians teach: therefore there is no cauſe of the uſing ſuch words then, more then at coughing.

*Ariſt. de hiſt. animal l. 1. cap. 10. & Probl. ſect. 33. Plin. l. 28. cap. 2.*

Againſt the practiſe of ſaluting each other, ſome things may be objected. I. *Ioh.* epiſt. 2. verſ. 10. *If there come any unto you, and bring not this doctrine, receive him not to houſe, neither bid him, God ſpeede. Anſ.* This place doth not forbid common civilitie and courteſie of man to man: but only familiarity and acquaintance with hereticks: yea ſuch acquaintance and familiaritie as may ſeeme to give approbation and applauſe to their bad proceedings. II. *Eliſha* ſending *Gehazi* his ſervant to lay his ſtaffe on the dead childe of the Shunamite, bad him if he met any, not to ſalute them, and if they ſpake to him, not to anſwer them. 2 *King.* 4. 29. And when our Saviour Chriſt ſent his Diſciples to preach in *Iudea*, he bad them *to ſalute no man by the way*, *Luk.* the 10. 4. *Anſ.* The intent of theſe two places is not to forbid men to ſalute others, but rather to enjoyne *Gehazi* and the diſciples of Chriſt, onely to omit for that time the practiſe of the duties of common courteſie, ſo farre forth as they might hinder or delay the performance of weightie affaires.

Our anſwers muſt be ſoft, that anger be neither kindled nor increaſed. *A ſoft anſwer putteth away wrath, but grievous words ſtirre up anger.* *Prov.* 15. 1. *Nabal* by churliſh language provoked *David* to wrath, but *Abigail* by the contrary appeaſed him. *Gedeon ſpake gently to the men of Ephraim*, when they were angry againſt him, and appeaſed them. For the text ſaith, *when hee had thus ſpoken, then their ſpirits abated towards him.* 1 *Sam.* 25 10. 24. *Iudg.* 8. 3. Therefore *Salomon* ſaith well, *Ioy commeth to a man by the anſwer of his mouth, but how good is a word in due ſeaſon.* *Prov.* 15. 23.

Now if any ſhall raile on us, our duty is not to raile again. *Bleſſe them that perſecute you, bleſſe I ſay, and curſe not. Be curteous, not rendring evill for evill, neither rebuke for rebuke, but contrariwiſe bleſſe, knowing that ye be thereunto called, that you ſhould be heires of bleſſing.* Rom. 12. 14. 1 Pet. 3. 9. This thing was notably practiſed by *David*, *Pſal.* 109. 4. *For my friendſhip they were my adverſaries: but I gave my ſelfe to prayer.* And therefore in this caſe, either ſilence is to be uſed, or at the moſt, onely a juſt and manifeſt defence of our innocency to bee made. *Ezechias* commanded the people to bee ſilent, and not to ſay any thing to the ſpeech of *Rabſhachai*, now flattering, now threatning. When *Eli* ſpake hardly of *Anna*, and bad her put away her drunkenneſſe, ſhee anſwered, *Nay my Lord, I am a woman troubled in ſpirit, I have neither drunke wine nor ſtrong drinke, but have powred out my ſoule before the Lord.* 1 *King.* 18. 36. 1 *Sam.* 1. 15. Thus *Ioſeph* cleares himſelfe, ſaying, *I have done nothing wherefore they ſhould put me in the dungeon.* Gen. 40. 15. And *Daniel* to *Nabuchodonoſor*, *Vnto thee, O King, have I done no hurt.* Dan. 6. 22. And our Saviour Chriſt when the Iewes ſaid unto him, *Say wee not true, that thou art a Samaritane, and haſt a divell?* anſwered, *I have not a divell, but I honour my Father, and ye have diſhonoured me.* Ioh. 8. 48, 49. And *Paul* being to make an Apology for himſelfe, begins thus: *Men and brethren, I have in all good conſcience ſerved God unto this day.* Acts 23. 1.

Now when a man hath thus cleared himſelfe, though his owne word in his owne behalfe take no effect, yet let him patiently commit his cauſe to God, who in time wil manifeſt the truth, and bring it to light: as *David* did, *Iudge me O God*, (ſaith he), *for I have walked in mine innocency*: and againe, *The wicked watcheth the righteous, and ſeeketh to ſlay him: but the Lord will not leave him in his hand, nor condemne him when he is judged.* Pſal. 26. 1. Pſal. 37. 32, 33.

Meekeneſſe in reproofe is: when any ſhall admoniſh his brother of any fault for his amendment, with the like moderation that Chirurgions uſe, who being to ſet the arme or legge that is forth of joynt, handle it ſo tenderly, that the patient ſhall skant feele when the bone fals in againe: This counſell *Paul* giveth, *Brethren, if any man be falne by occaſion into any fault, ye which are ſpirituall, reſtore ſuch a one* (or ſet him in joynt againe,) *with the ſpirit of meekeneſſe.* Gal. 6. 1. This was practiſed by *Abraham* towards *Lot*, when their heard-men were at variance, ſaying, *Let there be, I pray thee, no ſtrife betweene thee and mee, neither betweene mine heard-men and thine: for we are brethren.* Gen. 13. 8, 9.

And this is done foure wayes. Firſt, when we reproove a man generally, as *Nathan* did *David* by a parable. Secondly, when in the roome of a reproofe, we put an exhortation: in the exhortation, inſinuating an oblique reproofe, as when a man ſhall ſweare in his talke. I ſhall not need alwaies to ſay, *Ye do very ill to ſweare, and ſo to diſhonour God*: but I will lap it up in the forme of an exhortation, as pils are lapt in ſugar, by ſaying, *Yea and nay, yea and nay ſhall ſerve among us.* 2 Sam. 12. *Rebuke not an elder, but exhort him as a father, and young men as brethren*, ſaith *Paul* to *Timothy*. 1 Tim. 5. 1. Thirdly, when the reproofe is propounded in a mans owne perſon, as though he were faulty which reprooveth. *Paul* practiſed this: *Now theſe things, brethren* (ſaith he) *I have figuratively applyed to mine owne ſelfe and Apollos for your ſakes, that ye might learne by us, that no man preſume above that which is written*: fourthly, when the fault is directly reprooved, but yet partly with prefaces, that we doe it of love, that we wiſh well to the partie, that we ſpeake as conſidering our ſelves, that wee alſo are in danger of the ſame fault: and partly by framing the reproofe out of the word of God, that the partie may ſee himſelfe, rather to be reproved by God, then by us: after this maner the inferior

1 Cor. 4. 6. Gal. 6. 1.

may admoniſh his ſuperiour eſpecially when there is no other way of redreſſe, and hee is to liſten, yeelding himſelfe tractable. *Naaman* is adviſed by his ſervants, who ſaid, *Father, if the Prophet had commanded thee a great thing, wouldſt thou not have done it? how much rather then, when he ſaith to thee, Waſh and be cleane? Then went he downe and waſhed himſelfe ſeven times in Iordan.* 2 King. 5. 13, 14.

When any ſhall in this manner be admoniſhed of a fault; they are to yeeld themſelves tractable and thankfull, and be heartily glad of ſo good a friend. Notable is the ſpeech of the Pſalmiſt; *Let the righteous ſmite me, it is a benefit: and let them reproove me, it is the chiefe oyntment, let it not bee wanting to my head.* And *Salomon* ſaith, *A reproofe entreth more into him that hath underſtanding, then an hundred ſtripes into a foole.* And, *open rebuke is better then ſecret love.* Pſal. 141. 5. Prov. 17. 10. Pro. 27. 5.

## CHAP. VII.

### *Of Sobrietie, Vrbanitie, Fidelitie, and care of others good name.*

SObrietie in judgement is, when a man either ſuſpendeth his opinion of his neighbours ſayings or doings, or elſe ſpeaketh as charitably as he can, by ſaying as little as may be, if the things be evill; or by interpreting all in better part, if the ſpeech or action be doubtfull. Therefore doe thus: deſpiſe not thy neighbour, but thinke thy ſelfe as bad a ſinner, and that the like defects may befall thee. If thou canſt not excuſe his doing, excuſe his intent, which may be good: or if the deed be evill, thinke it was done of ignorance; if thou canſt no way excuſe him, thinke ſome great temptation befell him, and that thou ſhouldſt be worſe, if the like temptation befell thee: and give God thanks that the like as yet hath not befalne thee. Deſpiſe not a man beeing a ſinner, for though he be evill to day, hee may turne to morrow.

Here is condemned all heady and raſh judgement, whereby men make things either worſe then they are, or elſe they take and turne all things to the worſe part. Thus the divell dealt with *Iob*, ſaying, *Doth Iob feare God for nought? &c. but ſtretch out thine hand now and touch all that he hath, to ſee if he will not blaſpheme thee to thy face.* Such was the dealing of *Doeg* with *David*, *I ſaw the ſon of Iſhai* (ſaith he) *when he came to Abimelech the ſonne of Ahitub, who asked counſell of the Lord for him, and gave him victuals, and he gave him alſo the ſword of Goliah the Philiſtime.* Here the back-biter concealeth the neceſſary circumſtances, whereby *Abimelech* might have beene excuſed, as that *David* asked bread being hungry, and that hee told not *Abimelech* that hee was out of *Sauls* favour: but he turneth all his ſpeech to this end, to bring the Prieſt into ſuſpition with *Saul*. Iob 1. 9. 11. 1 Sam. 22. 9.

Thus the Phariſees dealt. *Iohn came neither eating nor drinking, and they ſay, hee hath a divell. The ſonne of man came eating and drinking, and they ſay, Behold a glutton, and a drinker of wine, and a friend of Publicans and ſinners.* Matth. 11. 18, 19.

Contrarie to this Sobrietie is *Flatterie*, whereby for hope either of favour or gaine men, and eſpecially ſuch as are in dignity and place, are ſoothed up in their ſinnes, and extolled above meaſure, even to their faces. As when *Herod* arrayed in royall apparell, ſate on the judgement ſeate, and made an oration, the people gave a ſhout, ſaying, *The voyce of God, and not of man.* But marke what *Salomon* ſaith, *Hee that praiſeth his friend with a loud voyce riſing earely in the morning, it ſhall bee counted to him a curſe.* One being asked which was the worſt of all beaſts: anſwered, Of wilde beaſts, the tyrant: of tame beaſts, the flatterer. And another ſaid, that flatterers were worſe then crowes: for they eate onely dead carrion, theſe feede on living men. Act. 12. 22. Prov. 27. 14.

And of all kindes of Flattery; that is the worſt, when a man ſhall ſpeake faire to his neighbours face and praiſe him; but behind his backe ſpeake his pleaſure, and even cut his throate. *David* complaineth of his familiar friend, that *the words of his mouth were ſofter then butter, yet warre was in his heart: that his words were more gentle then oyle, yet they were ſwords.* The Phariſees behind Chriſts backe tooke counſell how they might intangle him in talke; but before his face they ſay, *Maſter, we know that thou art true, and teacheſt the way of God truely, neither careſt thou for any man: for thou conſidereſt not the perſons of men.* Pſal. 55. 21. Math. 22. 16.

*Vrbanity*, is a grace of ſpeech, whereby men in ſeemely manner uſe pleaſantneſſe in talke for recreation, or for ſuch delight as is joyned with profit to themſelves and others. The Preacher ſaith, *There is a time to laugh, and a time to weepe. When the Lord brought againe the captivity of Sion, we were like them that dreame. Then was our mouth filled with laughter, and our tongue with joy.* Eccle. 3. 4. Pſal. 126. 1, 2.

Now this mirth muſt bee joyned with the feare of God, otherwiſe *Salomon* ſaith well, *I have ſaid to laughter, thou art madde: and of joy, what is that thou doeſt?* And Chriſt ſaith, *Woe to you that now laugh, for ye ſhall weepe.* Secondly, with compaſſion and ſorrow for Gods people in affliction and miſery. *They drinke wine in bowels, and annoint themſelves with chiefe oyntments, but no man is ſorry for the affliction of Ioſeph.* Thirdly, it muſt be ſparing and moderate. *Paul* condemneth ſuch as are *lovers of pleaſures, more then of God.* Fourthly, it muſt bee voyde of the practiſe of ſinne. *Moſes* is commended that *hee refuſed the pleaſures of ſinne.* Eccle. 2. 2. Luk. 6. 25. Amos 6. 6. 2 Tim. 3. 4. Heb. 11. 25.

The uſuall time of mirth is at meates. And here *Sampſons* practiſe may bee followed, who at his marriage feaſt propounded a riddle or Iudg. 14. 12.

hard

hard queſtion to his friends. And *Ambroſe* thinketh that hee did thus to ſtop the mouthes of talkers, and to occupy their wits.

Withall, it muſt bee remembred to bee a Chriſtian duty, even at the table to maintaine talke of religion, and of duties of godlineſſe, after the practiſe of our Saviour Chriſt: though many upon little ground thinke otherwiſe. *Tertullian* recordeth of the Chriſtians of his time, that they uſed in their love-feaſts to talke together, as conſidering with themſelves that they had God himſelfe as an eare witneſſe to them. *Chryſoſtome* of this point ſaith well: *I would to God* (ſaith he) *that in Tavernes and feaſts, and at bathes, men would talke and diſpute of hell: for the remembring of hell, would hinder a man from falling to hell.* And it was the manner of the primitive Church at dinner and ſupper, to uſe the reading of the Scriptures. *When yee come to the Table* (ſaith *Auguſtine*) *heare that which is read according to cuſtome, without any ſtirre or ſtriving: that your mouthes may not onely receive the meate, but your eares may hunger after the Word of God.* And this ancient cuſtome is to this day retained in the Colledges of the Vniverſity of Cambridge.

And this holy rejoycing at meates, is ſpecially to be uſed with ſuch as are godly. For *Salomon* ſaith, that he *which eateth at the covetous mans table, ſhall vomit his morſels, and ſhall looſe his ſweet words.* The faithfull at Ieruſalem did breake bread together, *with gladneſſe and ſingleneſſe of heart.*

*Queſt.* Whether jeſting be tolerable in any ſort or not?

*Anſw.* That jeaſting which ſtandeth in quippes, taunts, and girds, which ſerveth onely for the offence of ſome, with the delight of others, is not tolerable; becauſe all *ſpeech muſt edifie, and miniſter grace to the hearers:* neither doth it agree with Chriſtian gravity and modeſty. But two kinds of jeſting are tolerable, the one is moderate and ſparing mirth, in the uſe of things indifferent, in ſeaſon convenient, without the leaſt ſcandall of any man, and with profit to the hearers. The ſecond is, that which the Prophets uſed, when they jeſted againſt wicked perſons, yet ſo, as withall they ſharply reprooved their ſinnes. *At noone Eliah mocked them, and ſaid, Cry aloud, for he is a God: either he talketh, or purſueth his enemies, or is in his journey, or it may be he ſleepeth and muſt be awaked.*

As for laughter, it may be uſed: otherwiſe God would never have given that power and faculty unto man: but the uſe of it muſt bee both moderate and ſeldome, as ſorrow for our ſinnes is to be plentifull and often. This we may learne in Chriſts example, of whom we reade that he wept three times, at the deſtruction of Ieruſalem, at the raiſing of *Lazarus*, and in his agony: but wee never read that he laughed. And ſpecially remember the ſaying of *Chryſoſtome*; *Si riſus in Eccleſia, diaboli opus eſt*, that is, To moove laughter in the Church, is the worke of the divell.

*Fidelitie* is conſtancie in all our lawfull ſayings and promiſes.

A promiſe is to bee made with this condition (if God will) and then if a man be prevented by death, or by any like meanes hee is not to be blamed: otherwiſe a mans lawfull word and promiſe bindeth him according to the will and pleaſure of him to whom it is made.

Now if afterward it be hurtfull to him that made it, he may crave to be free from his promiſe: and libertie beeing granted, take it. But a promiſe bound with an oath is to bee kept, though private hinderance follow, yet ſo as the Magiſtrate may order the matter, and proceede in equitie, that the dammage may be the leſſe.

The laſt grace which is to be uſed in ſpeech, is care of our neighbours good name, which is farre *better to him then great riches.*

Here is condemned the tale-bearer, which of an evill mind telleth a thing of another, to bring him into hatred, or to revenge himſelfe, or to get ſomething, which otherwiſe hee could not obtaine.

This tale-bearing is of divers ſort: One is when men whiſper abroad ſecretly the fault of another, whereas they ſhould rather admoniſh the partie, as *Cham* when hee had ſeene his fathers nakedneſſe, ran ſtraight and told his brethren. The ſecond, when they adde to, or change the thing ſaid or done, as it ſerveth for their purpoſe. Some of the witneſſes which came againſt Chriſt, charged him to ſay, *I will deſtroy this temple which is made with hands, and in three dayes build another without hands.* Where firſt they change his meaning; for Chriſt ſpake of the temple of his bodie. Secondly, they adde to the words: for Chriſt ſaid not, *I will deſtroy this temple*: but *deſtroy ye this temple.* Therefore the holy Ghoſt noteth them with the name of *falſe witneſſe bearers.* The third, when men ſurmiſe, and tell that which was never done. When *Ieremy* was going out of Ieruſalem to the land of *Benjamin*, and was in the gate of *Benjamin*, *Irijah* tooke him and ſaid, Thou flieſt to the Chaldeans. Then ſaid *Ieremie*, that is falſe, I flie not to the Chaldeans, but he would not heare him. The fourth, is the coloured tale-bearing, when one ſpeaketh evill of another with fine prefaces and preambles, faining that he is very ſorry that his neighbour hath done ſuch or ſuch a thing: that he ſpeaketh not of malice, but of a good minde: that he is conſtrained to ſpeake: that he ſpeaketh not all hee could ſpeake; that the partie to whom the tale is told muſt keepe it ſecret. *Luther* writeth of this fault very well: *This vice* (ſaith hee) *whereby wee tell abroad the things which we heare of others, and take them in worſe part, is very rife, and of great force to ſowe diſcords: the rather, becauſe it often ſhewes it ſelfe under the pretence and name of counſell and good adviſe. And it is a notable vizard for a tale-bearer to transforme himſelfe into an angel of light, and*

under

Luk. 11. 37. & 14. 1. & 22. 15.
*Apol. c.* 39.
*Hom. 2. in 2 Theſ. 2. cap.*
*Aug. epi.* 109.
Prov. 13. 8.
Act. 2. 46.
Eph. 4. 29.
1.
2.
1 King. 18. 27.
2 King. 2. 23.
Iſa. 24. 10, 11.
Luk. 19. 41.
Iohn 11. 35.
Heb. 5. 7.
Iam. 4. 15.
1 Chro. 13. 2.
2 Chro. 27. 23.
Pſal 15. 4.
Prov. 22. 1.
Rom. 1. 30.
Gen. 9. 22.
Math. 26. 60, 61.
Iere 37. 13.
vpon Pſal. 15. 3.

*under zeale for Gods glory to back-bite and accuse his neighbour of hereſie, errour, and wicked life.*

*Therefore the Prophets meaning is, that wee ſhould conceale the evils that bee in our neighbour, and not ſpeake them to others, though he be an enemy, and deſerve it at our hands, and onely ſpeake of thoſe good things in him which ſeeme to preſerve concord: for this we would that men ſhould doe unto us. Yea, and let us take heed that we judge not or condemne any mans ſaying or doing raſhly. Auguſtine* ſaith, *that this was the care which his mother had toward her enemies. To doe this is a notable point of juſt dealing, but indeed there is no man utterly without this fault in this life: ſuch is our wretched ſtate in this world. For though ſome are of this minde that they deſire not to have other mens wants told them, and will not take all in worſe part, yet if they be told and taken in worſe part of others, they can willingly heare them, neither will they checke the teller, but ſuffer bad ſurmiſes to take place with them. But Gedaliah the ſonne of Ahicham excelled in the contrary vertue, who choſe rather to hazard his life, then to ſuſpect evill by Iſmael.*

*confeſ. l. 9.*

*Iere. 40. 14.*

This tale-bearing is the common table-talke in *England:* and it is wonderfull to ſee, how thoſe who are otherwiſe godly are overtaken with it: but men muſt learne to ſtand more in awe of Gods Commandement, and alſo to conſider that the ſame thing a man ſpeaketh of another, commeth home againe by his owne doore. Such as uſe tale-bearing and back-biting, are by Gods juſt judgement payde home in the ſame kind: and hereupon Chriſt ſaith, *Iudge not that yee bee not judged: for with what judgement ye judge, yee ſhall be judged.* Wherefore when men ſhall enter into an evill communication of others, we are to interrupt it by other talke, as not regarding it.

*Matth. 7. 1.*

Here remember that when Governours and Magiſtrates ſhall uſe hard words, not in the way of defamation, but for the reprooving of a vice, it is not to ſlander: as, *O fooliſh Galathians. O generation of vipers?* and Chriſt termeth *Herod, Foxe.*

*Gal. 3. 1.*

*Matth. 3. 7.*

## CHAP. VIII.

### *Of the bonds of Truth.*

THus much of grace in ſpeech. Now followeth bonds of truth, whereby the truth of our talke is teſtified and confirmed.

There are three: a ſimple aſſertion, an aſſeveration, an oath.

A ſimple aſſertion, is either a ſimple affirmation, as *yea, yea*: or a ſimple negation, as *nay, nay*. And they are to bee uſed onely in our familiar and common talke: *Let your communication be yea, yea: nay, nay: and whatſoever is more, commeth of evill.*

*Matth. 5. 37.*

If the truth which wee affirme or deny bee doubtfull or contingent, then ſuch clauſes as theſe [*It is ſo, or it is not ſo, as I thinke, as I remember, as I take it*] are to bee added. If one ſhall ſay, *It is ſo*, and afterwards it proove otherwiſe, he receiveth diſcredit, becauſe he ſpeaketh an untruth. But if he ſhall ſay, *I thinke it is ſo*, though it fall out otherwiſe, yet he ſaveth his credit, becauſe he deceiveth not, but onely is deceived.

An aſſeveration is a forme of ſpeech, whereby one doth vehemently affirme or deny any thing: as when a man ſhall ſay; *Verily, in truth, in very truth, without all doubt, &c.* Theſe and ſuch like are not to be uſed at every word; but then onely when a truth of great importance is to bee confirmed. When the falſe Prophets among the Iewes and the Prieſts would not beleeve that *Ieremy* was ſent of God: what ſaith he? not ſimply, *The Lord hath ſent me*: but *in truth the Lord hath ſent mee.* Our Saviour Chriſt, when hee uſed to ſpeake any weighty matter, uſed to ſay, *Amen, Amen, Verily, Verily*, which is a plaine aſſeveration: for *Amen* is more then a ſimple affirmation, and it is leſſe then an oath, as the very ſenſe of the word doth import: which is no more, but *truly, certainely.*

*Iere. 26. 15.*

The third is an oath, which muſt not bee made by any thing in heaven or in earth, but onely by the name of God alone.

It muſt be uſed as the laſt refuge and remedie of all. For when any truth of great importance is to be confirmed, and all ſignes, evidences, proofes, witneſſes, faile among men on earth: then we may lawfully fetch the Lord as a witneſſe from heaven, who is the knower of all truth.

And in this caſe an oath may be taken, either publikely before a Magiſtrate, or privately among private perſons: if it bee done with reverence and conſideration, as it was betweene *Iacob* and *Laban.*

*Gen. 31. 53.*

## CHAP. IX.

### *What is to bee done when wee have ſpoken.*

AFter a man hath ſpoken his minde, very few words more are to be added: Hee that hath knowledge ſpareth his words. *In many words there cannot want iniquitie: but he that refraineth his lips, is wiſe.*

*Prov. 10. 27.*

He that ſpeaketh many words, ſpeaketh either falſe things or ſuperfluous, or both: as when a river overflowes, the water gathereth much ſlime: ſo, many words, many faults. When a veſſell being ſmitten makes a great noiſe, it is a token that it is emptie: and ſo the ſound of many words ſhewes a vaine heart. The Gentiles have ſaid, that God gave a man one tongue and two eares, that he might heare more and ſpeake leſſe. *Valerius Maximus* reporteth of *Xenocrates*, that being in the company of ſome that uſed railing ſpeeches, held his tongue, and being asked why hee did ſo, anſwered, *That it had repented him that hee had*

*ſpoken, but it never repented him that he had held his peace.* And the proverbe is, *Hee that will ſpeake what he will, ſhall heare what he would not.* To the framing of our ſpeech, *Ambroſe* requireth three things: a yoake, a ballance, and a met-wand; a yoke to keepe it in ſtayed gravitie; a ballance to give it weight of reaſon; a met-wand, to keepe it in meaſure and moderation. *Offic. lib. 1.*

This rule muſt bee practiſed carefully, for the avoiding of chiding, brawling, and contention. *Let nothing be done by Contention, Phil. 2. 3.* Let ſtudents and ſchollers learne to practiſe this; for what ſhall another mans opinion hurt thee, though in reaſoning he bee not of thy minde in every point?

Here take heed of the ſpirit of contradiction, whereby ſome by thwarting and contradicting every man, at length proove either obſtinate heretikes, or lewd Atheiſts, and make no bones to contradict the holy Ghoſt, and to call the Scriptures in queſtion, and diſpute that there is no God.

Now if a man ſpeake neceſſarie things, though he continue his ſpeech till midnight, as *Paul* did, it cannot bee called immoderate or ſuperfluous talke. *Act. 20. 7.*

## CHAP. X.

### *Of writing.*

ALL this which is ſet downe concerning ſpeech muſt as well bee practiſed in writing as in ſpeaking. Whereby are condemned ballads, bookes of love, all idle diſcourſes and hiſtories, being nothing elſe but enticements and baits unto manifold ſinnes, fitter for *Sodom* and *Gomorrah*, then for Gods Church. And it muſt be followed as well in ſpeaking of Latine or any good tongue, as Engliſh, which ſtudents have not marked; for whereas they will not ſweare in Engliſh, yet in Latine they make no bones of it, ſaying, *Meherculè, medius fidius, edipol, per deos immortales.* And whereas they hold but one God in judgement, yet in their Latine exerciſes they ſpeake of *Iupiter*, and of the *immortall Gods*, after the manner of the heathen. What a ſhame is this, that a Chriſtian, and that in Chriſtian ſchooles, ſhould either bee aſhamed, or not uſe to ſpeake as a Chriſtian, but as Atheiſts do? If thou have many tongues, and knoweſt not how to uſe them well, he which hath but his mother-tongue, ordering it aright, is a better linguiſt then thou.

## CHAP. XI.

### *Of ſilence.*

WIſe and godly ſilence is as excellent a vertue as holy ſpeech: for he knoweth not how to ſpeake which knoweth not how to hold his tongue: the rule of our ſilence muſt be the law of God. By meanes of which, wiſe conſideration muſt be had, whether the the thing which we have in minde be for Gods glory, and our neighbours good: which done, we are anſwerably to ſpeake or to bee ſilent.

Here muſt be conſidered the things of which ſilence muſt bee uſed, and the perſons before whom. The things are many. Firſt, if any truth be to the hinderance of Gods glory, or of the good of our neighbour, it muſt bee concealed.

The concealing of truth is either in whole, or in part. In whole, when the ſpeaking of the leaſt word is hurtfull. As for example, the father and the ſonne are both ſicke at once; the ſonne dyeth firſt, the father asketh whether his ſonne bee dead or not; if it be ſaid, no, an untruth is told; if yea, then the fathers griefe is increaſed, and his death haſtened: therefore ſilence is the beſt. In the dayes of perſecution holy Martyrs have choſen rather to ſuffer death, then to reveale their brethren, that have beene of their private aſſemblies with them. *Aug. lib. ad Conſer.*

The concealing of a thing in part is, when a man ſpeaketh a little of the truth, and concealeth the reſt. Which is warranted in all good and lawfull proceedings, which manifeſtly tend to the glory of God. When *Samuel* is ſent to annoint *David*, he anſwereth the Lord and ſaith. *How can I goe? for if Saul heare of it he will kill me. Then the Lord anſwered, Take an heyfer with thee and ſay, I am come to doe ſacrifice to the Lord: and call for Iſhai to ſacrifice, and I will ſhew thee what thou ſhalt doe, and thou ſhalt annoint unto mee him whom I ſhall name unto thee.* When *Ieremy* had ſhewed him *Zedechiah* how hee might eſcape death, then the King ſaid unto him, *Let no man know of theſe words, &c. but if the Princes underſtand that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us what the King hath ſaid unto thee, &c. then ſhalt thou ſay unto them, I humbly beſought the King, that he would not cauſe mee to returne to Iehonathans houſe to dye there.* And afterward hee ſo anſwered: the matter was not perceived. The like was practiſed by *Paul*, Act. 23. 6. *1 Sam. 16. 1, 2, 3.* *Ier. 38. 24, 25, 26.*

Secondly, thou art to conceale thine owne ſecrets. *Sampſon* revealing his owne ſecrets, *Iud. 14.* overthrew himſelfe. If thou deſire eaſe by revealing them, tell them but to few, and to ſuch as are faithfull.

That which thou wouldſt not have knowne, tell no man: for how ſhall another keepe thy counſell, when thou canſt not doe it? Keepe thy friends ſecret likewiſe, if it be not hurtfull: and let Miniſters conceale the ſins and wants that trouble the conſcience of ſuch as are dying. Let Magiſtrates conceale things done in the Senate, eſpecially concerning warre, leſt they be revealed to the enemy.

If God bring any ſtrange thing to paſſe, ſpeake not boldly of it, but rather in ſilence wonder. *Iob* at the conſideration of Gods Majeſty in his worke, ſaith, *Behold I am vile, what ſhall I anſwer thee? I will lay my hand upon my mouth.* *Nadab* and *Abihu* for offering incenſe with ſtrange fire, before the Lord, were both deſtroyed with fire, which being done, *Moſes* told *Aaron* that God would bee ſanctified in them that come neere him, and bee glorified before all the people; and then the text ſaith, *Iob 39. 37*

*but Aaron held his peace, Levit.* 10.3. When *Peter* had taught the Gentiles, and after returned to Ieruſalem, they of the circumciſion contended with him: hee then rendereth a reaſon of his fact, which being made, they were ſilent. For ſo the text is, *Act.* 11.18. *When they heard theſe things, they held their peace, and glorified God.* When Gods judgements befall men among us, if we ſpeake any thing, we muſt judge charitably. *Bleſſed is he that judgeth wiſely of the poore, the Lord ſhall deliver him in the day of trouble.* Pſal. 14.1.

Thirdly, the infirmities and ſins of our neighbour are alwaies to be concealed, unleſſe it bee in the caſe before named, that wee finde our ſelves called of God to ſpeake. *Hee that covereth a tranſgreſſion, ſeeketh love, Prov.* 17.9. If God in mercie cover his ſinnes, why ſhouldeſt thou reveale them? *Salomon* ſaith, *Prov.* 19.11. *It is the glory of a man to paſſe by an infirmitie.*

Fourthly, all unſeemely matters, al things unknown, things which concerne us not, things above our reach, are in ſilence to be buried.

The perſons before whom ſilence muſt bee uſed, are theſe: I. Malicious enemies of religion: *Give not that which is holy unto dogs: neither caſt your pearles before ſwine.* This was among the, reſt one cauſe of the ſilence of Chriſt before *Caiphas* and *Pilate.* II. Before Magiſtrates in their open courts: where ſuch as come before them are not to ſpeake till they be bidden. *Then Paul, after that the governor had beckned to him that hee ſhould ſpeake, anſwered.* III. In the preſence of our elders and betters, who muſt have leave and libertie to ſpeake firſt, and muſt of others bee heard with ſilence. The practiſe of this was in *Elihu* to *Eliphaz* and *Bildad.* A company of men (as ſome ſay) is like to the Alphabet, in which are vowels, halfe vowels, and mutes; vowels are old men, learned, wiſe, expert: halfe vowels are young men and women, who are thē only to ſpeake when they are asked: mutes are the ſame parties, who being not occaſioned, are in ſilence to heare their betters. And heere al ſervants and children muſt remember when they are juſtly reprooved to be ſilent, and not to anſwer any thing againe. IV. Fooles and pratlers are not to be anſwered, unleſſe it be to let them ſee their folly.

Matt. 7.2. Matt. 27. 14. Act. 14.10 Eccl. 32.8 Iob. 32.6. Eccl. 4.5. 11. Tit. 2.9. Pro. 26. 4.5.

## CHAP. XII.

### *An exhortation to keepe the Tongue.*

THus have I in part ſet downe how the tongue is to be governed: and I heartily deſire, that all Chriſtians would put theſe rules in practice. Reaſons. I. *If a man ſeeme to bee religious, and reſtraine not his tongue, hee deceiveth himſelfe, and his religion is in vaine.* II. The man of an evill tongue, is a beaſt in the forme of a man; for his tongue is the tongue of a ſerpent, under which lyeth nothing but venim and poyſon: nay he is worſe then a ſerpent; for it cannot hurt, unleſſe it be preſent to ſee a man, or to bite him, or to ſtrike him with his taile: but he which hath not the rule of his tongue, hurteth men as well abſent as preſent; neither ſea, nor land, nor any thing can hinder him. And againe, his throate is like a grave that hath a vent in ſome part, and thereout ſendeth forth nothing but ſtinke, and corruption. III. As the holy men of God, when they preached, had their tongues as it were, touched with a coale from the altar of God: and as godly men when they ſpeake graciouſly, have their tongues inflamed with the fire of Gods ſpirit: ſo contrariwiſe, when thou ſpeakeſt evill, thy tongue is kindled by the *fire of hell*: and Satan comes from thence with a coale to touch thy lips, and to ſet them on fire to all manner of miſchiefe. *Chryſoſtome* ſaith, that when men ſpeake good things, their tongue is the tongue of Chriſt: but all manner of ungodly and curſed ſpeaking is the divels language. IV. The moderating of the tongue is a matter of great difficultie. S. *Iames* ſaith, *The whole nature of beaſts and of birds, & of creeping things, &c. is tamed and hath bin tamed of the nature of man: but the tongue can no man tame: it is an unruly evill. Pambus*, one without learning, came to a certaine man to be taught a *Pſalme*: who when hee had heard the firſt verſe of the 39. *Pſalme, I ſaid, I will keepe my waies, that I offend not in my tongue*: would not ſuffer the next verſe to bee read, ſaying, This verſe is enough, if I could practiſe it. And when his teacher blamed him, becauſe he ſaw him not in ſixe moneths after: hee anſwered that hee had not yet done the verſe. And one that knew him, many yeeres after asked him whether hee had yet learned the verſe. I am fortie yeeres old (ſaith hee) and have not yet learned to fulfill it. Now then, the harder it is to rule the tongue, the more care is to bee had therein. V. The ſtrange judgements of God for the abuſe of the tongue, eſpecially in blaſphemies and periuries, are many and fearefull. Three men conſpired together againſt *Narciſſus* Biſhop of Ieruſalem, a man that led a godly and blameleſſe life, and they charged him with a moſt heinous crime: all three confirme their accuſation by oath. The firſt wiſheth, if it were not ſo, that he were burnt. The ſecond, that hee might die of the jaundiſe. The third, that he might loſe his eyes. Afterward in proceſſe of time, the firſt had his houſe ſet on fire in the night: & he with all his family were burnt. The ſecond had the jaundiſe from the head to the ſole of the foot, & died thereof. The third ſeeing what was befallen theſe twaine, repented and confeſſed the conſpiracie againſt *Narciſſus*, and yet for all that he loſt his eyes.

Againe, in the daies of Q. *Mary*, as *Iames Abbes* was led by the Sheriffe to execution, divers poore people ſtood in the way, and asked their almes: he then not having any money to give them, did put off all his apparell, ſave his ſhirt, and gave it unto them, to ſome one thing, to ſome another: in the giving whereof hee exhorted them to be ſtrong in the Lord, and to ſtand ſtedfaſt in the truth of the Goſpel. While

Iſa. 6.6. Mar. 1.11. with Act. 2.3,4. Iam. 3.6. *Chryſ. hom. 79. in* Matth. Iam. 3.7.8 *Hiſt. Tripar.* Gods judgements for the abuſe of the tongue. *Euſeb. l. 6. c. 8.* Fox. Act. Mon.

he was thus inſtructing the people, a ſervant of the Sheriffes going by, cried out aloud, and blaſphemouſly ſaid: Beleeve him not good people, hee is an hereticke, and a mad man out of his wit: beleeve him not, for it is hereſie that he ſaith. And as the other continued in his godly admonitions, ſo did this wicked wretch blow forth his blaſphemous exclamations: until they came unto the ſtake where he ſhould ſuffer. But immediately after this Martyr was bound to the ſtake, and fire put to him, ſuch was the fearefull ſtroke of Gods juſtice upon this blaſphemous rayler, that hee was there preſently in the ſight of all the people ſtriken with a frenzie, wherewith hee had before raylingly charged that good martyr of God: who in his furious rage and madneſſe, caſting off his ſhooes and the reſt of his cloaths, cryed out unto the people, and ſaid, thus did *Iames Abbes* the true ſervant of God, who is ſaved, but I am damned: and thus rannne hee about the towne of *Burie*, ſtil crying, that *Iames Abbes* was a good man and ſaved, but I am damned.

Fox Act. Mon. Againe, children ſitting in company together, fell into communication of God, and to reaſon what God was. And ſome ſaid one thing, ſome another: among the reſt, one ſaid, He is a good old father: to which another, named *Denis Benfield*, replyed with a moſt outragious blaſphemie: What? hee (ſaid ſhee) is an old doting foole. But ſhortly after, this young girle was ſo ſtricken, that all the one ſide of her was blacke, and ſhee became ſpeechleſſe and died.

Idem. Againe, one *Leaver* a plough man, rayling, ſaid, that he ſaw the ill-favoured knave *Latimer* when he was burned: and alſo in deſpite ſaid, that he had teeth like an horſe. At which time and houre, as neere as could be gathered, the ſonne of the ſaid *Leaver* moſt wickedly hanged himſelfe.

Idem. Againe, in the time of King *Edward*, a young Gentleman of Cornwall being in companie with other moe gentlemen together with their ſervants, being about the number of twenty horſemen, among whom this luſtie yonker intred into talke, and began withall to ſweare, and uſe ribald ſpeech; being gently reprooved, the young gentleman tooke ſnuffe and ſaid to the reproover, Why takeſt thou thought for mee? take thou thought for thy winding ſheete: Well, quoth the other, mend, for death giveth no warning: for as ſoone commeth a lambes skinne to the market as an old ſheepes skinne. Gods wounds (ſaid he) care not thou for me: raging ſtill on this manner worſe and worſe in words, till at length paſſing on their journey, they came riding over a great bridge, ſtanding over a peece of an arme of the ſea, upon which bridge this gentleman-ſwearer ſpurred his horſe in ſuch ſort, as hee ſprang cleane over with the man on his backe, who as hee was going, cried, ſaying, Horſe and man and all to the divell.

Againe, there was a ſerving man in Lincolnſhire, who had ſtill in his mouth an uſe to ſweare *Gods precious blood*, and that for very trifles: being often warned by his friends to leave the taking the Lords blood in vaine, did notwithſtandidg ſtill perſiſt in his wickednes, untill at the laſt it pleaſed God to cite him firſt with ſicknes, and then with death: during which time of the Lords viſitation, no perſwaſion could moove him to repent his foreſaid blaſpheming, but hearing the bell to toll, did moſt hardily in the very anguiſh of his death, ſtart up in his bed, and ſware *by Gods blood, this bell tolles for mee*. Whereupon immediately the blood abundantly from all the joynts of his body, as it were in ſtreames, did iſſue out moſt fearefully from mouth, noſe, wriſts, knees, heeles, and toes, with all other joynts, not one left free, and ſo died. Peter Stubbes booke printed 1581.

Theſe and ſuch like judgements muſt bee as warnings from heaven to admoniſh us, and to make us afraid of the abuſe of the tongue: eſpecially when it tendeth to the diſhonour of God. And wee are to imitate the example of *Polycarpe* the Martyr, who when hee was bidden to take his oath, and curſe Chriſt, anſwered, Foureſcore and ſixe yeeres have I bin his ſervant, yet in all this time hath he not ſo much as once hurt me: how then may I ſpeake evill of my King and ſoveraigne Lord, which hath thus preſerved me? VI. Laſtly, God hath honoured thy tongue with the gift of ſpeech and utterance: and the great excellencie of this gift thou ſhouldeſt perceive, if thou wert ſtricken dumbe for a time. Therefore let thy tongue bee applyed to the honouring of God, and to the good of thy neighbour.

FINIS.

# TWO TREATISES:

1. Of the nature and practice of Repentance.
2. Of the combate of the flesh and spirit.

*A fourth Edition corrected.*

LONDON,
Printed by IOHN LEGATT.
1635.

# TO THE READER WHOSOEVER.

GOD hath bestowed on us great prosperitie and peace, with plentie of all temporall blessings that heart can wish for many yeeres in this land.

Prosperitie abused hath beene the occasion of many grievous sinnes against the first and second table: specially of Atheisme, neglect of Gods worship, contempt of the Word, profanation of the Sabbath, abuse of the Sacraments, &c.

These and such like sinnes have long called downe for judgements from heaven upon us; and the rather because the preaching of the Word, hath little prevailed to bring us to any amendment of life.

Whereupon God hath now begun to cause his judgements to seaze upon us, specially by plague and pestilence: and that in the very principall part of this land: whereby hee himselfe doth (as Iob saith) round us in the eare, and preach repentance to us. Iob.36.17.

Wherefore it stands us now in hand if ever, to looke about us: and if we have not repented, to begin to repent: if we have in former time repented, to doe it more earnestly.

If so be that we should harden our hearts both against his word and judgements, and put farre from us the evill day; undoubtedly we must needs looke for judgements farre more terrible then ever we felt as yet: if not eternall destruction. Let us be advised by the old world, who made light of Noahs warning, and were drowned in the flood; by Lots sonnes in law, who tooke their fathers counsell for mockage, and were burnt with fire and brimstone from heaven; by the foolish virgins, who were sleeping when they should have beene furnishing their lamps, and were shut from the marriage of the Lambe.

And to direct thee somewhat in the practice of repentance, I have penned this small Treatise; use it for thy benefit, and see thou be a doer of it: unlesse thou wilt be a wilfull murderer, and shed the blood of thine owne soul.

And whereas there have beene published heretofore in English two sermons of Repentance, one by M. Bradford *Martyr*, the other by M. Arthur Dent; Sermons indeede which have done much good: my meaning is not to adde thereunto, or to teach another doctrine, but only to renew and revive the memorie of that which they have taught.

Neither let it trouble thee that the principall Divines of this age, whom in this Treatise I follow, may seeme to be at difference in treating of repentance. For some make it a fruit of faith, containing two parts, Mortification and Vivification: [a] some make faith a part of it, by dividing it into contrition, faith, new obedience: [b] some make it all one with regeneration. The difference is not in the substance of doctrine, but in the logicall manner of handling it. And the difference of handling ariseth of the divers acception of repentance. It is taken two waies; generally, and particularly. Generally for the whole conversion of the sinner, and so it may containe contrition, faith, new obedience under it, and bee confounded with regeneration. It is taken particularly for the renovation of life and behaviour: and so it is a fruit of faith. And this onely sense doe I follow in this Treatise.

[a] Melanct. locis communi. Calv. Instit. l. 3. cap. 3. par. 9.

I have added hereunto a few lines of the combate betweene the Flesh and the Spirit; because repentance and this combate are joyned together, and the one is not practised without the other, as appeares by resolving Psal. 51.

verse 1. *Spirit.* Have mercie on me, O God, according to thy loving kindnesse.
Flesh. *Yea, but thine adulterie comprehends infinite sinnes; therefore looke for no pardon.*
verse 2. *Spirit.* According to the multitude of thy compassions put away mine iniquities.
Flesh. *This sinne hath taken such deepe place in thee, that it will be hardly pardoned.*
verse 4. *Spirit.* Wash me throughly from mine iniquities, and cleanse me from my sinne.
Flesh. *Thy speciall trespasse is against man.*
verse 5. *Spirit.* Against thee, against thee onely have I sinned.
Flesh. *Except this one sinne thy life is unblameable.*
*Spirit.* Behold I was borne in iniquitie, &c.

*Yea, the best man that is, in the practice of godlinesse, often appeares to bee unlike himselfe: and the cause is this spirituall combate. The flesh otherwhiles makes him waile and mourne and goe drooping; presently, after the spirit puts into him (as we say) the heart of grasse, and makes him triumph against the flesh, the divell, the world. Moses was courragious at the red sea, but hee failed at the waters of strife. Iob first prayseth God, and afterward blasphemeth, David is often fainting in miserie, yet by and by revived. Wherefore there is good cause why the consideration of repentance and the combate should goe together: that no man after he hath begun to repent might dreame of ease to his flesh: as though wee should goe to heaven in beds of downe: but rather that we might be resolved, that when we begin to doe any thing pleasing unto God, then we must looke for nothing but continuall molestation from our vile and wicked natures. Written Anno* 1593. Novemb. 17.

Exod. 14. 13. Num. 20. 11, 12. Iob. 1. 21. & 3. 1. Psa. 6. 1. 8. 10. 17. & 41. 9, 10, 11.

WILLIAM PERKINS.

# CHAP. I.

## *What Repentance is.*

REpentance is a worke of grace, arising of a godly sorrow; whereby a man turnes from all his sins unto God, and bringeth forth fruits worthy amendment of life I call Repentance a work, because it seemes not to be a qualitie or vertue, or habit, but an action of a repentant sinner. Which appeares by the sermons of the Prophets and Apostles, which runne in this tenour, *Repent, turne to God, amend your lives, &c.*

Whereby they intimate, that repentance is a worke to be done.

Againe, Repentance is not every kinde of worke, but a worke of grace; because it cannot be practised of any, but of such as bee in the estate of grace. Reasons are these: I. No man can repent, unlesse hee first hate sinne, and love righteousnesse; and none can hate sinne, unlesse he be sanctified; and hee that is sanctified is justified: and hee that is justified, must needs have that faith which unites him to Christ, and makes him bone of his bone, and flesh of his flesh. Wherefore he that repents, is justified and sanctified, and made a member of Christ by faith. II. Hee that turnes to God, must first of all be turned of God, and after that wee are turned, then we repent, *Ier. 31. 19. Surely after I was converted, I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea even confounded because I did beare the reproch of my youth.*

Some may object, that repentance goes before all grace, because it is first preached. The first Sermon that ever was made, was of repentance, preached of God himselfe in paradise to our first parents. And ever since, the Sermons of all the Prophets and Apostles, and of all faithfull Ministers have had repentance for their beginning and scope. The answer hereto may be this: if we respect the order of nature, there bee other graces of God which goe before Repentance: because a mans conscience must in some sort bee setled touching his reconciliation with God in Christ before hee can begin to repent. Wherefore justification and sanctification in order of nature goe before repentance. But if wee respect time, grace and repentance are both together. So soone as there is fire, so soone is it hot; and so soone as a man is regenerate, so soone hee repents. If we respect the outward manifestation of these twaine, repentance goes before all other graces: because it first of all appeares outwardly. Regeneration is like the sappe of the tree that lies hid within the barke; repentance is like the bud that speedily shewes it selfe, before either blossome, leafe or fruit appeare: yea all other graces of the heart, which are needfull to salvation, are made manifest by repentance. And for this cause, Repentance (as I take it) is first preached.

I adde further, that repentance riseth of a godly sorrow in the heart, as *Paul* teacheth, 2 *Cor. 7. 10. Godly sorrow causeth repentance unto salvation never to be repented of.* It is called a godly sorrow, or a sorrow according to God, that it may be distinguished from worldly sorrow: which is a griefe arising of the apprehension of the wrath of God, & other miseries: as feare of men, losse of good name, calamities in goods and other things, which in this life follow as punishments of sin: whereas the godly sorrow causeth *griefe for sin, because it is sin.* And it makes any man, in whom it is, to bee of this disposition & minde, that if there were no conscience to accuse, no divell to terrifie, no judge to arraigne and condemne, no hell to torment, yet he would be humbled and brought on his knees for his sinnes, because hee hath offended a loving, mercifull, and long suffering God.

Further I say, that repentance stands in turning againe to God: Man at the first was made a goodly creature in the image of God, having fellowship with him, whereby he dwelt in God, and God in him. By sinne there is a partition made betweene God and man: who is alienated and estranged from God, and is become the child of wrath, a firebrand of hell, the prodigall child going from his father into a far countrey, the straying, nay the lost sheepe. Now when men have grace to repent, then they begin to renue this fellowship, and turne againe to God. And the very essence or nature of repentance consists in this turning. Which *Paul* doth seeme to intimate, when hee saith, *Act. 26. 20. That he shewed both to Iew and Gentile, that they should repent and turne to God, and do good workes worthy amendment of life.* In which words he sets downe unto us a full description of repentance. Isa. 59. 2. Eph. 4. 18.

Againe I say, that repentance is a turning from sin, because it doth not abolish or change the substance of body or soule, or any of the faculties thereof either in whole or in part: but only rectifie and amend them by removing the corruption. It turnes the sadnesse of melancholy to godly sorrow, choller to good zeale, softnesse of nature to meekenesse of spirit, madnesse and lightnes to Christian mirth; it reformes every man according to his natu-

rall constitution, not abolishing it, but redressing the fault of it.

Further I put downe, that repentance is a turning from all sinne to God, that I may exclude many false turnings. The first, when a man turnes from God to sin, as when one of a Protestant becomes a Papist, an Arrian, a Familist. The second, when a man turnes from one sinne to another. As when the riotous person leaves his prodigalitie, and gives himselfe to the practice of covetousnesse: this can bee no repentance: because it is a going from one extreame to another, whereas repentance is to leave the extreames and keepe the meane. The third is, not when a man turnes from sinne, but sin turnes from him and leaves him. As when the drunkard leaves drunkennesse, because his stomacke is decayed: the fornicator his uncleannesse, because the strength of nature failes him: the quarreller his fighting, because hee is maimed on legge or arme. The last is, when men turne from many sins, but will not turne from all. As *Herod* did many things at the advertisement of *Iohn Baptist*, but could not bee brought to leave incest, in having his brother *Philips* wife. This repentance is nothing. For as he which is truly regenerate, is wholly in body, soule, and spirit regenerate; so he which truly repents, turnes from all sinne, and turnes wholly to God.

Neither is this to trouble any, that they cannot know all their sins: for sound repentance for one speciall sin, brings with it repentance of all sinne. And as God requires particular repentance for knowne sinnes, so hee accepts a generall repentance for such as bee unknowne.

To proceede further; the conversion of a sinner in repentance, hath three parts: The first, a purpose, and resolution in the mind: the second, an inclination in the will and affections: the third, an indeavour in life and conversation, to abandon and leave all his former sins, and to imploy himselfe in obedience to Gods commandements.

Lastly, this repentance must bring forth fruites worthy amendment of life: because it cannot bee knowne to bee sincere, unlesse it bring forth fruit. Repentant sinners are *trees of righteousnesse* of Gods owne planting: and they grow by the waters that flow *out of the Sanctuarie*, and therefore they must beare fruite that may *serve for meate, and leafe for medicine*; otherwise the axe of Gods judgement is laid to their *rootes* to stocke them up

Isa.62.3.

Ezek.47.12.

Mat.3.10.

## CHAP. II.

### *Of the cause of Repentance.*

THe principall cause of Repentance: is the spirit of God, as *Paul* saith, 2 *Tim.* 2. 25. *Instructing them with meekenesse that are contrarie minded, proovving if God at any time will give them repentance.* And *Ieremie*, Ier. 31.18. *Convert thou me, and I shall be converted.*

The instrument of the holy Ghost in working repentance, is the ministery of the Gospel only, and not the law. Reasons hereof are these: I. Faith is ingendred by the preaching, not of the law, but of the Gospel, as *Paul* saith, *Rom.* 1.16. *The Gospel is the power of God to salvation to all that beleeve, from faith to faith*; therefore repentance, which follows faith as a fruite thereof, must needs come by the preaching of the Gospel onely. II. The law is the ministery of *death and damnation*, because it shews a man his wretched estate, but shewes him no remedy: therefore it cannot be an instrumentall cause of that repentance which is effectuall to salvation. III. The doctrine of repentance is a part of the Gospel, which appeares in this, that the preaching of repentance, and the preaching of the Gospel are put one for another. And our Saviour Christ divides the Gospel into two parts: the preaching of repentance, and remission of sinnes in his name. IV. That part of the Word which workes repentance, must reveale the nature of it, and set out the promise of life which belongs unto it. But the law neither reveales faith nor repentance: this is a proper worke of the Gospel. If it bee said, that the law is a schoole-master to bring us to Christ, the answer is, to bring men to Christ not by teaching the way, or by alluring them; but by forcing and urging them.

2 Cor.3.7

Luk. 9.6. *cum* Mat.6.12 Luk.24.47.

*Urgendo, non alliciendo.*

Neither doe we abolish the law, in ascribing the worke of repentance to the Gospel onely: for though it be no cause, yet it is *an occasion* of true repentance. Because it represents unto the eye of the soule our damnable estate, and smites the conscience with doubtfull terrors and feares, which though they bee no tokens of grace (for they are in their owne nature the very gates and the downfall to the pit of hel) yet they are certaine occasions of receiving grace. The Physician is otherwhiles constrained to recover the health of his patient by casting him into some fits of an ague: so man, because hee is deadly sicke of the disease of sinne, must be cast into some fits of legall terrors by the ministery of the law, that hee may recover his former estate, and come to life everlasting.

Repentance also is furthered by calamities, which in this case often come in the roome and stead of the law. *Iosephs* brethren, when they were in distresse in Egypt, said one to another, *Gen.* 42.21. *We have verily sinned against our brother, in that we saw the anguish of his soule when he besought us, and we would not heare him: therefore is this trouble come upon us.* And the Lord saith in *Ose.* 5.15. *I will goe and returne to my place, till they acknowledge their fault & seeke me: in their afflictions will they seeke me diligently.* And the Israelites say, *Lam.* 3.20. *My soule had them* (many afflictions) *in remembrance, and is humbled in mee.* Example of *Manasses*, 2 *Chron.* 33.12. *And when he was in tribulation, he prayed to the Lord his God, and humbled himselfe greatly.* And *David* saith, *Psal.* 119.71. *It is good for mee, that I have beene afflicted, that I might learne thy statutes.*

## CHAP. III.

*How Repentance is wrought.*

REpentance is wrought in the heart by certaine steps and degrees. First of all, a man must have knowledge of foure things, namely, of the law of God, of sinne against the law, of the guilt of sinne, and of the judgement of God against sinne, which is the eternall wrath of God.

Then in the second place must follow the *Application* of the former knowledge to a mans owne person, by the worke of the conscience assisted by the holy Ghost, which for that cause is called the *spirit of bondage*: and this application is made in a forme of reasoning, called a practicall syllogisme, on this manner.

Rom. 8. 15.

*The breaker of the Law is guilty of eternall death*, saith the minde.

*But I am a breaker of the Law of God*, saith the conscience, as a witnesse and an accuser:

*Therefore I am guilty of eternall death*; saith the same conscience, as a judge.

Thirdly, from this application thus made, ariseth feare and sorrow in respect of Gods judgements against sinne, commonly called the *sting of the conscience*, or *penitence*, and the *compunction* of heart.

Act. 2. 37.

Now this compunction, unlesse it bee delayed by the comforts of the Gospel, brings men to desperation, and to eternall damnation. Therefore he that will repent to life everlasting must goe foure steps further: First, he must have knowledge of the Gospell, and enter into a serious consideration of the mercy of God therein revealed. Then must follow the *application* of the former knowledge by the conscience, renewed and assisted by the spirit of adoption, on this manner.

*He that is guilty of eternall death, if hee deny himselfe, and put his affiance in the death of Christ, shall have righteousnesse and life eternall*, saith the minde enlightened by the knowledge of the Gospell.

*But I being guilty of eternall death, deny my selfe, and put my affiance in the death of Christ*, saith the conscience renued by the spirit of adoption.

*Therefore, I shall have righteousnesse and life everlasting by Christ.*

Thirdly, after this application there followes joy and sorrow: *joy*, because a mans sins are pardoned in Christ: *sorrow*, because a mans sinnes have displeased him, which hath beene so loving and mercifull a God unto him.

Lastly, after this godly sorrow followes *Repentance*, called a Transmentation or turning of the minde, whereby a man determines and resolves with himselfe to sinne no more as hee hath done, but to live in newnesse of life.

## CHAP. IV.

*Of the parts of Repentance.*

REpentance hath two parts: Mortification, and rising to newnesse of life.

A Mortification is the first part of Repentance, which concernes turning from sinne.

Men turne from sinne, when they doe not onely abstaine from actuall sinne, but also use all meanes whereby they may both weaken and suppresse the corruption of nature. Chirurgions when they must cut off any part of the body, use to lay plaisters to it, to mortifie it; that being without sense and feeling it may be cut off with lesse paine. In the same manner, we are to use all helpes and remedies, prescribed in the Word which serve to weaken or kill sinne, that in death it may be abolished.

And it must not seeme strange, that I say, we must use meanes to mortifie our owne sinnes. B For howsoever by nature we cannot doe any thing acceptable to God, yet being quickned and mooved by the holy Ghost, we stirre and moove our selves to doe that which is truely good. And therefore repentant sinners have grace in them whereby they mortifie their owne sinnes. *Paul* saith, *I beate downe my body, and bring it into subjection.* And, *They which are Christs, have crucified the flesh, with the affections and lusts thereof*: and, *Mortifie therefore your earthly members, fornication, uncleannesse, the inordinate affection, evill concupiscence, and covetousnesse.* And, *If any man purge himselfe from these, he shall be a vessell unto honour.* And, Saint *John* saith, *Every one which hath this hope in him*, purgeth himselfe, *even as he is pure*: and, *he which is begotten of God* preserveth himselfe, *and the wicked one toucheth him not.* C

*Actiagimus.*

1 Cor. 9. 27. Gal. 5. 24. Col. 3. 5. 2 Tim. 2. 21. 1 Ioh. 3. 3. Cap. 5. 18.

Mortification hath three parts, a purpose in minde, an inclination in will, and an indeavour in life and conversation to leave all sinne.

Rising to newnesse of life, is the second part of repentance concerning sincere obedience to God.

And it hath also three parts. The two first, are a resolution in the minde, and inclination or lust in the will to obey God in all things. *Barnabas* exhorts them of Antiochia, *that with purpose of heart they would cleave unto the Lord.* Examples of both these are many in Scriptures: Of *Iosh.* *Iosh. 24. 15.* D *whether the Gods which your Fathers served or the Gods of the Amorites, &c. but I and my household will serve the Lord.* Of *David*, *O Lord, thou art my portion*, I have determined *to keepe thy Commandements.* And, *I have sworne, and will performe it, that I will keepe thy righteous judgements.* And, *When thou saidst, seeke my face, mine heart answered unto thee, O Lord, I will seeke thy face.* And, *I have* applyed mine heart *to fulfill thy statutes alwayes even to the end.*

Act. 11. 23. Psal. 119. 57. Ver. 106. Psal. 27. 8. Psal. 119. 112.

The third part, is an endeavour in life and conversation to obey God. Example of *Paul*, *And herein* I take paines *to have alwayes a cleere conscience towards God and towards men*: of *David*, *I have a respect to all thy Commandements.* And, *I have chosen the way of truth, and thy judgements have I laid before me.* And, *I have cleaved to thy testimonies.* And, *direct mee in the path of*

Act. 24. 16. Psal. 119. 6. Verse 30, 31, 32.

*thy Commandements; for therein is my delight.*

No man muſt here thinke that a repentant ſinner fulfils the law in his obedience; for their beſt workes are faulty before God: and whereas the faithfull in Scriptures are ſaid to be perfect; we muſt know that there be two degrees of perfection: perfection in ſubſtance, and perfection in the higheſt degree. Perfection in ſubſtance, is when a man doth ſincerely endeavour to performe perfect obedience to God, not in ſome, but in all his Commandements. And this is the onely perfection that any man can have in this life. A Chriſtian mans perfection is to bewaile his imperfection; his obedience more conſiſts in the good will, then in the worke, and is more to be meaſured by the affection, then by the effect.

## CHAP. V.

### *Of the degrees of Repentance.*

REpentance hath two degrees. It is either ordinary, or extraordinary.

Ordinary repentance is that, which every Chriſtian is to performe every day: For as men fall daily either more or leſſe; ſo the graces of God are proportionably weakned day by day. Wherefore the continuall reparation thereof muſt be made by a daily renewing of repentance. A Chriſtian man is the Temple and houſe of Gods ſpirit; hee muſt therefore once a day ſweepe it, that it may be fit to entertaine ſo worthy a gueſt.

Extraordinary repentance is the ſame in nature with the former, it differs onely from it in degree and meaſure of grace.

And this is to be put in practice, when men fall into any enormous, capitall, or grievous offences: whereby they doe very grievouſly wound their owne conſciences, and give great offence to the Church: Of this ſort was the repentance of *Peter*, when hee went forth and wept bitterly: and *Davids* repentance, after hee had committed adultery, and murdered *Vriah*.

## CHAP. VI.

### *Of the perſons which muſt repent.*

MEn bee of two ſorts: the naturall man, and the regenerate: Repentance is needfull for both: for the naturall man, that he may be brought from his ſinnes, and the image of God renued in him. Some may ſay, that many naturall men live civilly, abſtaining from all outragious behaviour, and therefore neede no repentance. I grant indeed they doe ſo: yet repentance muſt goe withall. For civill life without grace in Chriſt, is nothing elſe in Gods ſight, but a beautifull abhomination. The Phariſes were civill, yet Chriſt ſaith of them, *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſees, yee ſhall not ſee the Kingdome of heaven.* Repentance is alſo required in the regenerate: becauſe they may have unknowne and hidden corruptions in them, which muſt bee mortified: and otherwhiles they fall grievouſly: and therefore that they may riſe againe, they muſt bee daily practiſed in the ſpirituall exerciſes of repentance.

Matth. 5. 20.

## CHAP. VII.

### *Of the practice of Repentance.*

IN the practice of Repentance foure ſpeciall duties are required: The firſt, is a diligent and ſerious examination of the conſcience by the Lawes and Commandements of God, for all manner of ſinnes, both originall and actuall. Example of the children of Iſrael. *Wherefore is the living man ſorrowfull? man ſuffereth for his ſinne: let us ſearch and try our wayes, and turne againe to the Lord.* Of *David*, *I conſidered my wayes, and turned my feete to thy teſtimonies.*

Lam 3. 39, 40.

Pſal. 119. 59.

Touching Originall ſinne, this muſt be well remembred, that one man hath not one part onely of originall ſinne, and another man another: one man this corruption, another that: but every man, as he received from *Adam* the whole nature of man, ſo alſo hee received originall ſinne wholly. And therefore every man, (not one excepted, ſaving Chriſt, who was extraordinarily ſanctified by the holy Ghoſt in the wombe of the Virgin) hath in him from his parents the corruption and ſeede of all ſinne, which is a naturall diſpoſition and proneneſſe to commit any ſinne whatſoever. Take a view and conſider all the horrible ſinnes that be practiſed in any part of the world, either againſt the firſt or ſecond table: whatſoever they are, the ſpawne and ſeede of them all is even in that man that is thought to bee beſt diſpoſed by nature. Some may ſay, that experience ſhewes the contrary; becauſe among men that want all manner of religion, ſome are more civill and orderly; ſome againe more lewdly diſpoſed. I anſwer, that this comes to paſſe, not becauſe ſome men are by nature leſſe wicked then others: but becauſe God by his providence doth limit and reſtraine mens corruption more or leſſe, which he doth for the good of mankinde. For if men might be wholly left to themſelves, corruption would ſo exceedingly breake out into all manner of ſinnes, that there ſhould be no living in the world.

In examination of actuall ſinnes, three rules muſt be followed. The firſt that we muſt ſearch out not onely our groſſe ſinnes, but even the very thoughts of our hearts: For repentance is not onely a change of the ſpeech, apparell, and outward behaviour, but alſo of the inward and ſecret thoughts of the heart. Therefore the Prophet *Ioel* bids the Iewes *rend their hearts and not their Garments*: and *Paul* tels the Epheſians, that they muſt *bee renued in the ſpirit of their mindes*: and *Peter* bids *Simon*

Ioel 2. 13.

Eph. 4. 23.

Act.8.22. *Magus* to repent and pray God, *that the thought of his heart may bee forgiven him.* The second, that the very circumstances of sinnes done must bee considered, as the time when, the place where, and the manner how; as namely, whether they were done of ignorance, or knowledge, of weakenesse, or presumption, or obstinate malice. Thirdly, in examination it is very meete and convenient, that wee passe thorow all the commandements of the morall law, laying them as most absolute rules to our hearts and lives: and by this meanes wee shall be able to make large bils and Catalogues of all our sinnes, even from the very cradle to any part of our age following, as the servants of God have alwayes done. Thus it will come to passe, that we shall plainely see our wretched estate, and acknowledge that our sinnes be in number as the haires of our head, and as the sands by the sea shore.

Iob 9.3. Psal 19.12.

## A Direction for examination of the conscience.

### I. COM.

*Thou shalt have none other Gods, &c.*

He breaks this commandement,

THat knowes not the true God, *Ier.*4.22.

That denies God in his heart, by denying his presence, justice, mercy, &c. *Ps.*14.5.

That hates God, and shewes it by disobedience, *Exod.* 28.5. *Rom.*1.30.

That doth not feare God and stand in awe of him.

That feareth man or other creatures more then God, *Matth.*10.31. *Apoc.*2.10.

That lives in open sinne securely, not fearing Gods word or judgement, 1 *Thess.*5.6,7.

That is sorrowfull for his sinnes, onely in respect of the punishment, 2 *Cor.*7.10.

That feares God by mens traditions, *Esa.* 29.13.

That doth not beleeve Gods word, but calles the Canonicall Scripture in question.

That despaires of Gods mercie.

That hath a dead faith without workes, *Iam.* 2.20.

That puts his confidence in the divell and his works, as seekers to wizzards doe.

That loveth the creatures, as riches, and honour, and his owne filthy pleasures more then God, *Eph.*5.5.

That puts confidence in his strength, wisdome, riches, physitians, 2 *Chron.*16.9.12.

That is impatient under the crosse, *Matth.* 10.38.

That tempts God, *Matth.*4.7.

That seekes for the things of this life, more then for Gods kingdome, *Matth.*6.33.

That murmures against God, 1 *Cor.*10.10.

That disputes and holds there is no God.

That holds and maintaines opinions against the ancient faith set downe in the writings of the Prophets and Apostles. As did the Manichees, Donatists, Arrians, Anabaptists, &c.

That so holds one religion, as hee is ready to follow another, 1 *King.*18.21.

That is full of presumption of Gods mercie, *Esa.*7.12.

That falles away from the knowne truth: 2. *Pet.* 2. 20.

That addes to Canonicall Scripture, *Deut.* 12. last verse.

### II. COM.

*Thou shalt make to thy selfe no graven Image, &c.*

He breaks this commandement,

THat represents God in an image, *Exod.* 32.6.8.

That worships God in or at images, as crucifixes, and such like, 2 *King.*18.4.

That kneeles downe before an Image.

That is bodily present at masse, keeping his heart to God, 1 *Cor.*8.9:

That retaines the monuments of Idolatry, *Exod.*23.13.

That marrieth with infidels and such like, *Gen.* 6.2.

That makes leagues of amitie with such, 2. *Chron.* 19.1.

That worships God according to his owne fantasie, *Col.* 2.23.

That worships God with lip-service, *Isa.* 29.13. as our common people doe, which place all the service of God in pattering and mumbling over the Creed and ten commandements for prayers, and the Lords prayer without knowledge of the meaning.

That hath the shew of godlinesse, but denies the force of it, 2 *Tim.*3.5.

That gives worship to creatures, as Saints and Angels, *Psal.*115.8.

That refuseth to heare the preaching of the Gospel, *Luke* 14.19.

That negligently worships God, *Rev.*3.16.

That omits invocation of Gods name, *Esa.*64.7

That heares sermons, but when he is reproved, railes and rages, and profits nothing, *Amos* 9.10.

That changes the worship of God in whole or part, *Deut.*12.32.

That makes either open or secret league with the divell, *Psal.*58.6.

That useth witchcraft, sorcerie, or enchantments, *Deut.*18.11. *Levit.* 19.26.

That consults with wizzards, *Levit.*20.6.

That weares Amulets or Characters about his necke, and puts confidence in them.

That hinders schooles of religion and good learning, *Psal.*74.6,7.

That seekes not (within the compasse of his calling) the good estate of Gods Church: but seeks his owne things, *Psal.*132.3,4.

## III. COM.

*Thou shalt not take the name of the Lord, &c.*

He breakes this commandement.

THat doth unreverently use Gods titles in his talke, *Phil.* 2.10.
That sweares to doe a thing lawfull and good, and yet doth it not, *Matth.* 5.33.
That sweares rashly, *Ier.* 4.2.
That useth customable swearing in his common talke, *Matth.* 5.37.
That blasphemes the name of God, *Levit.* 24. 16.
That sweares falsely, *Ioh.* 8.44.
That sweares against pietie and honestie.
That useth cursing and banning.
That finds fault with the creatures of God, 1. *Cor.* 10.3.
That sweares by the creatures, *Matth.* 5.34, 35.
That useth lots in sporting, *Prov.* 16.33. and 18.13.
That makes and useth charmes of herbes and other things, *Deut.* 18.11.
That makes jests of the sentences and phrases of the Scripture, *Esa.* 66.2.
That useth figure-casting, *Esa.* 47.13.
That doth lightly regard Gods judgements, *Heb.* 3.16.
That living dissolutely in religion, makes Gods name evill spoken of, 2 *Sam.* 12.14. 1 *Pet.* 3.15.
That makes a vow of continencie, or of any thing not in his power.
That makes a lawfull vow, and keepes it not, *Deut.* 23.21.
That receives blessings from God, and is not thankfull, *Luk.* 17.8.
That teacheth the truth, but doth not practise it, *Matth.* 23.2.

## IV. COM.

*Remember the Sabbath day, &c.*

He breakes this commandement,

THat labours in the servile workes of his ordinary calling, *Nehem.* 13.15.
That travels abroad on his ordinary businesse, *Exod.* 16.23.
That keeps Faires and Markets on this day, *Nehem.* 13.15.
That workes harvest worke on this day, *Exod.* 34.21.
That useth sports and recreation causing distraction, 1 *Cor.* 10.7.
That spends the day in idlenesse, *Esa.* 58.13.
That keepes the Sabbath onely in outward fashion, *Esa.* 1.13.
That prophanes it by gluttony and drunkennesse.
That gives servants libertie to doe what they list.
That brings not his family to the congregation to heare Gods word, and to receive the Sacraments.
That sanctifies not the Sabbath in his family privately by reading the word, by conference on that which hath beene heard in the congregation, and by prayer.

## V. COM.

*Honour thy father, &c.*

He breaks this commandement,

THat thinks but a thought in his minde tending to the dishonour and contempt of his neighbour.
That mockes or reviles, or beats his superiours, *Gen.* 9.22.
That disobeyes their lawfull commandements, *Rom.* 1.30.
That is unthankfull to parents, and will not releeve them, if need be, 2 *Tim.* 3.2.
That disobeyes God, to obey them, *Acts* 4.19.
That exalts himselfe above the Magistrate, 2. *Thess.* 2.4.
That serves his master with eye-service, *Col.* 3.22.
That governes his family, and those which are under him, negligently, 1. *Tim.* 3.4.
That is slack in punishing faults, 1. *Sam.* 2.23.
That is too rigorous in speeches and punishments, *Eph.* 6.9.
That marrieth without parents consent.
That chooseth his calling without parents consent, *Numb.* 30.
That thinks better of himselfe then of others, *Rom.* 11.10.
That despiseth aged persons, *Lev.* 19.32.

## VI. COM.

*Thou shalt not kill.*

He breaks this commandement.

THat thinks but a thought in his heart tending to the hurt of his neighbours life.
That beares malice to another, 1 *Ioh.* 3.15.
That is given to hastinesse, *Matth.* 5.22.
That useth inward fretting and grudging, *Iam.* 3.14.
That is froward of nature, hard to please, *Rom.* 1.30.
That is full of rancour and bitternesse, *Eph.* 4.31.
That derides and scornes others, *Gen.* 21.9. *Gal.* 4.29.
That useth bitter words and railings, *Prov.* 12.18.
That useth contending by words or deeds, *Gal.* 5.20.
That useth chiding and crying out, *Eph.* 4.31.
That is given to make complaints of his neighbour in all places, *Iam.* 5.9.

That is a fighter, *Iam.*4.1.
That hurts or maimes his neighbours bodie, *Exod.*21.24.
That will not forgive an offence, *Matth.*5.23.
That will forgive, but not forget.
That doth fare well himselfe, but gives not almes to releeve the poore, *Luke* 16.19.
That useth cruelty in punishing malefactours, *Deut.*22.26.
That denies the servants or labourers wages, *Iam.*5.4.
That holds backe the pledge, *Ezech.*18.7.
That sels by divers waights and measures.
That remooves the land marke, *Prov.*22.28.
That gives his goods upon usury: which is simply to binde a man to returne both the principall and the increase, onely for the lone, *Ezech.*18.18.
That by his loosenesse of life is an occasion why others sinne.
That mooves contention and debate, *Rom.* 1.29.
That being a Minister teacheth erroniously.
That teacheth slackely, *Iere.*48.10.
That teacheth not at all, 1 *Tim.*3.2.
That hinders mens salvation any way, *Matth.* 23.13.
That seekes private revenge.

## VII. COM.

*Thou shalt not commit, &c.*

He breakes this Commandement,

That thinkes an unchaste thought tending to adultery, or to any sin of that kind.
That lookes on a woman to lust after her, *Matth.*5.28.
That commits incest, *Levit.*18.22.
That commits Sodomy, 1 *Cor.*6.9.
That commits fornication with married, or single, or contracted folkes, *Deut.*22.22.
That useth marriage bed intemperatly.
That lyeth with a menstruous woman, *Ezech.* 18.6.
That useth wantonnesse, 1 *Cor.*6.9.
That useth occasions and provocations to lust, *Gal.*5.9.
That is given to idlenesse.
That weares wanton and light attire, 1 *Tim.* 2.9. 1 *Pet.*3.3.
That useth light talke, and reading of love-bookes, 1 *Cor.*15.35.
That frequents lascivious places, *Eph.*5.3.
That delights in wanton pictures, 1 *Thes.*5.23.
That useth the mixt dancing of men and women, *Mark.*6.22.
That keepes company with light and suspected persons, *Prov.*7.22.
That neglects to dispose his children in marriage in covenient time, 1 *Cor.*7.36.
That makes marriages of young children.
That punisheth adulterie with small punishments.
That marrieth more wives then one at once, *Gen.*2.24.
That loves his pleasure more then God. 2 *Tim.* 3.4.
That takes care to fulfill the lusts of the flesh, *Rom.*13.14.
That maintaines and frequents stewes, *Deut.* 23.17.
That is given to drunkennesse and surfetting, *Eph.*5.18.
That gives himselfe to wine, sleepe, and ease, *Prov.*20.13.
That for the avoyding of fornication marrieth not, 1 *Cor.*7.2.
That puts away his wife for other causes then for fornication, *Matth.*19.9.

## VIII. COM.

*Thou shalt not steale.*

He breakes this Commandement,

That thinkes but a thought tending to the least hinderance of his neighbours welfare and good estate.
That lives in no calling, 2 *Thess.*3.11.
That neglects his calling, *Iere.*48.10.
That spends his wealth in ryot, and provides not for his family, 1 *Tim.*5.8.
That is not content with his estate, but seekes to be rich, 1 *Tim.*6.10.
That sels the goods of the Church, or buyes them, *Mal.*3.8.
That sels such things as are meanes to further idolatry, or any other sinne.
That useth powdering, starching, blowing, darke-shops, to set a glosse on his wares, and make them more saleable.
That conceales the fault of his wares.
That useth false-waights and measures, *Levit.* 9.35.
That useth words of deceit, *Prov.*20.14.
That takes more for his wares then the just price, *Matth.*7.12.
That oppresseth his tenants by racking his rents, *Hab.*2.11.
That useth ingrossing of wares.
That raiseth the price onely in consideration of a day of payment.
That either gives or takes bribes, *Isai.*1.13. *Psal.*82.2.
That writes letters of affection in wrong suits.
That holds backe things borrowed, *Ezech.*18.7.
That holds backe things found or pawned. *Levit.*6.3.
That being lusty lives by begging.
That releeveth such, 2 *Thess.*3.10.
That for gaine defends bad causes, and delayes suites in law.
That layes burdens on the people without measure, *Isai.*1.23. *Ezech.*22.27.
That spends the Church goods in riot, 1 *Tim.* 6.9.
That makes merchandize of Gods Word and Sacraments, *Mich.*3.11. 2 *Cor.*2. last.
That gets his living by casting of figures and by playes, *Eph.*4.28.
That is rash in suretiship, *Pro.*11.15.& 17,18.

That ſteales mens children to diſpoſe them in marriage, 1 *Tim.*1.10.
That takes by ſtealth the leaſt pin, though it be for the beſt end.
That is a receiver of things ſtolne, and gives conſent to the fact any way, *Rom.*1.31.
That uſeth deceit in bargaining, 1 *Theſſ.*4.6.
That reſtores not things evill gotten, *Ezech.* 33.15.
That keepes backe goods given to the Church, *Act.*5.3.
That waits for a dearth to ſell his things dearer, *Amos* 8.5.

## IX. COM.

*Thou ſhalt not beare, &c.*

He breakes this Commandement,

That doth but conceive a thought of diſgrace againſt his neighbour.
That envies at the proſperity of his neighbour, 1 *Tim.*6.4.
That ſeekes onely his owne good report.
That is ſuſpicious, 1 *Cor.*13.4.
That gives hard and raſh ſentence againſt others, *Matth.*7.1.
That takes mens ſayings and doings in worſe part, *Matth.*26.60.
That accuſeth one falſely, 1 *Kings* 21.13.
That maketh or reporteth tales openly, or in a whiſpering manner, *Levit.*19.16.
That receiveth tales, *Exod.*23.1.
That ſpeakes the truth of malice, *Pſal.*52.1,2.
That blazeth abroad mens infirmities, *Matth.* 18.17.
That uſeth quipping and taunting, *Eph.*5.4.
That uſeth flattery, *Prov.*20.19.
That lyeth though it bee for never ſo good an end, *Zach.*13.3.
That defends an evill cauſe, and impugnes the contrary.
That writes or ſpreads libels.

## X. COM.

*Thou ſhalt not luſt.*

He breakes this Commandement,

That thinkes an evill thought againſt his neighbour, though hee meane not to doe it.
That conceives ſome inward delight in ſome evill motion, though he give not conſent to practiſe it.

## Sinnes directly againſt the Goſpel.

He ſinnes againſt the Goſpel,

That denies either directly or by conſequent that Chriſt is come in the fleſh, 1 *Ioh.*4.3.8.
That treades under foote the blood of Chriſt, *Heb.*10.29.
That beleeves not the remiſſion of his owne ſinnes, and acceptation to life everlaſting, 1 *Ioh.*3.23.
That repents not, but hardens himſelfe in all his bad wayes, *Rom.*2,4,5. *Iere.*8.6.

THus much of examination: now followes the ſecond duty, which is confeſſion of ſinne unto God, which is very neceſſary. For the right way to have our ſinnes covered before God, is to uncover and acknowledge them unto him. For he will juſtifie us, if we, as being our owne enemies, accuſe our ſelves; hee forgets our ſinnes if we remember them: when we are vile in our owne eyes, we are pretious in his: and when we are loſt to our ſelves, wee are found of him.

That confeſſion may be rightly performed, a notable duty is to bee put in practiſe in it: namely, the arraignment of a repentant ſinner, whereby he *judges himſelfe, that he may not be judged of the Lord.*

This arraignement hath three ſpeciall points in it. Firſt of all, he muſt bring himſelfe forth to the Barre of Gods judgement: which thing hee doth when hee ſets himſelfe in the preſence of God, as though even now the day of judgement were. As Saint *Ierome* did, who alwayes thought with himſelfe that he heard this voyce ſounding in his eares, *Riſe yee dead and come to judgement.*

Secondly, hee muſt put up an inditement againſt himſelfe; by accuſing himſelfe before God, by acknowledging his knowne ſinnes particularly, and his unknowne generally, without any excuſe or extenuation, or defence or hiding of the leaſt of them: Example of *David: I know mine iniquity, and my ſinne is ever before me: againſt thee, againſt thee onely have I ſinned, and done this evill in thy ſight, &c. behold, I was borne in iniquity, and in ſinne hath my mother conceived me.* Pſal.51. 3,4,5. And, *I have ſinned greatly, becauſe I have done this thing: but now I beſeech thee remoove the iniquity of thy ſervant: for I have done very fooliſhly.* 1 Chro. 21.8. Of Ezra, *O my God, I am aſhamed and confounded to lift up mine eyes unto thee, my God: for our iniquities are increaſed over our heads, and our treſpaſſe is growne up unto heaven.* Ezra 9.6.

Thirdly, hee muſt with heavineſſe of heart as a judge upon the bench give ſentence againſt himſelfe, acknowledging that he is worthy of everlaſting death, hell, and damnation. As the prodigall child, *Father, I have ſinned againſt heaven, and againſt thee, and am not worthy to be called thy child.* Luk. 15. 18. And Daniel, *We have ſinned and committed iniquity; and have done wickedly: yea, we have rebelled, and have departed from thy precepts, and from thy judgements, &c. O Lord, righteouſneſſe belongeth unto thee, and unto us open ſhame.* Dan.9.5. 7. Of Iob, *Behold I am vile, what ſhall I anſwer thee? I will lay my hand upon my mouth.* Iob 39. 36. And, *I abhorre my ſelfe, and repent in duſt and aſhes.* and 42.6. Of the Publican, *Who ſtanding afarre off, would not lift up ſo much as his eyes to heaven, but ſmote his breaſt, ſaying, Lord bee merciſull to me a ſinner.* Luk.18. 13.

As for confeſſion of ſinne to men, it is not to be uſed but in two caſes. Firſt, when ſome offence is done to our neighbour: ſecondly, when eaſe and comfort is ſought for in trouble of conſcience.

Mat.5.24 Iam.5.17

The third dutie in the practice of repentance is Deprecation, whereby wee pray to God for the pardon of the ſinnes which have beene confeſſed, with contrition of heart, with earneſtneſſe and conſtancie, as for the waighteſt matter in the world. And here we muſt remember to behave our ſelves to God as the poore priſoner doth at the barre, who when the judge is about to give ſentence, cries unto him for favour, as for life and death. And wee muſt doe as the cripple or lazar man in the way, ſit downe, unlap our legges and armes, and ſhew the ſores of our ſinnes, crying to God continually as they doe (*Looke with your eye, and pitie with your heart*) that wee may finde mercie at Gods hands, as they get almes at the hands of the paſſengers. Thus *Oſeah* inſtructeth the people, *Oſe.* 14.1,2, *O Iſrael, returne unto the Lord thy God: for thou haſt fallen by thine iniquitie: take unto you words, and turne unto the Lord, and ſay unto him, Take away all iniquitie, and receive us graciouſly: ſo wee will render thee the calves of our lippes.* Of *Daniel*, Dan.9.18,19. *We doe not preſent our ſupplications before thee for our owne righteouſneſſe, but for thy great tender mercies. O Lord heare, O Lord forgive, O Lord conſider and doe it: deferre not for thine owne names ſake, O my God.* Of *David*, Pſal.51.2. *Have mercie upon me, O God, according to thy loving kindneſſe: according to the multitude of thy compaſſions put away mine iniquities.*

The laſt dutie is, to pray to God for grace and ſtrength, whereby we may bee inabled to walke in newneſſe of life: Of *David*, Pſal.119. 40. *Behold, I deſire thy commandements, quicken me in thy righteouſneſſe.* And 143.10. *Teach mee to doe thy will, for thou art my God, let thy good ſpirit leade me into the land of righteouſneſſe.*

## CHAP. VIII.

### *Of legall motives to Repentance.*

MOtives to Repentance are either Legall or Evangelicall. Legall, are ſuch as are borrowed from the law: and they are three eſpecially.

The firſt is, the miſerie and curſed eſtate of every impenitent ſinner in this life by reaſon of his ſinnes.

His miſerie (that I may expreſſe it to the conceit of the ſimple) is ſeven-fold.

1. within him.
2. before him,
3. behind him.
4. on his right hand.
5. on his left hand.
6. over his head.
7. under his feete.

A His miſerie within, is two-fold. The firſt is a guiltie conſcience which is a very hell unto the ungodly man. For he is like a ſilly priſoner, and the conſcience like a jaylor which followes him at the heeles, and dogges him whitherſoever he goes, to the end hee may ſee and obſerve all his ſayings and doings. It is like a Regiſter, that ſits alwaies with the pen in his hand, to record and inroll all his wickedneſſe for everlaſting memorie. It is a little judge, that ſits in the middle of a man, even in his very heart to arraigne him in this life for his ſinnes, as he ſhall be arraigned at the laſt judgement. Therefore the pangs, terrors, and feares of all impenitent perſons, are as it were, certaine flaſhings of the flames of hell

B fire. The guiltie conſcience makes a man like him which lyes on a *bed that is too ſtraight, and the covering too ſhort*; who would with all his heart ſleepe, but cannot. *Belſhazzar* when hee was in the midſt of his mirth, ſeeing the hand writing on the wall, was ſmitten with great feare, ſo as *his countenance changed, and his knees ſmote together.*

Iſa.28.20

Dan.5.6.

The ſecond evill within a man, is the fearefull ſlaverie and bondage under the power of Satan the prince of darkenes: in that his mind, will, and affections, are ſo knit and glued to the will of the divell, that hee can doe nothing but obey him, and rebell againſt God. And hence Satan is called the prince of this world: which keepes the hold of the heart as an armed

C captaine keepes a skonce or a caſtle with watch and ward.

1 Cor.4.4

The miſeries before man, is the dangerous ſnare which the divell laies for the deſtruction of the ſoule. I ſay it is dangerous: becauſe he is in ſetting of it twentie or fortie yeeres, before he ſtrikes: when as (God knowes) men doe little thinke of it. It is made of three cords: with the firſt, he brings men into his ſnare, and that hee doth by covering the miſerie and the poyſon of ſinne: and by painting out to the eye of the mind the deceitfull profits and pleaſures thereof. With the ſecond, hee hopples and inſnares them, for after that a man is drawne into this or that ſinne, the divell hath ſo ſugared it over with fine delights, that hee cannot but needs muſt live and lye in it. By the third,

D he drawes his ſnare, and endeavours with all his might to breake the necke of the ſoule. For when he ſeeth a fit opportunitie, eſpecially in grievous calamities, and in the houre of death, he takes away the vizard of ſin, and ſhewes the face of it in the true forme, as ugly as himſelf: then withall hee begins (as we ſay) to ſhew his hornes: then hee rageth in terrifying and accuſing, that the ſoule of man may be ſwallowed up of the gulfeof finall deſpaire.

The miſerie behind him, is the ſinnes paſt. The Lord ſaith to *Cain*, *If thou doeſt not well, ſinne lyeth at the doore.* Where ſin is compared to a wild beaſt, which followes a man whither ſoever he goes, and lyeth lurking at his heeles: And though for a time it may ſeeme to be

Gen.4.7.

hurtleſſe, becauſe it lyes aſleepe; yet at length, unles men repent, it will riſe up, ſeaze on them, and rend out the very throates of their ſoules. *Iob* in his affliction ſaith, *Iob* 13.26. *Thou writeſt bitter things againſt me, and makeſt me poſſeſſe the ſinnes of my youth.* And *David* prayeth, *Pſal.* 25.7. *Forgive me the ſinnes of my youth.* If the memorie of ſinnes paſt be a trouble to the godly man, oh what a racke, what a gybbet will it be to the heart of him that wants grace?

The miſerie on the right hand is proſperitie and eaſe: which by reaſon of mans ſinne is an occaſion of many judgements. In it men practiſed the horrible ſins of *Sodome*: it puffes up the heart with divelliſh pride, ſo as men ſhal thinke themſelves to be as God himſelf, as *Senacherib*, *Nebuchadnezzar*, *Antiochus*, *Alexander*, *Herod*, *Domitian* did: It ſteales away mans heart from God, and quenches the ſparkes of grace. As the Lord complaines of the Iſraelites, *Ier.* 22.21. *I ſpake unto thee when thou waſt in proſperitie; but thou ſaideſt I will not heare: this hath bin thy manner from thy youth.* It is like the Ivie that imbraceth the tree, and windes round about it, but yet drawes out the juyce and life of it. Hence it is, that many turne it to an occaſion of their deſtruction. *Salomon* ſaith, *Pro.* 1.32. *Proſperitie of fooles deſtroyeth them.* When the milt ſwels, the reſt of the body pines away, and when the heart is puft with pride, the whole man is in danger of deſtruction. The ſheepe that goes in the beſt paſture, ſooneſt comes to the ſlaughter-houſe: and the ungodly man fats himſelfe with continuall proſperitie that he may the ſooner come to his owne damnation.

The miſerie on the left hand is adverſitie, which ſtands in all manner of loſſes and calamities; in goods, friends, good name, and ſuch like. Of this reade at large, *Deut.* 28.

The miſerie over his head, is the wrath of God, which he teſtifies in all manner of judgements from heaven, in danger of which every impenitent ſinner is every houre. And the danger is very great. The Scripture ſaith, *Heb.* 10.31. *It is a fearefull thing to fall into the hands of the living God.* He hath *ſtore-houſes* full of all manner of judgements, and they watch for ſecure ſinners, that they cannot ſcape. Gods wrath is a fire making havocke, and bringing to nought whatſoever it lights on: yea, becauſe he is ſlow to anger, therefore more terrible: as a man therefore ſtaies his hand for a time, that he may lift it higher and fetch a deeper blow. When dumbe creatures melt as waxe, and vaniſh away at his preſence when he is angry; as the huge mountaines and rockes doe: fraile man muſt never looke to ſtand. If the roaring of a lyon make men affraid, and the voyce of thunder be terrible; oh, how exceedingly ſhold all be aſtoniſhed at the threatnings of God?

The miſerie under his feete, is, *hell fire*: for every man till he repent, is in as great danger of damnation, as the traytour apprehended, of hanging, drawing, and quartering. A man walking on his way falls into a deepe dungeon that is full of ugly ſerpents and noyſome beaſts: in his fall he catches hold of a twig of a tree that growes at the mouth of the dungeon, and hangs by it: afterwards there comes a beaſt both leane and hunger-bitten; which having cropt the whole tree, is ever and anon knapping at the twig on which he hangs: now what is the danger of this man? ſurely hee is like to fall into the pit, over which hee hangs: Well, this man is every impenitent ſinner: the pit is hell, prepared for the divell and his angels: the twig is the brickle and fraile life of man: the hunger-bitten beaſt death, that is ready every houre to knap our life aſunder: the danger is feareful: for a man hanging as it were over the mouth of hell, when life is ended, unleſſe he uſe good meanes before he die, hee then fals to the very bottome of it.

If this bee the miſerie wherewith the careleſſe man is beſieged and compaſſed about every way, and that for his ſins, why doe men lye in the dead ſleepe of ſecuritie? Oh! it ſtands them in hand to take up the voyce of bitter lamentation, and for their offences to howle after the manner of dragons. If men could weepe nothing but teares of blood for their ſinnes, if they could die a thouſand times in one day for very griefe, they could never be grieved enough for their ſinnes.

The ſecond motive to draw men to repentance, is the conſideration of the wretched eſtate of an impenitent ſinner in his death, which is nothing but the [a] wages and allowance that he receives for his ſinnes: and it is the very ſuburbs or rather the gates of hell. [b] *Paul* compares death to a Scorpion, who carries a *ſting* in his taile, which is ſinne. Now then when impenitent and prophane perſons die, then comes this ſcorpion, and gripes them with her legges, and ſtabbes them at the heart with her ſting. Wherefore the beſt thing is before death come, to uſe meanes to pull out the ſting of death, and nothing will doe it, but the blood of Chriſt: let men therefore breake off their ſins by repentance; let them come to the throne of grace, and crie; yea let them fill heaven and earth with cries for mercie. Oh! pray, pray, pray for the pardon of thine owne perſonall and particular ſinnes. If thou obtaine but one drop of Gods ſpeciall mercie in Chriſt, all danger is paſt. For death hath loſt his ſting; and then a man without danger may put an ugly ſerpent in his boſome.

The third motive is the conſideration of his eſtate after death. When the day of the laſt judgement ſhall bee, hee muſt be brought and ſet before the tribunall ſeate of Chriſt: hee ſhall not bee able to eſcape or hide himſelfe: then the bookes ſhall bee brought out, and all his ſinnes ſhall bee diſcovered before God, Saints and Angels: the divell and his owne conſcience ſhall accuſe him: none ſhall be advocate to plead his cauſe, he himſelfe ſhall be ſpeechleſſe, he ſhall at length heare the dreadfull ſentence of damnation, *Goe you curſed into*

hell,

Ezc.16.49

Rom.9.22

Deut.32.36. Ezc.7.6. Neh.1.4,5,6.

a *Stipendia.* Rom.6.23.

b 1 Cor.15.55,56.

*hell, prepared for the divell and his angels.* This thing might moove the vileſt Atheiſt in the world to leave his wicked waies, and come to amendment of life. We ſee the ſtrongeſt thiefe that is, when he is led in the way from the priſon to the barre, leaves his theeving, and behaves himſelfe orderly. And indeede if hee would then cut a purſe, it were high time he were hanged. All men by nature are traitors and malefactors againſt God: whiles wee live in this world, wee are in the way going to the barre of Gods judgement. The wheele of the heavens turnes one bout every day, and winds up ſomewhat of the thred of our life: whether we ſleepe or wake, wee are alwaies comming neerer our end: wherefore let all men daily humble themſelves for their ſinnes, and pray unto God that hee would bee reconciled unto them in Chriſt: and let them endeavour themſelves in obedience to all Gods commandements, both in their lives and callings.

Againe, after the laſt judgement there remaines death eternall appointed for him: which ſtands in theſe three things: I. A ſeparation from all joy and comfort of the preſence of God. II. Eternall fellowſhip with the divel and all his angels. III. The feeling of the horrible wrath of God, which ſhall ſeaze upon body, ſoule, and conſcience, and ſhall feede on them as fire doth on pitch and brimſtone: and torment them as a worme crawling in the body, and gnawing on the heart: they ſhall alwaies be dying, & never dead, alwaies in woe, and never at eaſe. And this death is the more grievous, becauſe it is everlaſting. Suppoſe the whole world to bee a mountaine of ſand, and that a bird muſt carry from it but one mouthfull of ſand every thouſand yeeres: many innumerable thouſands of yeeres will bee expired, before ſhe would have caried away the whole mountaine: well, if a man ſhould ſtay in torment ſo long, and then have an end of his woe, it were ſome comfort: but when the bird ſhall have carried away the mountaine a thouſand times: alas, alas, a man ſhall bee as farre from the end of his anguiſh and torments, as ever hee was. This conſideration may ſerve as an yron ſcourge to drive men from their wicked lives. *Chryſoſtome* would have men in their meetings in tavernes and feaſts, to talke of hell, that by often thinking on it, they might avoid it. A grave and chaſt, matrone, being mooved to commit folly with a lewd ruffian, after long diſcourſe, ſhee called for a panne of coales, requeſting him for her ſake to hold his finger in them but one houre: hee anſwered, that it was an unkind requeſt: to whom ſhee replied, that ſeeing hee would not hold ſo much as one finger in a few coales for one ſmall houre, ſhee could not yeeld to doe the thing for which ſhee ſhould bee tormented body and ſoule in hell fire for ever. And ſo ſhould all men reaſon with themſelves, when they are about to ſinne: None will be brought to doe a thing, that may make ſo much as their finger or tooth to ake:

A If a man be to ſnuffe a candle, hee will firſt ſpit on his finger: becauſe he cannot abide the heate of a ſmall and tender flame. Therefore we ought to have great care to leave our ſinnes, whereby wee bring endleſſe torment to bodie and ſoule in hell fire, to which our fire is but yce in compariſon.

## CHAP. IX.

### *Of motives Evangelicall.*

EVangelicall motives, are two eſpecially. The firſt is taken from the conſideration of mans redemption. Hee that redeemed mankinde is God himſelfe: as *Paul* ſaith, 2 *Cor.* 5. B 19. that *God was in Chriſt, reconciling the world to himſelfe.* Mans ſinne is ſo vile and heinous in the eyes of God: that no Angel nor creature whatſoever was able to appeaſe the wrath of God for the leaſt offence: But the Son of God himſelfe muſt come downe from heaven, and take mans nature on him: and not onely that, but hee muſt alſo ſuffer the moſt curſed death of the croſſe, and ſhed his moſt precious heart-blood to ſatisfie the juſtice of his Father in our behalfe. If a father ſhould be ſicke of ſuch a diſeaſe, that nothing would heale him, but the heart blood of his owne childe, hee would preſently judge his owne caſe to be dangerous; and would alſo vow if ever hee recovered, to uſe all meanes whereby hee might a- C voide that diſeaſe. So likewiſe, ſeeing nothing could cure the deadly wound of our ſinne: but a plaiſter made of the heart blood of Chriſt; it muſt make us acknowledge our pittifull caſe, and the heinouſneſſe of the leaſt of our ſinnes, and ſtirre us up to newneſſe of life.

Againe, conſidering the end of the redemption wrought by Chriſt, was to deliver us from our evill converſation in ſinne and unrighteouſneſſe, wee are not to continue, and as it were, lie bathing our ſelves in ſinne; for that were as if a priſoner, after hee had bin ranſommed and had his bolts taken off, and were put out of the priſon to goe whither he would, ſhould returne againe, and deſire to lye in the dungeon ſtill.

The ſecond motive is, that God hath made D a promiſe to ſuch as truly repent. I. Of remiſſion of ſinnes, *Iſa.* 1. 16, 17. *Waſh you, make you cleane, take away the evill of your workes from before mine eyes: ceaſe to doe evill, &c. Though your ſinnes were as crimſon, they ſhall be made as white as ſnow: though they were red like ſcarlet, they ſhall be as wooll.* And *Iſa.* 55. 6, 7. *Seeke the Lord while hee may be found, call upon him while he is neere. Let the wicked forſake his waies, & the unrighteous his owne imaginations, and returne unto the Lord, and hee will have mercie on him, for hee is very plentifull in forgiving.* II. Of life everlaſting, *Ezec.* 18. 32. *I will not the death of a ſinner, but rather that he repent and live.* And *Amos* 5. 4. *Thus ſaith the Lord unto the houſe of Iſrael, Seeke mee and ye ſhall live.* III. Of mittigating or removing temporall calamities, *Ier.* 26. 3. *Stand in the*

*court of the Lords house, and speake unto all the cities of Iudah, &c. If so bee they will hearken and turne every man from his evill way, that I may repent me of the plague which I have determined to bring upon them, because of the wickednesse of their workes.* And 1 *Cor.* 11.13. *If we would judge our selves, we should not be judged,* that is, afflicted with temporall punishments.

I joyne with the remooving of temporall calamities the mitigating of them: because they are not alwaies taken away when the partie repenteth. After *Davids* repentance the childe dyeth, and the sword departs not from his house: And the Prophet *Micha* brings in the people humbling themselves before God under a temporall punishment, saying, *I will beare thy wrath because I have sinned against thee.* And it is Gods pleasure that the chastisement shall remaine after the partie is reconciled unto him, that he may by that meanes be admonished of his sinnes, and be an example to others.

2 Sam. 12.14.

Mich.7.9.

As God hath made these mercifull promises to penitent sinners, so hee hath faithfully performed them, so soone as they have but begun to repent. Example of *David*, 2 Sam. 12.13. *Then Nathan said unto David, Thy sin is forgiven thee.* Of *Manasses*, 2 Chron. 33.12. *When he was in tribulation he prayed unto the Lord his God, and humbled himselfe greatly before the Lord God of his fathers, and prayed unto him: and God was intreated of him, and heard his prayer.* Of the Publican, Luk. 18.13. *The Publican, &c. smote his breast, saying, O Lord God, be mercifull to me a sinner: I tell you, this man departed justified to his house rather then the other.* Of the thiefe, Luk. 23.42,43. *He said unto Iesus, Lord, remember me, when thou commest to thy kingdome. Then Iesus said unto him, Verily, I say unto thee, to day shalt thou be with me in paradise.*

Having such notable promises made to Repentance, no man is to draw backe from the practice of it, because of the multitude of his sinnes, but rather to doe it. The Pharisees said to Christs disciples, *Why eates your Master with Publicans and sinners? When Iesus heard it, hee said unto them, the whole neede not the Physician, but they that are sicke:* And, *I came not to call the righteous: but sinners to repentance.* And, *Verily, I say unto you, that Publicans and harlots shall goe before you into the kingdome of God.*

Mat.9.11, 12,13.

Mat.21. 31.

## CHAP. X.

### *Of the time of Repentance.*

THE time of repentance is the time present, without any delay at all: as the holy Ghost saith, *To day if ye will heare his voice.* And *Exhort one another daily, while it is called to day: lest any of you be hardened through the deceitfulnes of sinne:* Reasons hereof are these: I. Life is uncertaine: for no man knowes at what houre or moment, and after what manner hee shall goe forth of this world. *Be ye also prepared therefore, for the sonne of man will come at an houre when ye thinke not.* This one thing should make a man to hasten his repentance: and the rather, because many are dead; who purposed with themselves to repent in time to come: but were prevented by death, and shall never repent. II. The longer a man lives in any sinne, the greater danger: because by practice, sinne gets heart and strength. Custome is of such force, that, that which men use to doe in their life time, the same they doe and speake when they are dying. One had three pounds owing him to be paid three severall yeeres, when hee was dying nothing could bee got of him but three yeeres, three pounds. Againe, by deferring repentance, men treasure up wrath against the day of wrath. If a malefactor for his punishment, should bee appointed every day to carry a sticke of wood to an heape to burne him twenty yeeres after, it must needs be an exceeding great punishment and miserie: and this is the case of every sinner, who neglecting repentance from day to day, doth thereby imploy himselfe in heaping up the coales of Gods wrath to burne his soule in hell, when the day of death comes. III. The more the time is prolonged, the harder it is to repent: the longer a man goes in sicknesse without physicke, the harder is the recoverie. And where the divell dwels long, hee will hardly be remooved: The best way to kill a serpent, is to crush it in the head when it is young. IV. It is as meate and drinke to the divell to see men in their sinnes, deferring repentance: as on the contrary, there is great joy among the Angels of God in heaven, when a sinner doth repent. V. Late repentance is seldome or never true repentance. For if a man repent when hee cannot sinne as in former time, as namely in death: then hee leaves not sin, but sinne leaves him; wherefore the repentance which men frame to themselves when they are dying, it is to bee feared lest it die with them. And it is very just, that he should be contemned of God in his death, who contemned God in his life. *Chrysostome* saith, that the wicked man hath this punishment on him, that in dying hee should forget himselfe, who when hee was living did forget God. VI. We are with *Abel* to give unto God in sacrifice even the fat of our flocke: now they which deferre repentance to the end, doe the contrary. Late repenters offer the flower of their youth to the divell: and they bring the lame and broken sacrifice of their old age to God.

Rom.2.5.

## CHAP. XI.
## OF CERTAINE CASES in Repentance.

### I. *Case of Revolt.*

WHether a man that hath professed Christ and his religion, yet afterward in persecution denies Christ, and forsweares his Religion, may repent and be saved? *Answer.* It is a grievous estate, yet a man may come to

repen-

repentance afterward. *Manasses* fell away to Idolatrie and witchcraft; and yet was received to mercie. So did wise *Salomon*: and yet no doubt recovered, and is received to life everlasting. My reason is, because God vouchsafed him to bee a pen-man of some parts of holy Scripture, and the Scriptures were written not by such as were men of God onely, but by such as were *holy men of God*. *Peter* denied Christ of knowledge against his owne conscience, and that with cursing and banning: and yet came to repentance afterwards: as appeares by the testimonie of Christ, *Luk.* 22.32. *I have prayed for thee, that thy faith faile not, therefore when thou art converted, strengthen thy brethren.*

2 Chron. 33.3.

2 Pet.1.21

*Object.* I. Matth.10.33. *Whosoever shall denie me before men, him will I denie before my Father which is in heaven.* *Answer.* The place is only to be understood of such a denial of Christ which is finall.

*Object.* II. Heb.6.4,5,6. *It is impossible that they which were once inlightened, and have tasted of the heavenly gift, &c. If they fall away should bee renued by repentance.* And Heb.10.26. *If we sinne willingly after that we have received the knowledge of the truth, there remaineth no sacrifice for sinne.* *Answ.* These places must bee understood of the sinne which is to death, in which men of desperate malice against Christ universally & wholly fall away from religion. For the holy Ghost saith not, *If they fall*, but [a] *If they fall away*. And it is added, that *they crucifie the Sonne of God and make a mocke of him*, that *they account the blood of the new testament an unholy thing*: that *they despite the spirit of God*. And the word translated [b] *willingly*, imports somewhat more; namely, to sin because a man will, that is, wilfully. The like answer is to be given to the question, whereby it is demanded, whether men over-taken with the unnaturall sinnes mentioned, *Rom.* 1.24,25, 26. may come to repentance afterward, or no: namely, that although the sins bee heinous and capitall, yet the grace of repentance is not denied: as appeares in the example of the Corinthians, 1 *Cor.* 6.9,10,11.

[a] παραπεσόντας. Heb.6.6. Heb.10. 29.

[b] verse 26. sponte.

## II. *Case of Recidivation.*

WHether the child of God if after Repentance for some grievous sinne, he fall into the same againe, may come to repentance the second time? *Answ.* The case is dangerous, as we may see by comparison in the body. If one fall into the relapse of an ague or any other strong disease, it may cost him his life: and the recovery will be very hard. Christ said to the man that had bin sick eight & thirty yeeres, after that hee had healed him, *Behold, thou art made whole, sin no more lest a worse thing befall thee.* And the uncleane spirit returning *takes to him other seaven spirits worse then himself.* Indeede we finde no particular example of recovery after a relapse, in the Scriptures; yet no doubt a recoverie may be. Reasons are these: I. Promise is made of remission of sinnes in Christ, without any tearme of time; without any limitation to any number or kindes of sin: save onely the blasphemy against the H. Ghost. Therefore there may be a Repentance and salvation after a relapse. II. Christ tels *Peter* that hee must forgive, not till seaven times onely (which peradventure hee thought to bee very much) but *seventie seven times*, and that in one day, if one returne seventie seven times, & say; it repents me. Now if we must doe this, which have not so much as a drop of mercie in us in comparison of God: hee will no doubt often forgive, even for one sinne, if men will returne and say, it repents mee; considering that with him is plentifull *redemption*, and hee is *much in sparing*.

Ioh 5.14.

Luk.11. 26.

Act.10. 33.

Math. 18. 21,22. Luk. 17.4.

Psal.130. 7. Isa.5.17.

## III. *Case of Restitution.*

WHether hee that repents, is to make restitution if hee have taken any thing wrongfully from his neighbour? *Ans.* Yea; *Zacheus*, when he repented and received Christ, gave halfe of his goods to the poore, and if hee had *taken any thing by forged cavillation, hee restored it foure fold.* It is but a badde practise when a man on his death-bed will very devoutly bequeath his soule to God, and his goods evill gotten (as his conscience will often crie in his eare) to his children & friends, without either restitution or amends making. *Quest.* But what if a man be not able to restore? *Answ.* Let him acknowledge the fault, and God will receive the will for the deed: As *Paul* saith in the like case, 2 *Cor.* 8.12. *If there bee a willing mind, it is according to that which a man hath, and not according to that which a man hath not.* *Quest.* When a man by restoring shall discredit himselfe: how shall hee restore and keepe his credit? *Answ.* Let him (if the thing to bee restored be of small moment) make choice of some faithfull or honest friend, who may deliver the thing in the behalfe of the partie, concealing his name. *Quest.* How if the partie bee dead? *Ans.* Let him restore it to the heires and successours; if there be none, let him restore to God, that is, to the Church and the poore.

Luk.19.8.

## IV. *Case of Teares.*

WHether doth repentance alwaies goe with teares or not? *Ans.* No: For very pride and hypocrisie will draw forth teares. And some there are, that can weepe for their sinnes in the presence of others, whereas being alone, they neither will nor can. Some againe are of that constitution of body, that they have teares at command. And a godly man with drie cheekes may mourne to God for his sins, and intreat for pardon and receive it. Yet in all occasions of deeper griefe for sin, teares will follow: unlesse men have stony and flintie hearts. And yet againe, though the greatest cause of sorrow be offered, the softest heart that is, sheds not teares at the first; but afterwards it will. When the bodie receives a

deepe wound, at the first yee shall see nothing but a white line or dint made in the flesh, without any blood; stay but a while, then comes blood from the wound in great aboundance. So at the first the mind is astonished, and gives no teares: but after some respite or consideration, teares follow.

### V. *Case of death.*

WHether the repentant sinner can alwaies shew himselfe comfortable on his death-bed. *Ans.* Though the comfort of Gods spirit shall never bee abolished from his heart: yet he cannot alwaies testifie it. For he may die of a burning ague; and by reason of the extremitie of his fits, be troubled with idleness of head, and breake out into raging speeches and blasphemies. Likewise he may die of a sickness in the braine, and bee troubled with grievous convulsions, so as his mouth shall bee writhen to his eares, his necke turned behind him, & the very place where he lies shall shake through his trembling, as daily experience will testifie. Neither is any to thinke this strange: for *Salomon* saith, *Eccl.* 9.2. *All things* (in outward matters) *come alike to all, and the same condition is to the just and to the wicked: to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not.*

## CHAP. XII.

### *Of the contrary to Repentance.*

CONtrary to repentance is impenitencie, whereby men continue in one estate, neither sorrowing for sin, nor turning from it.

It is one of the most grievous judgements that is, if it be finall: For as a sicke man, then is most sicke, when he feeles the least sickenesse, and saith, he is wel: so miserable man is in most miserie when he feeles no miserie, and thinkes himselfe in good estate.

This sinne befalls them that judge themselves righteous, needing no repentance: As the *Pharisees* in the daies of Christ, the *Catharists* in the Primitive Church, and the *Anabaptists* in our age. Adde unto these such as have hardened their hearts, so as they cannot discerne betweene good and evill, nor tremble at Gods judgements, but rather fret and rage against them, til God in his wrath either destroy them, or cast them into finall despaire. As it befell *Iulian* the *Apostate*, who died blaspeming and cast his owne blood into the aire.

Betweene these two extreames, Repentance and Impenitencie, is placed counterfeit repentance: For the wicked nature of man can dissemble and counterfeit Gods grace, as the Lord complaines of the Iewes, *Ier.* 3.10. *Her rebellious sister Iudah hath not returned unto me with her whole heart, but fainedly, saith the Lord.*

Counterfeit repentance, is either ceremoniall, or desperate.

Ceremoniall, when men repent in outward shew, but not in truth of heart: as *Saul*, 1 Sam. 15.24,30. *Then said Saul to Samuel, I have sinned, for I have transgressed the commandement of the Lord and thy words, because I feared the people and obeyed their voice. Now therefore I pray thee take away my sin, and turne againe with me, that I may worship the Lord, &c.* Againe, *I have sinned, but honour me, I pray thee, before the elders of my people.* Of *Ahab. When Ahab heard these words, he rent his cloathes, and put on sackcloath, and fasted, and went softly. And the word of the Lord came to Eliah, saying, Seest thou how Ahab is humbled before me?* 1 King. 21.27,28, 29.

Dissembling repentance may bee discerned, because men after a time returne to their old byas againe. *Pharaoh* king of Egypt said unto *Moses* and *Aaron*, Exod. 8.8. *Pray unto the Lord that he may take away the frogs from me and from my people.* And *Exo.* 9.27. *When Egypt was smitten with haile, hee said, I have now sinned, and the Lord is righteous: but I and my people are wicked: Pray unto the Lord that there bee no more mightie thunders and haile.* Againe, troubled with grashoppers, he said, *Exod.* 10.16. *I have sinned against the Lord your God, and against you, and now forgive me my sinne onely this once.* Now marke the issue of all: when *Pharaoh* saw that *hee had rest given him, he hardened his heart, and hearkened not unto them, as the Lord had said, Exod.* 8.15. This is the ordinary and common repentance that most men practise in the world.

Desperate repentance commonly called Penitence, is when a man having onely Gods judgements before his eyes, is smitten with horror of conscience: and wanting assurance of Gods mercie, despaires finally. This was *Iudas* repentance, *Matt.* 27.3. who when hee *had brought againe the thirtie peeces of silver, confessed his fault, and went and hanged himselfe.*

## CHAP. XIII.

### *Of corruptions in the doctrine of Repentance.*

THe Church of Rome at this day hath corrupted the ancient doctrine of repentance, being one of the speciall points of religion. The corruptions are especially sixe.

The first, that they make repentance or penance to bee a Sacrament; which cannot be: because it wants an outward signe. And though some say, that the words which the Priest rehearseth in absolution, are the signe: yet that cannot be, because the signe must bee not onely audible, but also visible.

The second, that a sinner hath in him a naturall disposition, which being stirred up by Gods preventing grace, he may and can worke together with Gods spirit in his owne repentance: But indeede all our repentance is to bee ascribed to Gods grace wholly, *Eph.* 2.4. The soule of man is not weake, but starke dead in sinne, and therefore it can no more prepare it selfe to repentance, then the body being dead in the grave can dispose it selfe to the last resurrection.

The third corruption, that contrition in repentance must be sufficient. A thing impossible. For sinne doth so greatly offend Gods majestie,

that

that no man can ever mourne enough for it.

The fourth, that contrition doth merit remission of sinne. An opinion that doth derogate much from the all-sufficient merit of Christ.

The fifth, that he that repents must confesse all the sinnes that he can remember; with all their circumstances to his owne Priest, or one in his stead, if hee will receive pardon. This kind of confession is a meere forgery of mans braine. I. There is neither precept nor example of it in the Scriptures. II. *David* and others have repented and have received remission of their sinnes, without confession of their sinnes in particular to any man.

Psa. 32. 4. 1 Sam. 12. 12.

The last, that the sinner by his workes and sufferings must make satisfaction to God for the temporall punishment of his sinnes. A flat blasphemy: The Scriptures mention no other satisfaction but Christ, and if his be sufficient, ours is needlesse: if ours needfull, his imperfect. Papists write that both may stand together. Christs satisfaction (they say) is a plaister in a boxe unapplyed: mans satisfaction as a meanes to apply it: because it prepares us to receive it. Ah, good divinity! for even in common sense the satisfaction of Christ must first be applyed to the person of man, that it may please God, before the workes (which they tearme satisfactions) can any way bee acceptable to God.

1 Ioh. 1. 7. & 2. 2.

To conclude, the Romish doctrine of repentance, is the right way to hell: For when a sinner shall be taught that hee must have sufficient sorrow for his sinnes: and withall, that he must not beleeve the remission of his owne sinnes particularly: when sorrow comes upon him, and he wants sound comfort in Gods mercy, hee must needes fall into desperation without recovery. Therefore the Papists in the houre of death, (as wee have experience) are glad to leave the trumpery of humane satisfactions, and to rest only for their justification, on the obedience of Christ.

*LAVS DEO.*

# THE COMBATE OF THE FLESH AND SPIRIT.

GAL. 5. 17.

*For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary one to another, so that ye cannot doe the things which yee would.*

THE Apostle *Paul* from the beginning of this chapter to the 13. verse exhorts the *Galathians* to maintaine their Christian liberty: and from thence to the end of the chapter hee perswades them to other speciall duties of godlinesse. In the 13. ver. he stirres them up to be serviceable one to another by love. In the 15. verse he dissuades them from contentions and doing of injuries. In the 16. verse hee shewes the remedy of the former sinnes, which is, to walke according to the spirit. In the 17. verse he renders a reason of the remedy, the force whereof is this. The flesh and the spirit are contrary; wherefore if yee walke according to the spirit, it will hinder the flesh; that it shall not carry you forward to doe injuries and live in contentions, as otherwise it would.

In this verse we have to obserue five points. The first, that there is a combate betweene the flesh and the spirit, in these words. *The flesh lusteth against the spirit, and the spirit against the flesh.* The second, is the manner of this combate which stands in the contrary *lusting* of the flesh and the spirit. The third is the cause of the combate in these words, *and these are contrary.* The fourth, is the subject or person in whom this combate is, noted in these words, *So that yee,* the Galathians. The last is the effect of the combate, in the last words, *that ye cannot doe, &c.*

Touching the combate it selfe, divers points are to be considered. The first, what these two, which make combate, namely, the flesh and the spirit, are. They have divers significations: first of all, the spirit is taken for the soule, and the flesh for the body: But so they are not taken in this place: For there is no such combate betweene the body and the soule: both which agree together to make the person of one man. Secondly, the spirit signifies natural reason, and the flesh the naturall appetite or concupiscence. But they cannot so bee understood in this place. For the spirit here mentioned doth fight even against naturall reason: which though it serve to make a man without excuse, yet it is an enemy to the spirit. Thirdly, the spirit signifies the Godhead of Christ, and the flesh the manhood: but it must not bee so taken here; For then every man regenerate should be deified. Lastly, the spirit signifies a created quality of holinesse, which by the holy Ghost is wrought in the minde, will, and affections of man; and the flesh, the naturall corruption or inclination of the minde, will, and affections to that which is against the law: In this sense these twaine are taken in this place.

Secondly, it is to bee considered how these twaine, the flesh and the spirit, can fight together, being but meere qualities. And we must know that they are not severed a sunder, as though the flesh were placed in one part of the soule, and the spirit in another: but they are

joyned

joyned and mingled together in all the faculties of the ſoule: The minde or underſtanding part, is not one part fleſh, and another ſpirit; but the whole minde is fleſh, and the whole mind is ſpirit, partly one, and partly the other. The whole will is partly fleſh and partly ſpirit: the fleſh and the ſpirit, that is, grace and corruption not ſevered in place, but onely in reaſon to bee diſtinguiſhed. As the ayre in the dawning of the day is not wholly light or wholly darke as at midnight and at noone day, neither is it in one part light, and another part darke: but the whole ayre is partly light, and partly darke thorowout. In a veſſell of lukewarme water, the water it ſelfe is not onely hot or onely cold, or in one part hot and another part cold: but heate and cold are mixt together in every part of the water: So is the fleſh and the ſpirit mingled together in the ſoule of man: and this is the cauſe why theſe two contrary qualities fight together.

Thirdly, in this combate we are to conſider what equality there is betweene theſe two combats, the fleſh and the ſpirit: and we muſt know, that the fleſh uſually, is more in meaſure then the ſpirit. The fleſh is like the mighty gyant *Goliah*, and the ſpirit is little and ſmal, like yong *David*. Hence it is, that *Paul* cals the Corinthians which were men juſtified and ſanctified *carnall*. *I could not* (ſaith he, 1 *Cor.*3.1.) *brethren ſpeake unto you, as unto ſpirituall men, but as unto carnall, as unto babes in Chriſt*. And none can come to be tall men in Chriſt according to *the age of the fulneſſe of Chriſt*, till after this life. And the ſpeech which is uſed of ſome divines, that the man regenerate *hath but the reliques of ſinne in him*, muſt be underſtood warily, elſe it may admit an untruth. As for the meaſure of grace it can be but ſmall in reſpect, whereas we doe receive but the *firſt fruits of the ſpirit* in this life, and muſt waite for the accompliſhment of our redemption till the life to come. For all this, the power and efficacy of the ſpirit is ſuch, that it is able to prevaile ordinarily againſt the fleſh. For the fleſh receives his deadly wound at the firſt inſtant of mans converſion, and continually dyeth after by little and little: and therefore it fights but as a maimed ſouldier. And the ſpirit is continually confirmed and increaſed by the holy Ghoſt: and it is lively and ſtirring: and the vertue of it like muske: one graine whereof will give a ſtronger ſmell, then many ounces of other perfumes. Some may ſay, that the godly man doth more feele the fleſh then the ſpirit: and therefore that the fleſh is every way more then the ſpirit. I anſwer, that we muſt not meaſure our eſtate by feeling which may eaſily deceive us. A man ſhall feele a paine which is but in the top of his finger more ſenſibly then the health of his whole body: yet the health of the body is more then the paine of a finger. Secondly, we feele corruption not by corruption, but by grace; and therefore men, the more they feele their inward corruptions, the more grace they have.

Eph.4. 13.

Rom.8. 23.

A

B

C

D

Thus much of the combate it ſelfe: now let us come to the manner of this fight.

It is fought by *Luſting*; To luſt in this place, ſignifies to bring forth and to ſtirre up motions and inclinations in the heart, either to good or evill.

Luſting is two-fold: the luſting of the fleſh, and the luſting of the ſpirit.

The luſting of the fleſh hath two actions, the firſt is to engender evill motions and inclinations of ſelfe-love, envy, pride, unbeleefe, anger, &c. S. *Iames* ſaith, *Iam.*1.14. that men are *entiſed and drawne away by their owne concupiſcence*. Now this entiſing is onely by the ſuggeſtion of bad cogitations and deſires. This action of the fleſh made *Paul* ſay, *Rom.*7.14. that he was *carnall, ſold under ſinne*.

The ſecond action of the fleſh, is to hinder, and quench, and overwhelme all the good motions of the ſpirit. *Paul* found this in himſelfe when he ſaid, *Rom.*7.23. *I ſee another law in my members rebelling againſt the law of my minde, and leading me captive to the law of ſinne*. By reaſon of this action of the fleſh, the man regenerate is like to one in a ſlumber troubled with the diſeaſe called *Ephialtes* or the mare: who thinkes that hee feeles ſomething lying on his breaſt as heavy as a mountaine and would faine have it away, whereupon hee ſtrives and labours by hands and voyce to remoove it, but for his life cannot doe it.

On the contrary, the luſting of the ſpirit containes two other actions. The firſt is, to beget good meditations, motions, inclinations, and deſires in the minde, will, and affections. Of this *David* ſpeaketh: *Pſal.*16.7. *My reynes teach me in the night ſeaſon*: that is, my minde, affection, and will, and my whole ſoule being ſanctified and guided by the ſpirit of God, doe miniſter unto mee conſiderations of the way in which I ought to walke. *Iſaiah* propheſying of the Church of the new Teſtament, ſaith, *Iſai.*30.21. *When a man goeth to the right hand or to the left, he ſhall heare a voyce, ſaying: Here is the way, walke ye in it*. Which voyce is not only the outward preaching of the miniſters: but alſo the inward voyce of the ſpirit.

The ſecond action of the ſpirit, is to hinder and ſuppreſſe the bad motions and ſuggeſtions of the fleſh. Saint *Iohn* ſaith, 1 *Ioh.*3.9. he that is *borne of God ſinneth not, becauſe his ſeed remaineth in him*, that is, grace wrought in the heart by the holy Ghoſt which reſiſteth the rebellious deſires of the fleſh.

That the manner of this fight may more cleerely appeare, wee muſt examine it more particularly. In the ſoule of man there be two ſpeciall parts, the minde and the will.

In the minde there is a double combate. The firſt is betweene knowledge of the Word of God, and naturall ignorance or blindneſſe. For ſeeing we doe in this life know but in part: therefore knowledge of the truth muſt needes bee joyned with ignorance in all that are enlightened; and one of theſe being contrary to

another, they ſtrive to overſhadow and overcaſt each other.

Hence we may learne the cauſe why excellent divines doe vary in divers points of religion: and it is, becauſe in this combate naturall blindneſſe yet remaining, prevailes more or leſſe. Men that are dim-ſighted and cannot diſcerne without ſpectacles, if they bee ſet to deſcry a thing afarre off, the moſt of them would bee of divers opinions of it. And men enlightned and regenerate in this life, doe but ſee as *in a glaſſe darkly*. Againe, this muſt teach all ſtudents of divinity often to ſuſpect themſelves in their opinions and defences: ſeeing in them that are of ſoundeſt judgement the light of their underſtanding is mixed with darkneſſe of ignorance. And they can in many points ſee but as the man in the Goſpell, who when our Saviour Chriſt had in part opened his eyes, ſaw men walking not as men, *but in the forme of trees*: Alſo this muſt teach all that reade the Scriptures to invocate and call upon the name of God, that he would enlighten them by his ſpirit, and aboliſh the miſt of naturall blindneſſe. The Prophet *David* was worthily inlightned with the knowledge of Gods Word, ſo as hee excelled the ancient and his owne teachers in wiſdome; yet being privy to himſelfe touching his owne blindneſſe, often prayeth in the *Pſal.*119.18. *Inlighten mine eyes that I may underſtand the wonders of thy law.*

1 Cor. 13.12.

By reaſon of this fight, when naturall blindneſſe prevailes, the child of God truly enlightned with knowledge to life everlaſting, may erre not onely in lighter points, but even in the very foundation of religion, as the Corinthians and the Galathians did. And as one may erre, ſo an hundred men may alſo; yea a whole particular Church: and as one Church may erre, ſo an 100. more may. For in reſpect of this combat, the eſtate and condition of all men is alike. Whence it appeares, that the Church militant upon earth is ſubject to error. But yet as the diſeaſes of the body be of two ſorts; ſome curable, and ſome incurable which are to death: ſo likewiſe errors are. And the Church though it be ſubject to ſundry fals, yet it cannot erre in foundation to death: the errours of Gods children be curable. Some may here ſay. If all men and Churches be ſubject to errour, then it ſhal not be good to joyne with any of them, but to ſeparate from them all. I anſwer, though they may and do erre, yet we muſt not ſeparate from them, ſo long as they do not ſeparate frō Chriſt.

The ſecond combate in the minde, is betweene faith and unbeliefe. For faith is imperfect, and mixt with the contrary, unbeleefe, preſuming, doubting, &c. As the man in the Goſpel ſaith, *Lord, I beleeve, helpe mine unbeleefe.*

Mark.9. 24.

By reaſon of this fight, when unbeleefe prevailes, the very child of God may fall into fits and pangs of deſpaire: as *Iob* and *David* in their temptations did. For *David* once conſidering the proſperity of the wicked, brake out into this ſpeech, *Pſal.*73.13. *Certainly I have clenſed mine heart in vaine and waſhed mine hands in innocency.* Yea, this deſpaire may be ſo extreame, that it ſhall weaken the body; and conſume it more then any ſickneſſe. No man is to thinke this ſtrange in the child of God. For though hee deſpaire of his election and ſalvation in Chriſt, yet his deſperation is neither totall nor finall. It is not *totall*, becauſe hee doth not deſpaire with his whole heart, faith even at that inſtant ſuſting againſt deſpaire. It is not *finall*, becauſe hee ſhall recover before the laſt end of his life.

To proceed, the combate in the Will is this: The will partly willeth and partly nilleth that which is good at the ſame inſtant: and ſo likewiſe it willeth and nilleth that which is evill, becauſe it is partly regenerate and partly unregenerate. The affections likewiſe, which are placed in the will, partly imbrace and partly eſchew their objects: as love partly loveth, and partly doth not love God and things to be loved: feare is mixed and not pure (as ſchoolemen have dreamed) but partly *filiall*, partly *ſervile*, cauſing the childe of God to ſtand in awe of God, not onely for his mercies, but alſo for his judgements and puniſhments. The will of a man regenerate is like him that hath one legge ſound, the other lame: who in every ſtep which he makes, doth not wholly halt, or wholly goe upright, but partly goe upright and partly halt. Or like a man in a boat on the water: who goeth upward; becauſe he is carried upward by the veſſell, and at the ſame time goes downeward, becauſe he walks downward in the ſame veſſell at the ſame inſtant. If any ſhall ſay that contraries cannot be in the ſame ſubject: the anſwer is, they cannot, if one of them bee in his full ſtrength * in the higheſt degree; but if the force of them both be delayed and weakened, they may be joyned together.

* *In gradibus remiſſis non in ſummis.*

By reaſon of this combate, when corruption prevailes againſt grace in the will and affections, there ariſeth in the godly a certaine *deadneſſe* or *hardneſſe* of heart, which is nothing elſe but a want of ſenſe or feeling. Some may ſay, that this is a fearefull judgement: but the anſwer is, that there be two kinds of hardneſſe of heart; one which poſſeſſeth the heart, and is never felt, this is in them, who have their *conſcience ſeared with an hot yron*; who by reaſon of cuſtome in ſinne are paſt all feeling, who likewiſe *deſpiſe the meanes* of ſoftning their hearts. And indeed this is a fearefull judgement. There is another hardneſſe of heart which is felt: and this is not ſo dangerous as the former: for as we feele our ſickneſſe by contrary life and health: ſo hardneſſe of heart when it is felt, argues quickneſſe of grace, and ſoftneſſe of heart. Of this *David* often complained in the Pſalmes: of this the children of Iſrael ſpeak when they ſay, *Why haſt thou hardned our hearts from thy wayes?*

Eph.4.19.

Zach.7.11.

Iſa.63.17.

Thus much of the manner of the combate in particular: before we proceed any further, let us marke the iſſue of it, which is to prevaile againſt the fleſh.

The

The ſpirit prevailes againſt the fleſh at two times: in the courſe of a mans life, and at his end; but yet with ſome foiles received.

I ſay the ſpirit prevailes, not in one inſtant, but in the whole courſe of a mans life, ſo Saint *Iohn* ſaith, *He that is begotten of God ſinneth not: for hee preſerveth himſelfe:* the grace of God in his heart ordinarily prevaileth in him. And *Paul* makes it the property of the regenerate man, *to walke according to the ſpirit*, which is not now and then to make a ſteppe forward, but to keepe his ordinary courſe in the way of godlineſſe: As in going from *Barwicke* to *London*, it may bee a man now and then will goe amiſſe: but hee ſpeedily returnes to the way againe, and his courſe generally ſhall be right.

1 Iohn 5. 18.

Rom 8.1.

Againe, the ſpirit prevailes in the end of a mans life. For then the fleſh is utterly aboliſhed, and ſanctification accompliſhed, becauſe no uncleane thing can enter into the Kingdome of heaven.

This further muſt be conceived; that when the ſpirit prevailes, it is not without reſiſtance and ſtriving: as *Paul* teſtifieth, *I doe not the good which I would, but the evill which I would not, that doe I.* Which place is not to be underſtood only of thoughts and inward motions (as ſome would have it) nor of particular offences: but of the generall practiſe of his duty or calling, through the whole courſe of his life. And it is like the practiſe of a ſicke man, who having recovered of ſome grievous diſeaſe, walkes a turne or twaine about the chamber, ſaying, ah I would faine walke up and downe, but I cannot; meaning not that hee cannot walke at all, but ſignifying that he cannot walke as he would, being ſoone wearied through faintneſſe.

Rom. 7. 19.

I adde further, that this prevailing is with foyles. A foyle is, when the fleſh for a time vanquiſheth and ſubdueth the ſpirit. In this caſe, the man regenerate is like a ſouldier, that with a blow hath his braine-pan cracked, ſo as he lyes groveling aſtoniſhed, not able to fight: or like him that hath a fit of the falling ſicknes who for a time lyes like a dead man. Hence the queſtion may bee mooved, whether the fleſh prevailing doth not extinguiſh the ſpirit: and ſo cut off a man from Chriſt; till ſuch time as hee bee ingrafted againe. The anſwer is this. There bee two ſorts of Chriſtians: one, who onely in ſhew and name profeſſe Chriſt: and ſuch an one is no otherwiſe a member of Chriſts myſticall Body, then a wooden leg ſet to the body is a member of the body. The ſecond is hee, that in name and deed is a lively part and member of Chriſt. If the firſt fall, he can not be ſaid to be cut off, becauſe hee was never ingrafted. If the ſecond fall, he may be, and is cut off from Chriſt. But marke how: hee is not wholly cut off, but in ſome part, namely, in reſpect of the inward fellowſhip and communion with Chriſt, but not in reſpect of conjunction with him. A mans arme taken with the dead palſie, hangs by and receives no heate, life or ſenſe from the members, or from the head, yet for all this, it remaines ſtill united and coupled to the body, and may againe bee recovered by plaiſters and phyſicke: ſo after a grievous fall the child of God feeles no inward peace and comfort, but is ſmitten in conſcience with the trembling of a ſpirituall palſie for his offence: and yet indeed ſtill remaines before God a member of Chriſt in reſpect of conjunction with him, and ſhall bee reſtored to his former eſtate after ſerious repentance.

Whether grace bee extinguiſhed by ſinne.

A

And God permits theſe foiles for weighty cauſes: Firſt, that men might bee abaſhed and confounded in themſelves with the conſideration of their vile natures, and learne not to ſwell with pride; becauſe of Gods grace. *Paul* ſaith, that after hee had bin rapt into the third heaven, the *angel of Satan was ſent to buffet him*, and (as we ſay) to beate him blacke and blew, that hee might not be exalted out of meaſure.

B

2 Cor. 12. 7.

The ſecond, that wee may learne to deny our ſelves and cleave unto the Lord from the bottome of our hearts. *Paul* ſaith that he was ſicke to death, *that he might not truſt in himſelfe, but in God who raiſeth the dead.*

2 Cor. 1. 9.

Thus much of the manner of the combate: now followes the cauſe of it.

The *cauſe* is the *contrarietie* that is betweene the fleſh and the ſpirit. As *Paul* ſaith, *The wiſedome of the fleſh is enmity to God.*

Rom. 8. 7.

Hence we are taught, that ſince the fall, there is no free-will in man in ſpirituall matters, concerning either the worſhip of God or life everlaſting. For fleſh is nothing elſe but our naturall diſpoſition: and a man is nothing elſe but fleſh by nature: for the ſpirit comes afterward by grace: and the fleſh is flat contrary to the ſpirit, which makes us doe that which is pleaſing unto God. Wherefore the will naturally is a flat bond-ſlave unto ſinne.

C

Againe, hence we may learne, that it is not an eaſie matter to practiſe religion, which is to live according to the ſpirit, to which our naturall diſpoſition is as contrary as fire to water: wherefore if we will obey God, we muſt learne to force our natures to the duties of godlineſſe; yea, even ſweat and take paines therein.

Laſtly, heere wee may learne the nature of ſin. The ſpirit is not a ſubſtance but a quality: and therefore the fleſh which is nothing elſe but originall ſinne, and is contrary to the ſpirit, muſt alſo be a qualitie; for ſuch as the nature of one contrary is, ſuch is the other. There is in every man, the ſubſtance of the body and ſoule, this cannot be ſinne, for then the ſpirit alſo ſhould be the ſubſtance of man. There is alſo in the ſubſtance the faculties of the bodie and ſoule: and they cannot be ſinne, for then every man ſhould have loſt the faculties of his ſoule by *Adams* fall. Laſtly, in the faculties there is a contagion or corruption which carrieth them againſt the law: and that is properly ſinne and the fleſh, which is contrary to the ſpirit.

D

The fourth point is, touching the perſons in whom this combate is. *Paul* ſhewes who

they are, when hee saith, *So that yee cannot, &c.* where it appeares, that such as have this combate in them, must bee as the *Galatians*, men justified and sanctified: and yet not all such, but onely they that bee of yeares: for the infants of the faithfull, howsoever wee must repute them to belong to the Kingdome of Heaven, and therefore to be justified and sanctified: yet because they doe not commit actuall sinne, they want this combate of the flesh and spirit, which stands in action. As for those which bee unregenerate, they never felt this fight. If any say, that the worst man in the world, when he is about to commit any sinne, hath a strife and fight in him; it is true indeed: but that is an other kinde of combate, which is betweene the conscience and the heart. The conscience on the one part terrifying the man from sinne, the will and the affections haling and pulling him thereunto: the will and the affections wishing and desiring that sinne were no sinne, and Gods Commandement abolished: whereas contrariwise the conscience with a shrill voyce proclaimes sinne to be sinne. This fight was in *Pilate*, who by the force of his conscience feared to condemne Christ; and yet was willing, and yeelded to condemne him that hee might please the people.

Furthermore, this combate is in the regenerate but during the time of this life. For they which are perfectly sanctified feele no strife. If any shall say, that this combate was in Christ, when he said, *Father, if it be thy will, let this cup passe from me: yet not my will, but thine be done*; indeed, here is a combate, but of another sort; namely, the fight of two diverse desires: the one was a desire to doe his Fathers will in suffering the death of the crosse, the other a naturall desire (which was no sinne but a meere infirmity of humane nature) whereby hee in in his manhood desires (as the manner of nature is to seeke the preservation of it selfe) to have the cursed death of the crosse removed from him.

Luk. 22. 42.

The fift point is the effect of this combate, which is to make the man regenerate, *that hee cannot doe the things which he would*, and this must bee understood in things both good and evill.

And first he cannot doe the evill which hee would, for two causes. First, because he cannot commit sinne at what time soever hee would. Saint *Iohn* saith, *He that is borne of God sinneth not, neither can he sinne, because he is borne of God*, that is, he cannot sinne at his pleasure or when he will: *Ioseph* when he was assaulted with *Putiphars* wife to adultery; because the grace of God abounded in him, whereby he answered her, saying, *Shall I doe this, and sinne against God?* he could not then sinne. *Lot* because his righteous heart was grieved in seeing and hearing the abominations of Sodome, could not then sin as they of Sodome did. Hence it appeares, that such persons as live in the daily practice of sin against their owne consciences, (though they bee professours of the true religion of Christ) have no soundnesse of grace in them.

1 Ioh. 3. 9.

Secondly, the man regenerate cannot sinne in what manner he would, and there bee two reasons thereof. First, hee cannot sinne with *full consent* of will, or with all his heart: because the will so farre forth as it is regenerate, resisteth and draweth backe: yea, even then when a man is carried head-long by the passion of the flesh, hee feeles some contrary motions of a regenerate conscience. It is a rule, that *sinne doth not reigne in the regenerate*. For so much grace as is wrought in the minde, will, affections; so much is abated proportionally of the strength of the flesh. Wherefore when he commits any sinne, he doth it partly willingly; and partly against his will. As the marriners in the tempest cast *Ionas* into the sea willingly: for otherwise they had not done it: and yet against their wils too: which appeares because they prayed and cast their goods out of the ship, and laboured in the rowing against the tempest, and that very long, before they cast him out. And herein lyes the difference betweene two men committing one and the same sinne, the one of them being regenerate, the other unregenerate. For the latter sinneth with all his heart and with full consent, and so doth not the first. Secondly, though he fall into any sinne, yet hee doth not lye long in it, but speedily recovers himselfe, by reason of grace in his heart.

Hence it is manifest, that *sinnes of infirmity* are committed onely of such as are regenerate. As for the man unregenerate he cannot sin of infirmity whatsoever some falsly thinke. For hee is not weake but starke dead in sinne. And sinnes of infirmity are such onely as arise of constraint, feare, hastinesse, and such like sudden passions in the regenerate. And though they sinne of weaknesse often by reason of this spirituall combate, yet they doe not alwayes; for they may sinne against knowledge and conscience, of presumption.

To come to the second point; the regenerate man cannot *doe the good which he would*, because he cannot doe it perfectly and soundly according to Gods will as he would. *Paul* saith, *To will is present with me, but I find no meanes perfectly to doe that which I would.* In this point the godly man is like a prisoner that is gotten forth of the Iayle, and that hee might escape the hand of the keeper, desires and strives with all his heart to runne an hundred miles in a day; but because hee hath strait and waighty bolts on his legges cannot for his life creepe past a mile or twaine, and that with chafing his flesh and tormenting himselfe: So the servants of God doe heartily desire, and indeavour to obey God in all his Commandements: as it is said of King *Iosias, That he turned to God with all his heart, with all his soule, with all his might, according to all the law of Moses, &c.* yet because they are clogged with the bolts of the flesh, they performe obedience both slowly and weakely, with divers slippes and fals.

Rom. 7. 18

2 King. 23. 25.

Thus much of the combate: now let us see what use may be made of it.

First of all, by it we learne what is the estate of a Christian man in this life. A Christian is not one that is free from all evill cogitations, from rebellious inclinations and motions of will and affections, from all manner of slips in his life and conversation: for such an one is a meere device of mans braine, and not to bee found upon earth. But indeed hee is the found Christian, that feeling himselfe laden with the corruptions of his vile and rebellious nature, bewailes them from his heart, and with might and maine fights against them by the grace of Gods spirit. Againe, heere is overthrowne the Popish opinion of merit and justification by workes of grace, on this manner: Such as the cause of workes is, such are workes themselves. The cause of workes in man, is the minde, will, and affections sanctified: in which the flesh and the spirit are mixt together, as hath beene shewed before. Therefore workes of grace, even the best of them; are mixt workes, partly holy, and partly sinfull. Whereby it is evident to a man that hath but common sense, that they are not answerable to the righteousnesse of the law; and that therefore they can neither merit life, or any way justifie a man before God. If any reply, that good workes are the workes of Gods Spirit, and for that cause perfectly righteous, I answer, it is true indeed, they come from the holy Ghost that cannot sinne, but not onely or immediately. For they come also from the corrupt minde and will of man, and in that A respect become sinfull, as sweete water issuing out of a pure fountaine, is by a filthy channell made corrupt.

Thirdly, wee doe hence learne that concupiscence or originall sinne is properly and indeed sinne after baptisme, though it please the Councell of Trent to decree otherwise. For after baptisme it is flat contrary to the spirit, and rebels against it. Papists object, that it is taken away by baptisme. *Answ.* Originall sinne or the flesh is taken away in the regenerate thus: In it there bee three things: the guilt, the punishment, the corruption; the first two are quite abolished by the merit of Christs death in baptisme; the third, that is, the corruption remaines still: but marke in B what manner: it remaines weakened, it remaines not imputed to the person of the beleever.

Lastly, hereby wee are taught to be watchfull in prayer. *Watch and pray* (saith Christ) *&c. for the spirit is ready, but the flesh is weake.* *Rebecca*, when two twinnes strove in her wombe was troubled and said; Why am I so? wherefore shee went to aske the Lord, namely, by some Prophet. So when we feele this inward fight, the best thing is to have recourse to God by prayer, and to his Word, that the Spirit may be strengthned against the flesh. As the children of Israel by compassing the city of Iericho seven dayes, and by sounding Rammes hornes overturned the wals thereof: so by serious invocation of Gods name, the spirit is confirmed, and the turrets and Towers of the rebellious flesh battered.

The voyce of a man
- 1. Carnall, of
  - Evill. *I doe that which is evill, and I will doe it.*
  - Good. *I doe not that which is good, and I will not doe it.*
- 2. Regenerate, of
  - Evill. *I doe the evill, which I would not.*
  - Good. *I doe not the good, which I would.*
- 3. Glorified, of
  - Evill. *I doe not that which is evill, and I will not doe it.*
  - Good. *I doe that which is good, and I will doe it.*

# HOW TO LIVE, AND THAT WELL: IN ALL ESTATES AND TIMES.

SPECIALLY,

## When helps and comforts faile.

## To the Reader.

GOOD Reader, if thou wouldest be saved by faith in Christ after death, thou must here live by it before death: and faith for the time of this life, hath two great uses. The first is to cut off worldly sorrowes and cares. It is the common fashion of men, to multiply their cares out of measure, and thereby to make their lives most miserable. For first of all, besides necessarie labours, they take upon them many needlesse and superfluous businesses. Secondly, their manner is, to care not onely for the labours to be done, but also for the event and successe of their labours, that they may alwaies prosper and never be crossed: but this care belongs to God alone. Thirdly, they content not themselves with their lot and condition, but seeke by all meanes to increase their estate, and to make themselves rich. Lastly, they exercise thẽselves not only in disposing of things present, but they forecast many matters in their heads & plot the successe of things to come. Now faith, when we have done the workes of our callings, according to the prescript of the Word of God, faith (I say) maketh us commend to God the blessing, successe, and event thereof by prayer and affiance in his promises, not doubting but he will give us all things necessarie. And if we want the blessing and successe we looke for, yet faith makes us to renounce our owne desires, and in silence to quiet our hearts in the good pleasure of God. And thus, many worldly cares are cut off.

Secondly, when a man at his wits end, knowes not what in the world to doe, being as it were plunged into a sea of miseries, faith gives direction and staies the minde. For when all temporall things faile us, even to the very skinne and life, faith preserves within us an affiance of the grace and mercie of God, and the hope of life everlasting. Faith shewes us hidden things not to be discerned by sence and reason. Life everlasting is promised to us, but we die for all that: we heare of the resurrection, but in the meane season wee rot in our graves; we are pronounced blessed, but yet we are overwhelmed with infinite miseries: aboundance of all things is promised, but for all this we often hunger and thirst: God promiseth to heare us, and to be present with us, but he seemes oft-times to be deafe (as it were) at our cries. Now then comes faith, which is the substance of things hoped for, and makes us lift our minds above the whole world, to apprehend the invisible and unspeakeable things of God which hee hath revealed and promised unto us. These things I shew more at large in this small Treatise following; reade it at thy leisure, use it for thy good, and see thou be a doer of them.

WILLIAM PERKINS.

# *Hab.* 2.4.

## The juſt man ſhall live by his faith.

IN the former chapter the Prophet complaines and expoſtulates the matter with God, why the Iewes the people of God, ſhould be oppreſſed by the Chaldeans, the enemies of God. In the beginning of the ſecond chapter the Lord makes anſwer to the Prophet, and the effect of the anſwer is this: they ſhall certainely bee delivered in the time appointed, but they ſhall not yet bee delivered. Vpon this anſwer the Prophet might haply obiect on this manner: How then ſhall the afflicted Iewes be able to live in the meane ſeaſon? the Lord anſwers by a diſtinction thus; The unjuſt man puffes up himſelfe with vaine confidence, but the juſt man ſhall live by his faith. A B

For the better underſtanding of the words, five things are in order to bee explained. The firſt, what is meant by the juſt man. *Juſtice* mentioned in the Word is two-fold: the juſtice of the law, and the juſtice of the Goſpel. The juſtice of the law, hath in it all points and parts of juſtice, and all the perfection of all parts: and it was never found in any upon earth, except *Adam* and Chriſt: the juſtice of the Goſpel hath all the parts of true juſtice, but it wants the full perfection of parts: as a child hath all the parts of a man in the infancie, though it want perfection of ſtature and tallneſſe. And this kind of juſtice is nothing elſe, but the converſion of a ſinner, with a purpoſe, will, and indeavour to pleaſe God, according to all the commandements of the law. Thus was *Noe* juſt, *Iob*, *Zacharie*, and *Elizabeth*: and thus C
Gen. 6.9. Iob 1.1. Luk. 1.6. muſt the juſt man be taken in this place for one that turnes to God, and by grace indeavours to pleaſe God, according to the whole law of God in his place and calling.

The ſecond point to be conſidered, is what life is heere meant? As death is heere two-fold: the firſt and the ſecond: ſo is life. The firſt, is the conjunction of the body and ſoule; the ſecond is the conjunction of the whole man with God. The firſt, is called naturall, the ſecond ſpirituall or eternall life: and both are meant in this place. For *Paul* brings this very text to
Rom. 1 17. Gal. 3. 11. proove the juſtification of a ſinner by faith; and juſtification is a part of ſpirituall life; becauſe it is the acceptation of a ſinner to eternall life. And for this cauſe the Prophet ſaith, the juſt man ſhall live, having relation not only to the time of affliction then to come, but alſo to eternall life.

The third point to bee conſidered, is what is the faith heere meant: And that is *juſtifying* or *ſaving faith*; becauſe wee muſt live by the ſame faith, whereby we are ſaved. And faith hath his effect not onely after this life, but alſo in this life. Wee muſt live firſt by it, before wee can be ſaved by it. *Paul* therefore in his owne example expounding this text, ſaith, *And in that I live in the fleſh, I live by the faith of the Son of God, who hath loved me, and given himſelfe for mee.* Gal. 2. 20.

The fourth point is the conſtruction of the words; and that is two waies. The firſt is thus, *The juſt by faith, ſhall live*: the words *by faith* being joyned unto the word *Juſt*. And then the ſenſe is this: He that is juſt by faith, ſhall live and have eternall life. The ſecond is thus, *the juſt, ſhall live by his faith*: the words *by faith* being joyned to the words *ſhall live*: and then the ſenſe is this: The juſt whiles hee lives in this world, hee ſhall live by his faith. This latter conſtruction and ſenſe I rather chooſe and embrace, becauſe *Paul*, even in this ſenſe brings this text, *Gal.* 3. 11, 12. to proove that life eternall, and conſequently juſtification, comes not by working according to the law, but by beleeving, and hee makes an oppoſition betweene *living by faith, and living by workes.*

The fift and laſt point to bee conſidered, is how a man ſhould live by faith? Becauſe this laſt point is of great moment, I will ſpend ſome time in the explaining of it. That a man then may live by his faith, two things are required: the firſt that faith bee rightly conceived and grounded in the heart; the ſecond, that after it is once conceived, it *Reigne* and rule in the heart. That faith may rightly bee conceived two things are required. The firſt is the knowledge of the Word of God, for faith ſtands in relation to the Word, & the Word alone is the foundation of our faith. Hereupon the Word is called the *foundation of the Prophets & Apoſtles*, *Eph.* 2. 20. By light of naturll reaſon wee underſtand, that the world had a beginning and was made of God. Yet cannot reaſon breed in us a certaine perſwaſion of this point, but only the teſtimonie of the Word of God; & therefore it is ſaid, Heb. 11. 3. *By faith wee underſtand that the world was ordained by God.* And this made *David* ſay, Pſalme 56. 4. *In God I will praiſe his word.* Furthermore, in the Word three things are to bee knowne, *Precepts* or commandements, becauſe they teach obedience: *threatnings* becauſe they reſtraine diſobedience: *promiſes*, becauſe they ſerve to confirme us in our obedience. Againe, promiſes

are either principall, or leſſe principall. The maine or principall promiſe is that, in which God offereth and revealeth righteouſneſſe and life everlaſting by Chriſt. Within this promiſe is contained the grant of remiſſion of our ſins, of neceſſary patience, of the aſſiſtance of the ſpirit of God, and of all gifts that are inſeparably joyned with faith. Promiſes leſſe principall are concerning deliverances in temptations, ſafetie in dangers, health, wealth, libertie, peace, &c. And theſe muſt all bee underſtood, with an exception of the croſſe and correction: and they ſhall ſo farre foorth be accompliſhed as they ſerve for Gods glory, and the good of all them that beleeve. Now all theſe heads and points of the Word of God muſt bee knowne and that in ſome particular ſort, that a man may live by his faith.

The ſecond thing required for the right conceiving of faith, is, after the Word of God is once knowne, *to truſt God upon his word:* yea to depend upon it, and to build upon it. This is the firſt and principall worke of true faith: and it is called by *Paul*, Rom. 1.5. *the obedience of faith:* and it is made the end and ſcope of the preaching of the Goſpel: and not without cauſe. For this is the firſt and principall honour of God to beleeve him upon his bare Word; and thereby to make a confeſſion of the truth of God. This the divell knew right well: and therefore the firſt thing that he ſought to overthrow in *Adam*, was his faith in Gods Word: and the ſcope of the firſt temptation, whereby he aſſaulted our Saviour Chriſt, was to overthrow that faith & confidence he had in his Father: ſaying, *If thou be the Son of God, command that theſe ſtones be made bread:* but this thou cāſt not doe: therefore thou art not the Son of God. Mat. 4.3.

That this obedience, which we give to God by truſting his very Word, may be right obedience, it muſt have ſixe conditions. Firſt of all, 1. it muſt be *abſolute:* for we muſt (as it were) ſhut up our own eyes, and ſimply without any more adoe truſt God upon his bare and naked Word, and ſuffer our ſelves to be led by it. In naturall things experience is firſt, and then faith comes afterward. And *Thomas* following nature deſired firſt to feele, before he would beleeve. But God muſt bee truſted, though that which hee ſaith bee againſt reaſon and experience. Thus *Abraham* beleeved God *againſt all humane hope*, *Rom.* 4.18. The ſecond condition is, 2. that this obedience muſt be *ſincere.* For wee muſt truſt Gods word for it ſelf, becauſe it is Gods word: all by-reſpects ſet apart. They which are as the ſtony ground, receive Gods Word and rejoyce in it: and yet afterward in time of temptation go awry. The reaſon is, becauſe they *receive the Word*, and *rejoyce in it*, not properly for it ſelfe, but in reſpect of honour, profit, or pleaſure, which they looke to reape thereby. *Iohn* the Baptiſt was a *burning candle:* and the Iewes *rejoyced in his light*, onely in reſpect of the novelty of it: and therefore the holy Ghoſt ſaith; *They rejoyced it in but for a ſeaſon.* The third condition is, that we muſt truſt God not in part but *in his whole Word:* and therefore many faile in their faith, that are content to truſt him in his promiſe of mercie and ſalvation, but liſt not to beleeve him in his commandements and threats. The fourth condition is, that wee muſt truſt God in his Word, *with all our hearts*, that it may take deepe roote and be an *ingrafted Word.* It is not ſufficient for us to have a taſte of the good Word of God, and to receive it with joy, unleſſe we throughly & ſoundly build and relye our ſelves upon it. The fift condition is, that this truſting of God muſt bee with an *honeſt heart*, that is, with an heart in which there is a diſtinct purpoſe not to ſin, but in all things to doe the will of God. The good hearers are they which receive the Word *with an honeſt and good heart*, *Luk.* 8.15. Without this can no man poſſibly live by faith. He that *puts away his good conſcience, makes ſhip-wracke of his faith*, 1 *Tim.* 1.19. It is godlineſſe alone that hath the promiſes of this life, and of the life to come. And none can live the life of faith, but he that is a juſt man. After that men have made ſome good proceedings, & do know the Word, receive it, rejoyce in it, and bring forth ſome fruite: if the heart for all this be *evill*; it will cauſe them at length *to depart from God*, by diſtruſting or by denying credence to the Word. The ſixth condition is, that the obedience of faith muſt bee *ſtable and conſtant.* The Lord ſaith, *Heb.* 10.38. *My ſoule hath no pleaſure in them that withdraw themſelves*, that is, which for a time beleeve in God, and afterward plucke backe their feete and goe backe from their faith. 4. Iam. 1.21. 5. Heb. 3.12. 6.

Seeing this is the right way to cōceive faith, to know the Word of God, and to truſt him vpon the ſame Word, all ſuch as would live by faith, muſt have their hearts kindled with a deſire to doe the things before named, ſpecially to give credence to every Word of God. Wee may not forſake God for any creature: now we forſake him, whē we diſtruſt him in his Word. Againe, not to beleeve God, is very Atheiſme. For by this meanes God is made a lyar, and his glory and majeſtie is aboliſhed. It is the greateſt part of our glory to beleeve God: as Chriſt ſaith, *Ioh.* 3.33. *He that receives this teſtimonie, puts to his ſeale, that God is true*; that is, gives unto God, as it were, a teſtimoniall of his truth, and thereto puts his hand and ſeale. And what greater honor can there be then this, that the creature ſhould give teſtimonie to the Creator?

Thus much of the conceiving of faith: now followes the *Raigne* of faith. The raigne of faith is, when it beares rule & ſway in the heart & life. For where faith is, there neither thought, will, affection, nor luſt raignes, but faith alone. It raignes by two actions. Firſt of all, it mooves and makes us to attend on the calling of God, and yeeld ſubjection to him in his commandements. *Paul* ſaith, *Rom.* 3.31. that faith *eſtabliſheth the law*: and one reaſon is, becauſe it makes us doe that which the law preſcribes. Againe, *Paul* ſaith, that his *weapons are ſpirituall and* 2 Cor. 10.

*mighty, bringing every thought in subjection to God.* Now these *mighty weapons* are the Word of God preached and beleeved. He that is borne of God cannot sinne, because the *seed of God* remaines in him, that is, the Word mingled with faith. *Noah* his faith made him build an Arke at Gods commandement: after it was made, to enter into it, and not to dare to come out of it, till he had warrant from God. *Abrahams* faith made him forsake his countrey and kindred at Gods commandement, and go he knew not whither. And, that good obedience may bee performed to every commandement of God, faith works two things in us, *memorie* and *attention*. *Memorie*, whereby Gods word is laid up in the heart, that it may be drawne out to use, when occasion shall be offered. *Attention* is, when faith makes us seriously to consider and to beleeve that the commandement of God is a commandement not for forme, but in truth, and that it doth indeede pertaine to us. An example of both these actions of faith we have in *Ioseph*, who when hee was tempted to folly of *Putiphars* wife, answered, *Gen.39.9. Shall I doe this wickednesse, AND SINNE AGAINST GOD?* Marke here how his mind was filled and possessed with a thought and consideration of Gods commandement.

1 Ioh.3.9. Heb.11.7. Gen.12.4 Psal.119. 11. Act.16.14

The second action of faith, whereby it raignes in the heart, is to establish and confirme them that beleeve in their obedience, and subjection to God. And this it doth by presenting Gods promises to the mind. For by meanes of them it worketh foure actions in the heart. First of all, it makes us flye unto the true God alone, whose the promises are. Secondly, it makes us to beleeve that God both can and will helpe us according to our neede. Thirdly, it makes us to hope for his helpe, that is, for good successe in prosperitie; and deliverance, or some mittigation of our evils in adversitie, according to the tenour of his promises. Lastly, though temporall blessings faile, it makes us still to rest on God for mercie and for life everlasting. And thus at all times it makes God to be our refuge, our castle, our rocke, and tower of defence. Thus we see generally how faith raignes.

To proceede further, the just man lives a double life, namely, a spirituall life, and a temporall, and both of them are led by faith; as I will plainely manifest; *Spirituall life*, which is the beginning of eternall life, stands specially in foure things. Reconciliation with God, peace of conscience, joy of the holy Ghost, and newnes of life. Touching reconciliation with God in Christ, it is revealed, offered, and given unto us in the maine promises of the Gospel and in the Sacraments: and it is no way in this world made ours and holden of us, but by our faith. And in the case of our reconciliation with God, faith hath two actions, one to receive it, the other to assure us of it.

Touching the first, faith apprehends and receives reconciliation on this manner; First of all the spirit of God workes in a man a generall faith of the law, & the threatnings thereof, and it is called, *Rom.8.15. the spirit of bondage to feare*; because it causeth in us a sight of our sinnes, an apprehension of Gods anger, feare of due and deserved condemnation, despaire of our selves in respect of our selves. This being done, the same spirit worketh in us another faith, called *saving* or *justifying* faith: and it apprehendeth or receiveth Christ with his benefits, by certaine steppes and degrees, and they are specially three. For first of all upon a thorow touch and lively sence of our miserie, there ariseth in the mind an earnest and serious meditation of the promise of mercie, and the benefits therein offered: and it is called the opening *or piercing of the eare*, *Psal.* 40.6. Then in the second place there followes a purpose, will, desire and indeavour to beleeve, upon consideration of the commandement of God that bids us to beleeve and apply the promise to our selves. And further this will and desire shewes it selfe by instant and serious invocation, which is nothing else but a flying from the condemning sentence of the law, to the *throne of grace* for mercie. Thirdly, after this, there followes in processe of time, a setling and quieting of the minde touching Christ and his benefits, upon some assurance thereof, wrought and conceived in the mind by the spirit of God. And this third degree is called a *stablished thought*. *Isa.26.3.* On this manner come wee by degrees to receive Christ for our full reconciliation with God. For when upon the commandement to beleeve, we doe in any measure beleeve Christ to bee our Christ, hee is our Christ indeede according to the tenour of the Evangelicall covenant. Thus faith apprehending Christ for our reconciliation with God, becomes a *victorious conqueror* and prevailes against the Law, Satan, hell, death, condemnation, and all our spirituall enemies: and thus every beleever is above the Law, sinne, hell, death, even in this life.

1 Ioh.3.20. Heb.4.16 1 Ioh.5.4.

The second action of faith in the case of our reconciliation with God, is to certifie and assure us in conscience thereby; and that is done by a practical syllogisme, which faith frames in the minde on this manner:

*He that beleeves the Gospel, shall have all the benefits and blessings of God promised therein.*

*But I beleeve the Gospel, and I beleeve in Christ;*

*Therefore the benefits promised therein are mine.*

The *major* or first part of this reason, is the voice of the Gospel: the *minor* or the second part is the voice of the beleeving heart, which subjecteth it selfe in will and affection to the cōmandement which bids us beleeve in Christ: and this is the act of speciall faith. And we may not thinke that this voice of the beleeving heart is a false alarum. For hee that truly beleeves hath his mind and conscience supernaturally inlightened to discerne that hee beleeves. The third part or the conclusion, is the foundation of all our joy and spirituall comfort. For it

containes in it the chiefeſt certainetie of our adoption and ſalvation that can bee had in this life, namely, the certentie of faith, whence followes in a lower degree in the ſecond place, the certentie that is by workes: and thus doth faith certifie all ſuch as truly beleeve, that they are the children of God.

Out of the former concluſion, or out of the certainetie which is by faith, followes a fulland lively certainetie of the doctrine of the Goſpel, worthy conſideration; on this manner. There is a three-fold certentie: the firſt is certentie of reaſon, or of generall faith, when a man by force of argument is convicted of the certentie of the doctrine of the Bible. This may bee in the wicked and ungodly, without faith in Chriſt. After this in the elect by a more ſpeciall worke of Gods ſpirit, followes a faith in Chriſt, and the certentie of juſtifying or ſpeciall faith expreſſed in the concluſion of the former ſyllogiſme. Thirdly, after this certentie of ſpeciall faith followes another experimental certentie of the truth of the Bible, which alſo faith concludes on this manner:

*The doctrine which aſſures us to be Gods children, is certainely of God.*

*But the doctrine of the Goſpel, beleeved or mingled with our faith, aſſures us to be Gods children:*

*Therefore it is of God.*

The *major* is granted of all: the *minor* is in effect the concluſion of the former ſyllogiſme, & it is knowne by an experience of that ſpirituall comfort, which the godly feele in their hearts. The concluſion ſets downe the certentie of the Bible upon a further ground, then any wit or learning of man can attaine unto without the ſpirit of grace, namely, upon an inward aſſurance of our reconciliation with God. Of this certentie our Saviour Chriſt ſpeakes notably, *Ioh.7.17. If any man will doe my Fathers will*, that is, beleeve it, and ſubject himſelfe to it, *hee ſhall know* [namely, by that comfort which hee ſhall feele upon his ſubjection] *of the doctrine, whether it be of God, or whether I ſpeake of my ſelfe.* And *Paul* ſaith, 1 *Cor.2.15. that the ſpirituall man*, that is, one regenerate by the ſpirit of God, *judgeth all things.* Hence it followes, that ſuch as deſire to be ſetled for their religion, and ſuch as deſire to bee good and profitable ſtudents in Divinitie, muſt firſt of all humble themſelves, and indeavour in their hearts truly to beleeve in Chriſt. Becauſe hence followes the beſt experience of the certentie, and conſequently of the unſpeakable excellencie of the Bible.

Thus then we ſee, how wee are to receive, hold, and injoy our reconciliation with God in Chriſt, by no other thing within us, but by the meanes of our faith alone. And therefore wee muſt have ſpeciall care, that we may by the uſe of good meanes attaine to a lively faith. And for this cauſe we muſt doe two things: firſt we are to labour to bee convicted in conſcience of the certentie of the Word. This done, we muſt then ſubject our wils to the commandement

A of God that bids us to beleeve in Chriſt: wee muſt bewaile our unbeleefe: wee muſt ſtrive againſt the ſame, and pray unto God to confirme and increaſe our faith, by eſtabliſhing our hearts in his love.

The ſecond part of ſpirituall life, is *Peace of conſcience*; which is nothing elſe but a conſtant and ſtable tranquillitie of mind, when the conſcience doth not accuſe, but excuſe: and when neither hell, death, condemnation, nor any danger is feared over much. This peace was in *David*, when he ſaid, *Pſal.3.5. I laid me downe and ſlept and roſe againe*, in the midſt of manifold dangers. This Peace is of great excellencie, for it is *the peace of God*: it is one part of the *kingdome of God*: it paſſeth all underſtanding: B it is in ſtead of a guard to keepe our hearts and minds in Chriſt. Now this excellent peace ſprings out of faith, whereby wee beleeve our reconciliation with God. *Rom.5.1. Being juſtified by faith, we have peace with God.* 2 Chron.20.20. *Truſt in the Lord and ye ſhall be ſecure.* Yea as our faith is, ſo is our peace: lively faith, lively peace; conſtant faith, conſtant peace; faith in life, peace in life; faith in death, peace in death: ſo as we may ſay with *Simeon*, *Luk.2.29. Lord, now letteſt thou thy ſervant depart in peace.* Phil.4.7. Rom.14.17.

The third part of ſpirituall life, is the *joy of the holy Ghoſt*: & that is, to rejoyce in God, becauſe he is our God, and in Chriſt, becauſe hee is our Chriſt. And this kind of joy is not taken from us, or abated in afflictions, but rather increaſed. *Rom.5.3. We rejoyce in tribulations.* And, *Heb.* C *10.34. Yee endured the ſpoyling of your goods with joy.* Now, our faith in the promiſe of life is the mother and breeder of this joy, which ariſeth of that happie and bleſſed concluſion that faith frames in the mind: I beleeve: therfore the bleſſings of God promiſed in the goſpel, are mine. Thus ſaith S. *Peter*, *Beleeving ye rejoyce with joy unſpeakable & glorious.* Again, the continuãce & increaſe of our faith, is the increaſe of this joy. Phil.3.1. 1 Pet.1.8.

The laſt part of ſpirituall life, is *newneſſe of life* and converſation, whereby we are borne anew, and made new creatures: not becauſe the ſubſtance of body and ſoule is changed, but becauſe the image of God is reſtored. Now this change both for the whole and for the parts thereof, is by faith. Touching the whole: Men D as they are new creatures have their beginning from the Word of promiſe, or from Chriſt crucified, who is propounded in the promiſe, and that as the ſaid Word or Chriſt, is apprehended by faith. *Act.15.9. Your hearts being purified by faith.* 1 Ioh.3.3. *Hee which hath this hope purifieth himſelfe.* 1 Pet.1,22. *Your ſoules are purified in obeying the truth.* And againe, *Being borne anew of the immortall ſeede of the Word.*

The parts of newneſſe of life are ſpecially three. True wiſedome, good affections, good workes. True wiſedome is to adviſe of good things, and to uſe good meanes for the execution thereof. This wiſedome ariſeth of our faith in the Word of God, *David* ſaith, *Pſ.119.98,99. He was wiſer then his teachers, and wiſer*

then the ancient: and he renders the cauſe thereof from the worke of his faith; *For thy teſtimonies are ever with me, and they are my meditations.* Out of the ſame fountaine ſpring all good affections. The love wherby we love God, comes of our faith beleeving the love wherewith God loveth us. The perſwaſion of the forgiveneſſe of many ſins in the woman that waſhed Chriſt his feete with her teares, cauſed her to ſhew much love to Chriſt. Godly ſorrow, when the heart is grieved properly for the offence of God, ariſeth of faith apprehending and beleeving the mercie of God in Chriſt. And in every good worke, there is a three-fold action required. Firſt, there is required an act of generall faith, which is to beleeve, that the worke to be done in his kinde pleaſeth God. *Whatſoever is not of faith is ſinne.* The ſecond is an act of juſtifying faith, which is to purge the heart, and to cauſe it to bring forth the good work to be done. *Pſ.* 116.10. *I beleeved, therefore I ſpake.* The third is alſo an act of juſtifying faith, that is, when the worke is done, to apprehend Chriſt, who by his merit is to cover the defect of the worke: becauſe no worke of ours can pleaſe God without remiſſion of ſinne.

Luk.7.47

Rom.14.23.

Thus newneſſe of life with all parts thereof, hath his off-ſpring of our faith. Yea after that a man is once made a new creature, faith gives him his life and ſenſe: faith is the eye of the mind, whereby we behold Chriſt in the Word and Sacraments. By this faith *Abraham ſaw the day of Chriſt and rejoyced.* With this eye we may ſufficiently behold Chriſt; and bodily ſight in this caſe is not neceſſarie for the time of this life: therefore Chriſt ſaith, *Ioh.* 20.29. *Bleſſed are they which have not ſeene, and have beleeved.* Againe, faith is the hand of the ſoule, whereby we lay hold on Chriſt, and receive him with all his benefits. It is the mouth of the heart, whereby we feede on Chriſt, eating his body & drinking his blood to eternall life. It is the feet of the ſoule, that makes us *walke with God.* Laſtly, it is a meanes to bring us into familiaritie with God. For it is an eare whereby wee heare God ſpeak to us in his word; and it is as it were the tongue of the ſoule, whereby wee ſpeake to God by invocation of his holy name.

Ioh.8.56.

Gen.5.22

To goe yet further, ſpiritual life is moſt of all manifeſt in afflictions and temptations, in the bearing whereof faith reignes: and that by a three-fold action. Firſt of all, it makes us to depend on Gods promiſes, and to truſt God without limitation. For it doth not limit God to any ſet time of deliverance, but leaves all to God, *Iſa.* 28.16. *He that beleeves, doth not make haſte.* *Daniel*, (*Dan.* 9.10.) waited 70. yeeres for deliverance out of captivitie in Babylon, and then finding the time of deliverance to bee at hand, he prayed to God for the ſame. Againe, faith doth not limit God to any meanes of deliverance. God made promiſe to *Abraham* of a bleſſed ſeede. For the verifying of this promiſe hee gave him *Iſaac* in his old age. This done, hee commands him to offer his only Son in ſacrifice. A grievous croſſe: for by this meanes all hope is cut off, touching the promiſed ſeed. Yet by faith *Abraham* ſtill beleeves the promiſe, and that in the very offering of his ſonne. Laſtly, faith doth not limit God for the meaſure of affliction. *Iob* ſaith, *Iob* 13.15. *Hee will truſt in God, though he kill him.* It was a grievous affliction for *David* to bee driven out of his kingdome by his owne ſon, yet marke what he ſaith in the flight, 2 *Sam.* 15.26. *If hee ſay, I have no delight in thee, behold, here I am, let him doe unto me as ſhall ſeeme good in his eyes.* The ſecond action of faith, is to ma[illegible] beleeve the promiſes of God, when we feele the contrary, and in one contrary to beleeve another. When we feele our owne ſins, it makes us beleeve our juſtification: when we feele our wretchedneſſe, and miſerie, it makes us beleeve our happineſſe: when we feele nothing but death, it makes us beleeve our eternall ſalvation: when we apprehend Gods anger, and feele him to bee our enemie, it makes us to apprehend his mercie, and to beleeve his fatherly kindneſſe. When Chriſt was forſaken of God, hee even then by his faith beleeves God to be his God. The third action of faith in afflictions, is to aſſure us of Gods preſence, and to behold him with the eyes of faith. Thus *David* ſaith, *Pſal.* 16.8. *I have ſet the Lord alwaies before me: for he is at my right hand.* *Moſes* left Egypt, and feared not the wrath of the King; *becauſe he ſaw him that was inviſible.* When the ſervant of *Eliſha* feared overmuch the hoaſt of the king of Syria that compaſſed the towne of Dothan, the Prophet prayes to God for him, that his eyes might bee opened, to ſee the fiery charrets of the Angels of God protecting him: and we likewiſe are to pray to God, that the eyes of our minds may bee opened, to beleeve and to acknowledge the ſame or the like protection. And thus are men to live by faith in the midſt of their afflictions.

2.

3.

Heb.11.7.

2 King. 6.15.

By this which hath beene ſaid, wee are admoniſhed firſt of all to acquaint our ſelves with the promiſes of God, as they are recorded in the booke of the Prophets and Apoſtles: ſecondly, at all times to build upon them by our faith, and not to ſuffer our ſelves to bee drawne from them, though all temporall bleſſings of God faile us, yea health and life it ſelf. This is to arme our ſelves with a ſhield againſt all the fiery darts of the divell, and to put on a *breſt-plate*, that will ſave the heart and life, though otherwiſe in temptations wee bee grievouſly maimed and foyled.

1.

Eph.6.16. 1 Theſſ. 5.8.

Thus much of ſpirituall life. That our temporall life is led by faith, I make it thus manifeſt: Temporall life is preſerved and maintained by an honeſt calling: every calling hath his labour and worke: and the labor of all callings hath miſerie and trouble for it companion and fellow; and in all theſe faith raignes and beares the ſway in them that beleeve.

For the firſt, that is, for the chooſing and holding of our callings with good conſcience, there is required a double vſe of faith: For wee

must have a faith, whereby we must be assured that our callings are good, and lawfull in themselves, as *Paul* saith, *Whatsoever is not of faith is sinne*. For the setling of this faith, this rule must be remembred, that offices and callings which serve to preserve the good estate of any family, Church, or Common-wealth, are lawfull and of God: because these are estates ordained of God, and established in the Commandements of the morall Law, specially in the first, fifth, and sixt Commandements. Againe, faith is required, whereby every man must beleeve, that the calling in which he is, is the particular calling in which God will be served of him. For unlesse the conscience be setled in this, no good worke can be done in any calling. And for the better establishing of the conscience, another rule must be remembred, That they which are furnished with gifts for their callings, namely, aptnesse and willingnesse, and are thereunto called or set apart by men, whom it concernes to call, are indeed called of God. Thus the Elders of *Ephesus* having gifts to feede, and being not called of God immediately, but by men, are said to bee *made overseers by the holy Ghost*. And *Paul* saith, that God committed not onely to himselfe, but also to *Timothy* the ministery of reconciliation: and yet was *Timothy* not called immediately of God, but by men. And thus, in all other offices and conditions of life, he that hath gifts fit for his place, and is in good manner called thereto, by them whose duty it is to call, may assure himselfe, that he is called of God: and from this double faith and perswasion, that our calling is lawfull in it selfe, and lawfull or pleasing to God in respect of us, ariseth an assurance of the presence of God, and of his protection, when we walke in the duties of our callings.

2 Cor. 5. 18. 1 Tim. 4. 14.

In the labour and worke of our calling, there is required a double action of faith. The first is, to order our labours, that they be done in good manner, that is, in obedience; and to good ends, that is, to Gods glory, and to the good of men, with whom we live. In this respect is *Noah said to build an Arke by faith*, and good Princes to order their Common wealths, and in way of protection to make warre with their enemies: and thus must every man of every office, calling, trade, occupation, doe his duty by faith. The second action of faith, is, in our daily labours to restraine and moderate our care. Men commonly take upon them a double care: one is to doe the workes and labours of their callings; the other is to procure a blessing and good successe to their foresaid labours. But faith in Gods Word where it raignes, it stirres up the hearts of men onely to the first care, which is in the performance of their paine full labours and duties, and it restraines them from the second, causing them to leave it to God. For when men have done the duty that appertaines unto them, then faith makes them without any more a do, to waite for a blessing on God. To this purpose the holy Ghost

Heb. 11. 7.

Verse 33. 34.

A saith, Psal. 55. 22. *Cast thy burden on the Lord, and he shall nourish thee.* Againe, *Be nothing carefull, but in all things let your request be shewed unto God, in prayer and supplication with thanksgiving*; and, *Cast your care on God.* Now this faith, whereby we depend on God for the successe of our labours; hath an infallible ground, namely, that God best knowes our wants, and hee will give unto us all things which hee in his wisdome knowes to be necessary. Christ saith, Matth. 6. 31. *Your heavenly Father knoweth that you have need of these things*, that is, *food and rayment.* Againe, *He careth for you*: and, *Nothing shall be wanting unto them that feare God.* If men would by faith build on these promises, they B should not need like drudges of the world to foyle and spend themselves, and the best part of their dayes in worldly cares, as they doe: for they should have a greater blessing of God with lesse care, if they would trust him: and they should have farre more time then they have, to care for heaven and heavenly things.

Phil. 4. 6. 1 Pet. 5. 7. 1 Pet. 5. 7. Psa. 34. 9.

Thirdly and lastly, every calling since the fall of *Adam* hath misery and affliction to bee his companion. And for the quiet bearing of the misery of every calling, faith is of great moment. For it workes patience by perswading and setling our minds in two things: the first, that God is well pleased with us, and that wee are reconciled to God in Christ: the second, that all our miseries shall in the end turne C to our good and everlasting salvation: and where these two perswasions take place, there is contentation in any estate.

Thus much for the meaning of the text, now followes the use. The first and principall use concernes the information of our judgement, in the maine point of our salvation. For hence *Paul* hath taught us to gather, that a sinner is justified before God by his faith without the workes of the law. And he disputes on this manner: *If a sinner be justified by faith, he is not justified by the law: but a sinner is justified by faith, therefore hee is not justified by the law.* The conclusion is propounded in the 11. verse of the 3. chapter to the *Galathians*. The *major* is confirmed in the 12. verse by the divers manner of justifying: *The law* (saith *Paul*) *justifieth by doing, not by beleeving: and faith justifieth not by doing, but by beleeving.* The *minor* is confirmed in the 11. verse by the testimony of the Prophet *Habakuk*: *The just shall live by his faith.* And whereas the Papists of our time say, that *Paul* in this argument disputes onely against such workes of the law as are done by nature, but not by grace: they erre and are deceived. For hee opposeth not workes of nature and workes of grace, but workes and faith, doing and beleeving: and the Prophet saith very plainely: and marke it: that the just man, who is a doer of the workes of grace, is justified and lives not by his workes, but by his faith. Againe, where they make a double justification; one whereby a sinner is made a just man, the other whereby a just man is made

Gal. 3. 11. 12.

more juſt: and teach that the firſt is by faith without workes, and the ſecond by faith and workes, they erre likewiſe. For not onely a ſinner unconverted, but the juſt manſtands juſt, and is ſtill juſtified by his faith without his workes. *Paul* when he alleadged this text knew but of one juſtification, whether we reſpect the beginning, or the continuance and the accompliſhment thereof.

Secondly, hence may bee learned the right way of reformation of our lives. In this reformation two things are required: an *Examination* and a *change*. If we examine our lives by this text, we ſhall find two maine faults and aberrations in the lives of men. The firſt is, that they reject and put away the rule of direction that ſerves for the ordering of their lives. And this they doe, when they doe not beleeve and truſt God in his Word. And we may not thinke, that this our unbeleefe is a ſmall matter: becauſe it is a mother ſinne of all other ſinnes: and it is the principall law of the Kingdome of darkneſſe, not to beleeve God. Hereupon our enemy Satan endeavoured by all meanes to imprint this leſſon of unbeleefe in the mindes of our firſt parents: and having effected his purpoſe, hee ever ſince endeavours to make this ſinne to raigne in the lives of men. It raignes commonly by ſeven ſpeciall fruits or ſinnes.

Seven fruits of unbelief.

1. The firſt is *Atheiſme*, when men deny God and his Word. *Atheiſme* hath two parts: Epicuriſme and Temporiſing, Epicuriſme is, when men contemning Gods Commandements, threatnings, promiſes, care for nothing but meate, drinke, and pleaſures. Temporiſing is, when men imbrace religion ſo farre forth as they are forced by lawes and times, & no otherwiſe. Theſe are the common ſinnes of our dayes.

2. The ſecond fruit is *Hereſie*, and that is, when men diſtruſt God in ſome article of faith. This fruit abounds in the laſt age of the world: becauſe in theſe times the divell hath revived the hereſies of the former ages.

3. The third fruit is, *Apoſtaſie*, and that is when men change their faith and religion. And this change is made, when the evill heart of unbeleefe cauſeth them to depart from the living God. This hath bin the fault of the people of this land in the dayes of perſecution.

Heb. 3. 12

4. The fourth fruit is *Hypocriſie*, which is to make a ſhew and pretence of faith, and to want the power of it in honeſt and godly converſation: or againe, hypocriſie is nothing elſe, but the unbeleefe of the heart, covered over with the falſe appearance of faith. And it is the common ſinne of theſe times, in which a formall or ceremoniall faith, and ceremoniall repentance beare a great ſway. For men make the higheſt degree of profeſſion that can bee, when they come to the Lords Table; and yet afterward take to themſelves liberty to live and doe as they liſt.

5. The fifth fruit is, *carnall ſecurity*, when men upon contempt of the judgements of God, and threatnings of his Word, goe on ſtill in their ſinnes, flattering and ſoothing themſelves. Thus the ſons in law

Gen. 19. 14.

A of *Lot*, when they heard of the deſtruction of *Sodome*, eſteemed it but as a mockery. Thus did the Iewes make a league with hell and death, and ſaid with themſelves that the ſcourges of God ſhould not come at them. And in this laſt age of the world, men ſhall addict themſelves to pleaſures and profits, thinking nothing of any judgement of God, till vengeance befall them.

Iſa. 28. 15.

Mark. 24. 37.

6. The ſixth is, *wilfull ignorance* of the Will and Word of God. For the divell blinds the minds of the unbeleevers, that the light of the Goſpell ſhine not unto them. This is the fault of our common people: who commonly hold an opinion, that it belongs not to them to know the Word of God: becauſe they are not learned (as they ſay:) or becauſe they have other buſineſſe to thinke on.

6.

2 Cor. 4 4.

B The laſt fruit is *worldlineſſe*, and that is, when men mind nothing but worldly matters. And this comes of the want of faith in the providence of God. Theſe are the principall fruits of unbeleefe, whereby it may eaſily be diſcerned and deſcribed where it is. And if any man thinke himſelfe to have a fulneſſe and perfection of faith, as many doe: even this one thing is a ſufficient argument of his unbeleefe. For it is the firſt ſteppe to faith to ſee in our ſelves the want of faith.

7. Matth. 6. 30.

The ſecond maine aberration in the lives of men is, that they ſet up falſe rules to order their lives by: and they are foure. The firſt is the *light of naturall reaſon*. For many are of opinion, that it is ſufficient to the pleaſing of

C God, if they live civilly, that is, doe juſtice to every man, and live peaceably, hurting none. This is the blind Divinity of the world, that if they carry themſelves thus and thus, whatſoever their ſinnes be, God will hold them excuſed. But they are farre wide: for in a life acceptable to God, faith is required, the light of reaſon wil not ſerve the turne. *Paul* ſaith, *Rom.* 8. 7. 1 *Cor.* 2. 14. *The wiſedome of the* naturall man *is enmity to God; and he cannot diſcerne the things of God.* The Phariſees had civill juſtice and goodneſſe; yet ſaith Chriſt, *except your juſtice exceed theirs, ye cannot enter into the kingdome of heaven.*

Matth. 5. 20.

The ſecond falſe Rule is *ſence*; that is, ſeeing and feeling: by this men commonly live. If we enjoy the good bleſſings of God; health,

D wealth, liberty, peace, honour, good report, then we can truſt God; but if he withdraw his bleſſings, and preſent himſelfe to us with an empty hand, we truſt him no longer, nay wee murmure and deſpaire, and without feare of God, uſe any unlawfull meanes to releeve our ſelves. Though we have his pretious Word, yet doe we not truſt him upon his bare and naked word, unleſſe withall he lay down unto us ſome good pawne, and make us to feele and enjoy his good bleſſings. Againe, if any man, that is our friend, make promiſe of helpe or deliverance in any danger, we reſt content and finde our ſelves much eaſed thereby: and yet the promiſes made by God in his Word of helpe and deliverance, though they bee often read unto us, and often urged, breed not the like

con-

contentation. Hee that on his death-bed hath commended his children to ſome truſty friend, departs more quieted in minde, then if he had commended them without helpe of friend to God their beſt father. A man upon good ſecurity lends to another an hundred pounds, hoping for the principall with the increaſe at the yeares end: yet dare not he skarce deliver an hundred pence to the poore members of Chriſt, upon the promiſe and bond of God himſelfe, who ſaith, *Pro.19.17. He that gives to the poore, lends to the Lord*, and hee will returne the ſaid gifts with a bleſſing. Now all this comes to paſſe, becauſe men rather truſt them whom they ſee, then God whom they never ſaw. Moreover, it is a property of them that doe indeed beleeve, to judge their eſtate by feeling: but herein they deceive themſelves: For we muſt live by faith and not by feeling: and feeling is often deceitfull: Becauſe ſuch as finally fal away from God may have a feeling, or taſte of the good Word of God, and of the powers of the life to come. Heb 6.4.

The third falſe Rule, is *falſe faith*, which is without or againſt the Word. Thus the Turke lives by his falſe faith: the Iew by his, the Papiſt by his; for he beleeves as well the Traditions of men, as the Word of God, and he puts his truſt not only in God, but alſo in the Creatures, namely, Saints and Angels. Thus alſo doe Magitians, Sorcerers, Witches, Enchanters, whatſoever they doe, by a Satanicall faith in that covenant which they have made with the devill. And ſuch perſons as aske counſell of Witches and wizzards, called cunning men and women, helpe themſelves onely by their falſe faith. For when they uſe charmes or ſpels, or like Satanicall ceremonies, they commonly find ſucceſſe, and are helped of the evils that betide them. And that comes to paſſe on this manner. In the uſe of the foreſaid ceremonies preſcribed and delivered by witches, they have a blind and erronious faith: upon their faith followes a Satanicall operation in effecting of the cure deſired. For charmes and ſpels being but words, have no vertue in them to eaſe or helpe man or beaſt, either by creation or by any ordinance of God in his Word: and therefore the effect they have, is by the power of the divell upon mans faith. Let our common people thinke on this, who though they much boaſt of their faith in Chriſt, yet when they are in any extremity, or danger, very commonly practiſe this Satanicall faith.

The laſt falſe rule, is the *luſt of the heart*: and by this rule doe moſt men ſquare their lives. The luſt that commonly rules is threefold: luſt concerning bodily pleaſure, luſt of worldly wealth, luſt of honour, as S. *Iohn* ſaith, 1 *Ioh.*2.16. *Whatſoever is in the world, is the luſt of the fleſh, the luſt of the eyes, and the pride of life.*

Thus much of the examination; now followes the change. That wee may change our lives in reſpect of unbeleefe, foure things are required. The firſt, is that wee muſt acknowledge and bewaile our unbeleefe, with the manifold fruits thereof. And we have good cauſe to doe ſo. For by unbeleefe the divell erects his Kingdome in mens hearts, and workes his pleaſure in us and upon us. Secondly, unbeleefe corrupts, and defiles all our actions whatſoever, though otherwiſe they be good and lawfull in themſelves, *Paul* ſaith, *Tit.*1.15. *that to unbeleevers all things are uncleane, yea their minds and conſciences are defiled.* Thirdly, unbeleefe deprives us of the good bleſſings of God which otherwiſe we might enjoy. *If yee beleeve not, ye ſhall not be eſtabliſhed*, ſaith the Prophet. In *Capernaum* Chriſt could not doe great wonders, by reaſon of their unbeleefe. Laſtly, unbeleefe plucks down upon men the plagues and judgements of God. *Moſes* and *Aaron* were barred the land of Canaan for their unbeleefe. A certaine Prince was troden to death in the gates of Samaria, becauſe he would not beleeve the Word of the Lord by the mouth of *Eliſha*. *Zachary* was dumbe for a time; becauſe he would not beleeve the meſſage of the Angel. Many at this day, when the judgements of God lye heavy on them, ſay preſently they are foreſpoken, and they cry out on this or that ſuſpected Witch. But ſuch perſons are often deceived. For the great Witch that doth them all the hurt, is the unbeleefe of their hearts whereby they diſtruſt God in his Word: and this ſinne alone, if there were no Witches in the world, is ſufficient alone to provoke God to plague and puniſh us ſundry wayes, and that grievouſly. Therefore let us with bitternes of heart bewaile our unbeleefe: and the rather, becauſe it is a ſtep to faith to acknowledge the want of faith.

Eph.2.2. Iſai.7.9. Mark.6.5. Num.20.12. 2 Kin.7.12.17. Luk.1.20.21.

The ſecond thing to be done, is to make examination whether wee bee in conſcience convicted of the certainty of the Word or no. If we be not, we muſt labour to be convinced. Becauſe that naturall atheiſme, whereby we doubt whether the bookes of the Prophets and Apoſtles bee the Word of God or no, hinders the certainety of faith. For the ſetling of the conſcience in this point, theſe arguments may be uſed. The firſt, it is a principle in nature that there is a God: if there be a God, nature can ſay he is to be worſhipped: if he be to be worſhipped, he hath revealed himſelfe and his will to man, for otherwiſe he cannot be worſhipped. And this revelation is to be found in the writings of the Prophets and Apoſtles and in no other writings of men: becauſe we find the doctrine of Scriptures to be agreeable to the very nature and Majeſty of God, and ſo is no other doctrine or learning whatſoever. For it is the moſt ancient, and all other religions come farre ſhort of it. It is one and the ſame, evermore conſenting with it ſelfe, with out change or alteration. The Apoſtles agree with the Prophets: the Prophets with *Moſes*: and all with the firſt revelation made at the creation. Againe, [a] it diſcovers and reveales the ſecret thoughts of men, that no art or learning can diſcover: and this argues that it was penned by him who is the ſearcher of all hearts. The

a Pſal.10.6.11.13. and 14. Luk.18.11,12. Apo.18.7. 1 Cor.2.14. Mat.12.34. Pſal.7.8. Iſa.28.15. Luk.12.12.45. Num.10.12. Pſal.51.& 116.11.& 73.12.13. 1 Tim.1.13.

ſecond argument, is, a wonderfull *Evidence of the truth*, not to be found in any other writings in the world. This evidence ſtands ſpecially in eight things. The firſt is, that the writers of Scriptures fully and plainely ſet downe their owne faults, yea their chiefeſt faults, not ſparing to ſhame themſelves in mans reaſon: and this argues; that in writing they were guided by the ſpirit of truth. The ſecond is, that the bookes of Scripture containe many myſteries above the reach of mans reaſon, yet not againſt reaſon: becauſe wee may diſcerne a truth in them, and that by grounds and principles of reaſon. The third, that the ſpeeches of Scripture ayme not at by-reſpects, but ſimply and abſolutely give and aſcribe all glory to God alone. The fourth is, that the Scriptures containe full and perfect doctrine for the pacifying, ſetling, and directing of the conſcience in all things. The fifth, is the holineſſe and purity of the law of *Moſes*, in that it accuſeth and condemneth all men of ſinne, and preſcribeth perfect righteouſneſſe. Herein it ſurpaſſeth the lawes of all countries, Common-wealths, Kingdomes whatſoever. The ſixth, is the wiſdome that appeares in the policy or government of the Common wealth of the Iewes ſet downe by *Moſes*. The ſeventh, is a reconciliation of juſtice and mercy propounded in the Goſpel. For in Chriſt juſtice and mercy meete, and juſtice after a ſort gives place to mercy. The eight thing, wherein the evidence of truth appeares, is the conſent of Scripture with it ſelfe: for doctrine agrees with hyſtory, and every part with every part. This manifold evidence of truth, ſhewes that Scripture is from the God of truth. If any ſay, that they find no ſuch evidence in Scripture, I anſwer, it is their owne fault: for if they would ſeriouſly reade the Scriptures with prayer to God, it would appeare. The third argument, is the efficacy of the Word: which appeares on this manner. Gods Word is flat contrary to the nature and diſpoſition of man: and yet for all this, when being preached, it convinceth and condemneth men of ſin, it turneth and converteth them to it ſelfe, and cauſeth them to live and dye in the love and obedience thereof. This could it never doe, unleſſe it were of divine operation. The fourth argument is, that the Prophets and Apoſtles wrought miracles for the ratifying and confirming of their doctrine. Now theſe miracles ſurpaſſe the ſtrength of nature, and were immediately from God: and therefore the doctrine thereby confirmed was alſo of God. The fifth and laſt, is, that the writings of the Prophets and Apoſtles containe many prophecies or predictions of things to come, that none could foreſee or foretell, but God. The name of *Ioſias* and his doings are foretold 330. yeares before his birth. *Cyrus* and his doings are mentioned more than an 100. yeares before he was borne; now theſe and the like prophecies argue that the whole doctrine is of God. By theſe and like arguments are all that inwardly doubt of Gods Word, to ſettle and eſtabliſh their conſciences. This done, then follows the third point: and that is, that we muſt ſearch and inquire what is the ſubſtance and ſcope of the Word of God. The ſcope of the whole Bible is Chriſt with his benefits, as he is revealed, propounded, and offered unto us in the maine promiſe of the Word: the tenour whereof is, that God will give remiſſion of ſinnes and life everlaſting to ſuch as will beleeve in Chriſt. To this maine promiſe, God hath added a maine Commandement, which bids us to beleeve the ſaid promiſe, or to apply Chriſt with his benefits unto our ſelves. Now then our third duty is, to ſubject our hearts and wils to this Commandement that bids us to beleeve in Chriſt. This is the ſubjection of faith, of which two things muſt bee obſerved. One is that this is the firſt ſubjection that wee can give to God, to truſt him upon his promiſe for the pardon of our ſinnes, and for eternall life. And from this ſubjection of faith, ariſeth our ſubjection to the whole Word. In Chriſt are all the promiſes of God, *yea*, and *Amen*: the law and the obedience of all the Commandements thereof is eſtabliſhed by faith; without Chriſt no good things can be done. The ſecond point is, that this ſubjection is eaſie in reſpect of that ſubjection which the law requires. The perfect obedience of the law is impoſſible to all men except Chriſt, yea to ſuch as are borne anew of the holy Ghoſt, though for the time of this life, they deſire it never ſo earneſtly. Yet faith in Chriſt and repentance is ſo farre forth poſſible to all that will and deſire it, that whoſoever doth ſeriouſly but will to beleeve and to be converted, doth indeed beleeve and is converted, and doth pleaſe God, and ſhall not periſh eternally; although the beginning of this faith and converſion be weake, ſo it bee in truth and not counterfeit. *Iſai.* 1.19. *If yee will and obey, yee ſhall eate the good things of the land. Luk.* 11.13. *Your heavenly Father giveth the holy Ghoſt to them that deſire him. Matth.* 11. 30. *My yoake is eaſie and my burden light.* Therefore let us try our ſelves whether we have will to ſubject our ſelves to the Word of God, that bids us beleeve in Chriſt, nevertheleſſe we may not thinke that this will to beleeve is in our power. For it is by the ſpeciall mercy of God ſtirred up in the hearts of the elect, by the operation of the holy Ghoſt.

The fourth and laſt thing in this change is, that faith in Chriſt or in the Word beleeved, muſt raigne and rule in the heart: bringing the whole man in ſubjection to the whole Word of God. And this, faith in Chriſt doth: becauſe when it is once ſetled in the heart, it workes in us a full and ſetled faith of every part of the Word of God; namely, of his precepts and of his threats: Heere then our duty is to ſubject our ſelves by meanes of our faith to the whole Word: and to ſuffer nothing within us but it alone to beare ſway. This is the will of God; *Let the Word of God dwell in you plentifully*. The good ground yeelds it ſelfe and gives place, that the

Eccleſ. 9.

1 Ioh. 3. 23.

2 Cor. 20.

Heb. 4. 12. 2 Cor. 10. 5.

1 King. 13. 2, Iſai. 44. end.

Col. 3. 16.

Heb. 37.

ſeede

ſeed may take deepe root. It is a bleſſed thing to have the kingdome of God erected in our hearts: now this kingdome is erected, when the word of God keeps all the powers of body and ſoule in ſubjection. And when our faith in Chriſt brings our thoughts, affections, words, deeds, ſufferings, in ſubjection to the word of God, then we live by faith.

The third uſe followeth: in that we are to live by our faith, wee are taught to ſeeke for knowledge of the will and word of God, and daily to increaſe in the ſame knowledge; ſpecially to acquaint our ſelves with the commandements of God that concerne us, with his promiſes, and threatnings. For faith is the life of our ſoules, and the word is the life of faith; becauſe it is firſt kindled and afterward confirmed by the hearing of Gods word. Againe, the word moderates our faith, that we beleeve not more then we ſhould, or come ſhort in beleeving. The word therefore, that ſerves thus to limit our faith, muſt be knowne in his ſeverall heads and points.

Fourthly, hence we learne how wee are to carry our ſelves in greateſt dangers, as in the time of plague and peſtilence, in the time of famine, in the time of warre and blood-ſhed, in the time of our laſt and deadly ſickeneſſe. We have then need of great helpe: and the onely way is then to ſtay our ſelves and eſtabliſh our hearts by our faith on Gods promiſes. It is the very ſcope of this text to teach this one point of doctrine to the Iewes, being now oppreſſed by the *Babylonians*. *David* in danger and Chriſt in the time of his paſſion, by their faith commended their ſpirits into the hands of God. Of the Martyrs and Saints of God, ſome were by their faith impriſoned, ſome racked, ſome ſtoned. Faith in perilous times is of great uſe. Firſt, when a man is halfe dead, it quickens and puts life in him; as *David* ſaith, *Pſal.* 119. 49. 51. *Remember the promiſe made to thy ſervant, wherein thou haſt cauſed me to truſt: it is my comfort in my trouble: for thy promiſe hath quickned me.* Vnderſtand here the promiſe as it was tempered and mingled with his faith. Againe faith in the times of danger doth as it were fence and cõpaſſe us with the promiſes of God. This may be gathered by the oppoſition that is betweene theſe words and the former. *The unjuſt man puffes up himſelfe*, ſaith the Prophet, or builds towers of defẽce unto himſelf: but the juſt man only beleeves; and that ſhall be to him in ſtead of all the towers in the world. For it brings us under the preſence, wing, & protectiõ of God, it makes him to be our ſafeguard, and tower of defence: This doctrine is to be thought on the rather; becauſe, though we now inioy peace & other bleſſings of God, yet our common ſins and eſpecially our unbeleefe, cals downe for the great and grievous judgements of God.

Heb. 11. 37.

Moreover, hence we are taught that every man muſt have a faith of his owne, *The juſt man muſt live by his OWNE faith*, ſaith that Prophet. And good reaſon, for every man is a creature of God, and muſt doe his homage to God by beleeving in him: and becauſe every man hath neede of Chriſt for himſelfe, there muſt every one have a faith of his owne to lay hold on Chriſt. It may be objected, that ſometime the faith of others hath ſaved men, Mark. 2. 5. *When Chriſt ſaw their faith, he ſaid to the ſicke of the palſie, thy ſinnes are forgiven thee.* And *Iam.* 5. 16. *The prayer of faith ſhall ſave the ſicke.* I anſwer, that the faith of one man may be a meanes to procure health of body and other temporall bleſſings, yea faith unto others; yet cannot any man receive pardon of ſinnes, and eternall life but for himſelfe. Therefore when it is ſaid in the firſt place, *When hee ſaw their faith*, the faith of the palſie man muſt not bee excluded but included: And the place of *Iames* ſpeakes only of the bodily health.

Againe, it may bee alleadged, that ſeeing we are juſtified by the juſtice of another, namely, of Chriſt: wee may alſo be juſtified and ſaved by the faith of another. I anſwer, that the reaſon is not alike, becauſe the obedience of Chriſt is both his and ours: his, becauſe it is in him: ours, becauſe it is applyed unto us by God, and received by our faith: and the like cannot be ſaid of the faith of any other man.

Thirdly, it may be alleadged, that Infants have no faith of their owne, I anſwer, there be 3. opinions touching infants faith. The 1. that infants have actuall faith wrought in them by the holy Ghoſt, becauſe it is ſaid, *Matt.* 18. 6. *Whoſoever offendeth one of theſe littleones that beleeves in mee.* But this opinion ſeemes to be an untruth: becauſe faith preſuppoſeth underſtanding and knowledge, which infants want. Again, if infants received to beleeve when they are young, they would no doubt ſhew it when they come to be of yeeres, but faith they ſhew none, unleſſe they attaine unto it afterward by diligent teaching and inſtruction. And the place in *Matthew* may bee underſtood of men of yeers, who if they have contrite & humbled hearts, are little ones beleeving in Chriſt. Againe, children after ſome yeeres by good education and inſtruction, may attaine to ſome knowledge, and conſequently to faith. Thus *Timothy* was brought up in the Scriptures of a child. The ſecond opinion is, that all places of Scriptures intreating of faith are to bee underſtood of men of yeeres, & that children are ſaved by ſome other unknowne and unſpeakable way without faith. I ſomewhat doubt of this; becauſe it is ſaid, *Whoſoever beleeveth not, is already condemned.* Againe, *Without faith it is impoſſible to pleaſe God.* The third opinion is, that children have faith after a ſort: becauſe the parents according to the tenour of the covenant, *I will be thy God, and the God of thy ſeede*, beleeve for themſelves and their children; and therefore their faith is not onely theirs, but alſo the faith of their children. Hence it is that the Scripture ſaith, *If the roote be holy, the branches are holy*: and, *If ye beleeve, your childrẽ are holy*. According to humane law,

Mar. 16. 16. Heb. 11. 6.

Rom. 11. 16. 1 Cor. 7. 14.

the

the father and his heires are but one perſon, the father covenanting for himſelfe & his children: what then ſhould hinder, that the father might not beleeve for his child, and the child by the parents faith have title to the covenant and the benefits thereof? It is alleadged, [a] that by this meanes children ſhall be borne beleevers, and ſo be conceived and borne without originall ſinne. *I anſwer:* Beleeving parents ſuſtaine two perſons: one, whereby they are men; and thus they bring forth children having mans nature with all the corruptions of nature. The other, as they are holy men and beleevers; and thus they bring forth infants that are not ſo much their children as the children of God. And Infants are Gods children not by vertue of their birth, but by meanes of parents faith, which intitles them to all the bleſſings of the covenant. Children proportionally ſuſtaine a double perſon: If they be conſidered in and by themſelves, they are conceived & borne in originall ſinne. If they be conſidered as they are holy, & beleeve by the faith which is both theirs & their parents faith, and cõſequently have by this meanes title to Chriſt and his benefits; originall ſinne is covered and remitted. If it be ſaid, that by this meanes all children of beleeving parents are the children of God; I anſwer, that wè muſt preſume that they are all ſo; leaving ſecret judgements to God. To this third opinion I moſt encline: becauſe we are to judge that infants of beleeving parents in their infancie dying, are juſtified, and I finde no juſtification in Scripture without faith. And this hath beene the judgement of the ancient Fathers. *Auguſt.* ſerm. 14. of the words of the Apoſtle, *How* (ſaith he) *doe infants beleeve? by the faith of the parents. If by the faith of parents they be purged, by parents ſinnes they are polluted. The body of ſinne in the firſt parents begot them ſinners: and the ſpirit of life in the latter parents did regenerate them to be beleevers.* *Bernard* epiſt. 77. ſaith, *Among the nations as many as were faithfull, if they were of yeeres, we beleeve that they were clenſed by faith and the ſacrifices, and that the parents faith alone availeth for children, yea that it is ſufficient for them.* Againe, *It is meet and for the honor of God, that to whom age denies their owne faith, grace ſhould grant to them a benefit by the faith of another.*

Thus then it is manifeſt, that every perſon muſt have a faith of his owne. Hence we learn, that the Doctors of the Romiſh Church erre and are deceived, [a] when they teach, that a man may reſt himſelfe in the faith of his teachers, beleeving in ſundry things onely as the Church beleeves; though hee know not diſtinctly what is the faith of the Church. Againe, here the Popes pardons fall to ground. For in vaine doth the Pope by the power of the keyes, apply the meritorious workes and the ſatisfactory ſufferings of one man to another, conſidering every man is ſaved onely by his owne faith. The wiſe virgins profeſſed that they had oyle no more then ſerved their owne turnes. They knew not the popiſh doctrine, that men might have good works enough for themſelves, and an overplus for others. *Hilarie* gathereth hence, *that one mans good workes cannot be applyed to another.* *Hieronie* ſaith, *Every man ſhall receive a reward for his own works: and that one mans works cannot cover another mans faults in the day of judgement.* The ſpeech of *Leo* may ſtop the mouthes of the Papiſts. *Though* (ſaith he) *the death of the Saints be precious in the ſight of God, yet the killing of no innocent is the reconciliation of the world. The righteous have received crownes, but they have not given crownes. And the fortitude of beleevers miniſters examples of patience, but not gifts of juſtice. For the deaths of them all were private or particular: neither did any of them by his funerall, diſcharge another mans debt: conſidering among the ſonnes of men, Chriſt our Lord is onely found in whom all are crucified, dead, and buried, and riſen againe.* *Paul* indeed ſaith to the Corinthians, *that he deſired to be beſtowed for their ſoules:* and, *that he ſuffers all things for the elect:* but this he ſpeaks in reſpect of his Apoſtolicall miniſtery, and not in reſpect of any works of ſatisfaction, performed by him in the behalfe of others. Againe, he ſaith, *I beare in mine owne body the remainders of the ſufferings of Chriſt:* but theſe remainders are the ſufferings which every man muſt beare for himſelfe. For every diſciple of Chriſt, muſt take up his owne croſſe, and ſo accompliſh the ſufferings of the whole myſticall body.

Thirdly, by this wee learne, not to relie on the gifts, ſuffrages, and prayers of others: but to ſeeke for a ſufficient and lively faith of our owne. The fooliſh virgins, that ſuppoſed they might have furniſhed themſelves with ſufficient oyle of the wiſe Virgins, were utterly diſappointed. Therefore the ſpeech of the Papiſts is to be deteſted: namely, *that the ſuffrages of the living, that is, their faſtings, prayers, almes, maſſes, &c. doe three waies helpe the dead; by way of merit and congruitie, by way of entreatie, and by way of ſatisfaction.*

Laſtly, here we learne, that faith and the juſtice of a good conſcience muſt alwaies goe together. And for this cauſe it is not ſaid, that man lives by faith, but the juſt man. Let all Proteſtants learne and remember this. For it is Gods commandement that we ſhould joyntly keepe faith and good conſcience. And it is a common offence to Atheiſts, Papiſts, worldlings, that ſuch as pretend faith, faile in the righteouſneſſe of a good conſcience. Some, it may bee, will ſay, that it ſhall ſuffice for them to call upon God when they are dying, and to die by faith: I anſwer, that we muſt not only die and be ſaved, but alſo live in this world by our faith.

*FINIS.*

[a] *Bellar. lib 1. de baptiſc. 4.*

[a] *Immanu. Sa. in Aphoriſm. confeſſariorum.*

See further *Iuſtin. q. 56. Aug. Epiſt. 23. 57. 105. de bapt. l. 4. cap. 2. Bern. 11. ſer. 66. in Cant.*

Vpon Mat. 2[illegible] *Ibidem.*

*Ser. 12. de paſſione.*

2 Cor. 12. 15. 2 Tim. 2. 10.

Col. 1. 24.

*Bellar. de indulg. cap. 14. pag. 85.*

A

# SALVE FOR A SICKE MAN.

OR,

## A TREATISE CONTAINING THE NATVRE, DIFFERENCES, AND KINDES OF DEATH: AS ALSO THE RIGHT MANNER OF DYING WELL.

AND

It may ſerve for ſpirituall inſtruction

TO

1. *Marriners when they goe to ſea.*
2. *Souldiers when they goe to battell.*
3. *Women when they travell with childe.*

LONDON,
Printed by IOHN LEGATT.
1635.

# TO THE RIGHT HONOVRABLE AND VERTVOVS LADIE, THE LADIE LVCIE COVNTESSE OF BEDFORD.

*THE death of the righteous, that is, of every beleeving and repentant ſinner, is a moſt excellent bleſſing of God, and brings with it many worthy benefits: which things I proove on this manner. I. God both in the beginning, and in the continuance of his grace, doth greater things unto his ſervants then they doe commonly aske or thinke, and becauſe he hath promiſed aide and ſtrength unto them, therefore in wonderfull wiſedome hee caſteth upon them this heavie burden of death, that they might make experience what is the exceeding might and power of his grace in their weakeneſſe. II. Iudgement begins at Gods houſe: and the righteous are laden with afflictions and temptations in this life, and therefore in this world they have their deaths and hels, that in death they might not feele the torment of hell and death. III. When Lazarus was dead, Chriſt ſaid, He is not dead but ſleepeth: hence it followeth, that the Chriſtian man can ſay, My grave is my bed, my death is my ſleepe: In death I dye not, but onely ſleepe. It is thought, that of all terrible things, death is moſt terrible: but it is falſe to them that bee in Chriſt, to whom many things happen farre more heavie and bitter then death. IV. Death at the firſt brought forth ſin, but death in the righteous by meanes of Chriſts death, aboliſheth ſinne becauſe it is the accompliſhment of mortification. And death is ſo farre from deſtroying ſuch as are in Chriſt, that there can be no better refuge for them againſt death: for preſently after the death of the body, followes the perfect freedome of the ſpirit; and the reſurrection of the body. V. Laſtly, death is a meanes of a Chriſtian mans perfection, as Chriſt in his owne example ſheweth, ſaying, Luk. 13.32. Behold I will caſt out divels, and will heale ſtill to day and to morrow, and the third I will be perfected. Now this perfection in the members of Chriſt, is nothing elſe but the bleſſing of God the author of peace, ſanctifying them throughout, that their whole ſpirits, and ſoules, and bodies may be preſerved without blame to the comming of our Lord Ieſus Chriſt.*

*Now having often thus conſidered with my ſelfe of the excellency of death, I thought good to draw the ſumme and chiefe heads thereof into this ſmall Treatiſe: the protection and conſideration whereof I commend to your Ladiſhip, deſiring you to accept of it, and reade it at your leiſure. If I be blamed for writing unto you of death, whereas by the courſe of nature you are not yet neere death, Salomon will excuſe mee, who ſaith, that we muſt remember our Creator in the daies of our youth. Thus hoping of your Honors good acceptance, I pray God to bleſſe this my little labour to your comfort and ſalvation.* Septemb. 7. 1595.

Your Honors in the Lord,

WILLIAM PERKINS.

*Eccle-*

Eccleſiaſtes 7. 1.

*The day of death is* better *then the day that one is borne.*

THeſe words are a rule or precept laid downe by *Salomon* for weightie cauſes. For in the Chapters going before he ſets forth the vanitie of all creatures under heaven: & that at large in the very particulars. Now men hereupon might take occaſion of diſcontentment in reſpect of their eſtate in this life: therefore *Salomon* in great wiſedome here takes a new courſe, and in this chapter begins to lay downe certaine rules of direction and comfort, that men might have ſomewhat wherwith to arme themſelves againſt the troubles and miſeries of this life. The firſt rule is in this third verſe, that *a good name is better then a precious oyntment:* that is, a name gotten and maintained by godly converſation, is a ſpeciall bleſſing of God, which in the middeſt of the vanities of this life, miniſtreth greater matter of rejoycing and comfort to the heart of man, then the moſt precious oyntment can doe to the outward ſenſes. Now ſome men having heard this firſt rule concerning a good name, might object and ſay, that renowne and good report in this life affoords ſlender comfort: conſidering that after it, followes death, which is the miſerable end of all men. But this objection the wiſeman remooveth by a ſecond rule in the words which I have in hand, ſaying, that *the day of death is* better *then the day that one is borne.*

That wee may come to the true and proper ſenſe of this precept or rule, three points are to bee conſidered. Firſt, what is death here mentioned. Secondly, how it can bee truely ſaid, that the day of death is better then the day of birth. Thirdly, in what reſpect it is better.

For the firſt, death is a deprivation of life as a puniſhment ordained of God and impoſed on man for his ſinne. Firſt, I ſay, it is a deprivation of life, becauſe the very nature of death is the abſence or defect of that life which God vouchſafed man by his creation. I adde further, that death is a puniſhment, more eſpecially to intimate the nature and qualitie of death: and to ſhew, that it was ordained as a meanes of execution of Gods juſtice and judgement. And that death is a puniſhment; *Paul* plainly avoucheth when he ſaith, that *by one man ſinne entered into the world, and death by ſinne.* And againe, that *death is the ſtipend, wages or allowance of ſinne.* Furthermore, in every puniſhment there be three workers: the ordainer of it, the procurer, and the executioner. The ordainer of this puniſhment is God in the eſtate of mans innocencie; by a ſolemne law then made in theſe very words, *In the day thou eateſt thereof, thou ſhalt die the death, Gen.* 2. 17. But it may be alleadged to the contrary, that the Lord ſaith by the Prophet *Ezechiel, Ezech.* 33. 11. that he *will not the death of a ſinner*, and therefore that he is no ordainer of death. The anſwer may eaſily bee made, and that ſundry waies. Firſt, the Lord ſpeakes not this to all men, or of all men, but to his owne people the Church of the Iewes, as appeares by this clauſe prefixed, verſe 10. *Sonne of man ſay unto the houſe of Iſrael, &c.* Againe, the words are not ſpoken abſolutely, but onely in way of compariſon, in that of the twaine hee rather wils the converſion and repentance of a ſinner, then his death and deſtruction. Thirdly, the very meaning of the words import thus much, that God doth take no *delight or pleaſure* in the death of a ſinner, as it is the *ruine* and *deſtruction* of the creature. And yet all this hinders not but that God in a new regard and conſideration may both will and ordaine death, namely, as it is a due and deſerved puniſhment, tending to the execution of juſtice: in which juſtice God is as good as in his mercie. Againe, it may be objected, that if death indeede had beene ordained of God, then *Adam* ſhould have beene deſtroyed, and that preſently upon his fall. For the very words are thus, *Gen.* 2. 17. *Whenſoever thou ſhalt eate of the forbidden fruite, thou ſhalt certainely die. Anſw.* Sentences of Scripture are either Legall or Evangelicall, the Law and the Goſpel beeing two ſeverall and diſtinct parts of Gods Word. Now this former ſentence is Legall, and muſt bee underſtood with an exception borrowed from the Goſpel or the covenant of grace made with *Adam*, and revealed to him after his fall. The exception is this: Thou ſhalt certainely die whenſoever thou eateſt the forbidden fruite, except I doe further give thee a meanes of deliverance from death, namely, the ſeede of the woman to bruiſe the ſerpents head. Secondly, it may bee anſwered, that *Adam* and all his poſteritie died, and that preſently after his fall, in that his body was made mortall, and his ſoule became ſubject to the curſe of the Law. And whereas God would not utterly deſtroy *Adam* at the very firſt, but onely impoſe on him the beginnings of the firſt and the ſecond death: hee did the ſame in great wiſedome, that in the middeſt of his juſtice hee might make a way to mercie: which thing

Rom. 5. 12

could not have beene, if *Adam* had periſhed.

The executioner of this puniſhment is hee that doth impoſe and inflict the ſame on man, and that alſo is God himſelfe, as hee teſtifieth of himſelfe in the Prophet *Iſay*. *Iſa.* 45. 7. *I make peace, and create evill.* Now evill is of three ſorts: naturall, morall, materiall: Naturall evill, is the deſtruction of that order which God ſet in every creature by the creation. Morall evill, is the want of that righteouſneſſe and vertue which the law requires at mans hand: and that is called ſinne. Materiall evill is any matter or thing which in it ſelfe is a good creature of God, yet ſo, as by reaſon of mans fall it is hurtfull to the health and life of man, as Henbane, Wolfebane, Hemlocke, and all other poyſons are. Now this ſaying of *Eſay* muſt not be underſtood of morall evils, but of ſuch as are either materiall or naturall: to the latter of which, death is to be referred, which is the deſtruction or aboliſhment of mans nature created.

The procurer of death is man, not God; in that man by his ſinnes and diſobedience did pull upon himſelfe this puniſhment. Therefore the Lord ſaith in *Oſeah, Oſe.* 13. 6. *O Iſrael, one hath deſtroyed thee, but in me is thine helpe.* Againſt this it may bee objected, that man was mortall in the eſtate of innocencie before the fall. *Anſw.* The frame and compoſition of mans bodie conſidered in himſelfe was mortal, becauſe it was made of water and earth, and other elements, which are of themſelves alterable and changeable: yet if we reſpect the grace and bleſſing which God did vouchſafe mans body in his creation, it was unchangeable and immortall, and ſo by the ſame bleſſing ſhould have continued, if man had not fallen: and man by his fall depriving himſelfe of this gift and bleſſing, became every way mortall.

Thus it appeares in part what death is: yet for the better cleering of this point, we are to conſider the difference of the death of a man and of a beaſt. The death of a beaſt is the totall and finall aboliſhment of the whole creature: for the body is reſolved to his firſt matter, and the ſoule ariſing of the temperature of the body, vaniſheth to nothing. But in the death of man it is otherwiſe. For though the bodie for a time be reſolved to duſt, yet muſt it riſe againe in the laſt judgement, and become immortall: and as for the ſoule it ſubſiſteth by it ſelfe out of the body, and is immortall. And this being ſo, it may be demanded, how the ſoule can die the ſecond death. *Anſw.* The ſoule dies, not becauſe it is utterly aboliſhed: but becauſe it is as though it were not, and it ceaſeth to bee in reſpect of righteouſneſſe and fellowſhip with God. And indeede this is the death of all deaths, when the creature hath ſubſiſtng and beeing, and yet for all this is deprived of all comfortable fellowſhip with God.

The reaſon of this difference is, becauſe the A ſoule of man is a ſpirit or ſpirituall ſubſtance, whereas the ſoule of a beaſt is no ſubſtance, but a naturall vigour or qualitie, and hath no being in it ſelfe without the body, on which it wholly dependeth. The ſoule of man contrariwiſe being created of nothing, and breathed into the bodie, and as well ſubſiſting forth of it as in it.

The kinds of death are two, as the kinds of life are, bodily and ſpirituall. Bodily death is nothing elſe but the ſeparation of the ſoule from the body, as bodily life is the conjunction of body and ſoule, and this death is called *the firſt*, becauſe in reſpect of time it goes before the ſecond. Spirituall death is the ſeparation of the whole man both in body and B ſoule, from the gracious fellowſhip of God. Of theſe twaine, the firſt is but an entrance to death, and the ſecond is the accompliſhment of it. For as the ſoule is the life of the body, ſo God is the life of the ſoule, and his ſpirit is the ſoule of our ſoules, and the want of fellowſhip with him brings nothing but the endleſſe and unſpeakable horrors and pangs of death.

Againe, ſpirituall death hath three diſtinct and ſeverall degrees. The firſt is, when a man that is alive in reſpect of temporall life, lies dead in ſinne. Of this degree *Paul* ſpeaketh, when he ſaith, 1 *Tim.* 5. 6. *But ſhee that lives in pleaſure, is dead while ſhe liveth.* And this is the C caſe of all men by nature, who are the children of wrath, and *dead in ſinnes and treſpaſſes*, *Eph.* 2. 1. The ſecond degree is the very end of this life, when the body is laid in the earth, and the ſoule deſcends to the place of torment. The third degree is in the day of judgement, when the body and ſoule meete againe, and go both to the place of the damned, there to bee tormented for ever and ever.

Having thus found the nature, and differences, and kinds of death, it is more then manifeſt, that the text in hand is to bee underſtood, not of the ſpirituall, but of the bodily death: becauſe it is oppoſed to the birth or nativitie of man. The words then muſt carry this ſenſe: The time of bodily death in which the bodie and ſoule of man are ſevered aſunder, is bet- D ter then the time in which one is brought into the world.

Thus much of the firſt point: now followeth the ſecond, and that is, how this can bee true which *Salomon* ſaith, that *the day of death is better then the day of birth.* I make not this queſtion to call the Scriptures into controverſie, which are the truth it ſelfe, but I doe it for this end, that wee might without wavering be reſolved of this which *Salomon* avoucheth. For there may bee ſundry reaſons brought to the contrary. Therefore let us handle the queſtion: the reaſons or objections which may bee alleadged to the contrary, may all be reduced to ſixe heads. The firſt is taken from the opinion of wiſe men, who thinke it the beſt thing of all never to bee borne, and

the next beſt, to die quickly. Now if it bee the beſt thing in the world not to be borne at all, then it is the worſt thing that can bee to die after a man is borne. *Anſwer.* There bee two ſorts of men: one, that live and die in their ſinnes without repentance: the other, which unfainedly repent and beleeve in Chriſt. Now this ſentence may bee truely avouched of the firſt: of whom we may ſay as Chriſt ſaid of *Iudas*, Mat.26. 24. *It had beene good for him that he had never beene borne.* But the ſaying applied to the ſecond ſort of men is falſe. For to them that in this life turne to God by repentance, the beſt thing of all is to bee borne; becauſe their birth is a degree of preparation to happineſſe; and the next beſt is to die quickly: becauſe by deat they enter into poſſeſſion of the ſame their happineſſe. For this cauſe *Balaam* deſired the death of the righteous; and *Salomon* in this place preferres the day of death before the day of birth, underſtanding that death which is joyned with a godly life, or the death of the righteous.

The ſecond objection is taken from the teſtimonies of Scripture. Death is the *wages of ſinne*, *Rom.*6.23. it is an *enemie of Chriſt*, 1 Cor. 15. and *the curſe of the law.* Hence it ſeemes to follow, that in and by death, men receive their wages and paiment for their ſinnes: that the day of death is the dolefull day in which the enemie prevailes againſt us: that hee which dieth is curſed. *Anſwer.* Wee muſt diſtinguiſh of death: it muſt bee conſidered two wayes: firſt, as it is by it ſelfe in his owne nature: ſecondly, as it is altered and changed by Chriſt. Now death by it ſelfe conſidered, is indeede the wages of ſinne, and enemie of Chriſt and of all his members, and the curſe of the law, yea the very ſuburbs and gates of hell: yet in the ſecond reſpect, it is not ſo: for by the vertue of the death of Chriſt, it ceaſeth to be a plague or puniſhment, and of a curſe it is made a bleſſing, and is become unto us a paſſage or mid-way betweene this life and eternall life, and as it were a new wicket or doore whereby wee paſſe out of this world, and enter into heaven. And in this reſpect the ſaying of *Salomon* is moſt true: for in the day of birth, men are borne and brought forth into a vale of miſerie, but afterward when they goe hence, having death altered unto them by the death of Chriſt, they enter into eternall joy and happineſſe with all the Saints of God for ever.

The third objection is taken from the examples of moſt worthy men, who have made their prayers againſt death: As our Saviour Chriſt who prayed on this manner, *Luke* 22. 42. *Father if it be thy will, let this cup paſſe from me, yet not my will, but thy will be done.* And *David* prayed, *Pſal.*6.4,5. *Returne, O Lord, deliver my ſoule, ſave mee for thy mercies ſake: for in death there is no remembrance of thee, in the grave who ſhall praiſe thee?* And *Ezechiah*, when the Prophet *Eſay*, *Eſa.*38.3. bad him ſet his houſe in order, and told him that hee muſt die, wept ſore, and that in reſpect of death, now by the examples of theſe moſt worthy men: yea by the example of the Sonne of God himſelfe, it may ſeeme that the day of death is the moſt terrible and dolefull day of all. *Anſw.* When our Saviour Chriſt prayed thus to his Father, hee was in his agonie, and hee then as our Redeemer ſtood in our roome and ſtead, to ſuffer all things that wee ſhould have ſuffered in our owne perſons for our ſinnes: and therefore hee prayed not ſimply againſt death, but againſt the curſed death of the croſſe: and hee feared not death it ſelfe, which is the ſeparation of body and ſoule, but the curſe of the law which went with death, namely, the unſpeakable wrath and indignation of God. The firſt death troubled him not, but the firſt and ſecond joyned togither. Touching *David*, when hee made the ſixt Pſalme, hee was not onely ſicke in body, bnt alſo perplexed with the greateſt temptation of all, in that hee wreſtled in conſcience with the wrath of God, as appeares by the words of the text, where hee ſaith, *Lord rebuke me not in thy wrath.* And by this wee ſee that hee prayed not ſimply againſt death, but againſt death at that inſtant when hee was in that grievous temptation. For at other times hee had no ſuch feare of death, as hee himſelfe teſtifieth, ſaying, *Pſalme* 23.4. *Though I ſhould walke through the valley of the ſhadow of death, I will feare no evill.* Therefore hee prayed againſt death onely as it was joyned with the apprehenſion of Gods wrath. Laſtly, *Ezechiah* prayed againſt death, not onely becauſe hee deſired to live and doe ſervice to God in his kingdome, but upon a further and more ſpeciall regard; becauſe when the Prophet brought the meſſage of death, hee was without iſſue, and had none of his owne body to ſucceede him in his kingdome. It will bee ſaid, what warrant had *Ezechiah* to pray againſt death for this cauſe? *Anſw.* His warrant was good: for God had made a particular promiſe to *David* and his poſteritie after him, that ſo long as they feared God and walked in his commandements, they ſhould not want iſſue to ſit upon the throne of the kingdome after them, 1 *King.*8.25. Now *Ezechiah* at the time of the Prophets meſſage remembring what promiſe God had made, and how hee for his part had kept the condition thereof, in that he had walked before God with an upright heart, and had done that which was acceptable in his ſight; hee prayed againſt death, not ſo much becauſe hee feared the danger of it, but becauſe he wanted iſſue. This prayer God accepted and heard, and hee added fifteene yeeres unto his dayes, and two yeeres after gave him *Manaſſes.*

The fourth objection is this, that thoſe which have beene reputed to bee of the better ſort of men, oftentimes haue miſerable ends: for ſome end their daies deſpairing, ſome raving and blaſpheming, ſome ſtrangely tor-

mented: it may ſeeme therefore that the day of death is the day of greateſt woe and miſerie.

To this I anſwer firſt of all generally, that we muſt not judge of the eſtate of any man before God by outward things, whether they bee bleſſings or judgements; whether they fall in life or death: For (as *Salomon* ſaith) *All things come alike to all: and the ſame condition is to the* Eccleſ 9.2 *juſt and wicked, to the good and to the pure, and to the polluted, and to him that ſacrificeth, and to him that ſacrificeth not: as is the good, ſo is the ſinner; hee that ſweareth, as he that feareth an oath.* Secondly, I anſwer the particulars which bee alleadged, on this manner; And firſt of all touching deſpaire, it is true that not onely wicked and looſe perſons deſpaire in death, but alſo repentant ſinners, who oftentimes in their ſickneſſe, teſtifie of themſelves, that being alive, and lying in their beds, they feele themſelves as it were to bee in hell, and to apprehend the very pangs and torments thereof. And I doubt not for all this, but that the child of God moſt deare unto him, may through the gulph of deſperation attaine to everlaſting happineſſe. This appeares by the manner of Gods dealing in the matter of our ſalvation. All the workes of God are done in and by their contraries. In the creation, all things were made, not of ſome thing, but of nothing, cleane contrary to the courſe of nature. In the worke of redemption, God gives life, not by life, but by death: and if wee conſider aright of Chriſt upon the croſſe, wee ſhall ſee our paradiſe out of paradiſe in the middeſt of hell. For out of his owne curſed death doth hee bring us life and eternall happineſſe. Likewiſe in effectuall vocation, when it pleaſeth God to convert and turne men unto him, hee doth it by the meanes of the Goſpel preached, which in reaſon ſhould drive all men from God. For it is as contrary to the nature of man as fire to water, and light to darkeneſſe: and yet for all this though it bee thus againſt the diſpoſition and heart of man, it prevailes with him and turnes him to God. Furthermore, when God will ſend his owne ſervants to heaven, he ſends them a contrary way, even by the gates of hell: and when it is his pleaſure to make men depend on his favour and providence, hee makes them feele his anger, and to be nothing in themſelves, that they may wholly depend upon him, and bee whatſoever they are, in him. This point being well conſidered, it is manifeſt that the child of God may paſſe to heaven by the very gulfes of hell. The love of God is like a ſea, into which when a man is caſt, hee neither feeles bottome nor ſees banke. I conclude therefore, that deſpaire, whether it ariſe of weakeneſſe of nature, or of conſcience of ſin, though it fall out about the time of death cannot prejudice the ſalvation of them that are effectually called. As for other ſtrange events which fall out in death, they are the effects of diſeaſes: Ravings and blaſphemings ariſe of the diſeaſe of melancholy, and frenſies, which often happen at the end of burning feavers, the choler ſhooting up to the braine. The writhing of the lips, the turning of the necke, the buckling of the joynts and the whole body, proceeds of cramps and convulſions, which followes after much evacuation. And whereas ſome in ſickneſſe are of that ſtrength that three or foure men cannot hold them downe without bonds; it comes not of witchcrafts and poſſeſſions, as people commonly thinke, but of choler in the veines. And whereas ſome when they are dead, become as blacke as pitch (as *Bonner* was) it may ariſe by a bruiſe, or an impoſtume, or by the blacke jaundiſe, or by the putrifaction of the liver: and it doth not alwaies argue ſome extraordinarie judgement of God. Now theſe and the like diſeaſes with their Symptomes and ſtrange effects, though they may deprive a man of his health, and of the right uſe of the parts of his body, & of the uſe of reaſon too: yet they cannot deprive his ſoule of eternall life. And all ſinnes procured of violent diſeaſes, and proceeding from repentant ſinners, are ſinnes of infirmitie: for which, if they know them, and come againe to the uſe of reaſon, they will further repent: if not, they are pardoned and buried in the death of Chriſt. And we ought not ſo much to ſtand upon the ſtrangeneſſe of any mans end, when we know the goodneſſe of his life: for we muſt judge a man not by his death, but by his life. And if this be true, that ſtrange diſeaſes, and thereupon ſtrange behaviours in death, may befall the beſt man that is; wee muſt learne to reforme our judgements of ſuch as lie at the point of death. The common opinion is, that if a man die quietly and goe away like a lambe (which in ſome diſeaſes, as conſumptions, and ſuch like, any man may do) thē he goes ſtraight to heaven: but if the violence of the diſeaſe ſtirre up impatience, and cauſe frantick behaviours, then men uſe to ſay, there is a judgement of God ſerving either to diſcover an hypocrite, or to plague a wicked man. But the truth is otherwiſe. For indeede a man may die like a lambe; and yet goe to hell: and one dying in exceeding torments and ſtrange behaviours of the body, may goe to heaven. And by the outward condition of any man, either in life or death, wee are not to judge of his eſtate before God.

The fifth objection is this: When a man is moſt neere death, then the divell is moſt buſie in temptation, & the more men are aſſaulted by Satan, the more dangerous and troubleſome is their caſe. And therefore it may ſeeme that the day of death is the worſt day of all. *Anſw.* The condition of Gods children in death is twofold. Some are not tempted, as *Simeon*, who when he had ſeene Chriſt, brake forth and ſaid, *Lord now letteſt thou thy ſervant depart in peace, &c.* fore-ſignifying no doubt, that hee ſhould end his daies in all manner of peace. As for them which are tempted, though their caſe bee very troubleſome and perplexed, yet their ſal-

vation

vation is not further off, by reaſon of the violence and extremitie of temptation. For God is then preſent by the unſpeakeable comfort of his ſpirit, and when we are moſt weake, he is moſt ſtrong in us: becauſe his manner is to ſhew his power in weakeneſſe. And for this cauſe, even in the time of death the divell receives the greateſt foile, when hee looks for the greateſt victory.

The ſixth objection is this. Violent and ſudden death is a grievous curſe, and of all evils which befall a man in this life, none is ſo terrible; therefore it may ſeeme, that the day of ſudden death is moſt miſerable. *Anſw.* It is true indeed, that ſudden death is a curſe and a grievous judgement of God, and therfore not without cauſe feared of men in the world: yet all things conſidered, we ought more to be afraid of an impenient and evill life, then of ſudden death. For though it be evill, as death it ſelfe in his owne nature is, yet we muſt not thinke it to be ſimply evill: becauſe it is not evill to all men, nor in all reſpects evill. I ſay it is not evill to all men, conſidering that no kinde of death is evill, or a curſe unto them that are in Chriſt, who are freed from the whole curſe of the Law. And therefore the holy Ghoſt ſaith, *Apoc.* 14. 13. *Bleſſed are they that die in the Lord, for they reſt from their labours:* whereby is ſignified, that they which depart this life, being members of Chriſt enter into everlaſting happineſſe; of what death ſoever they die, yea though it be ſudden death. Againe, I ſay that ſudden death is not evill in all reſpects. For it is not evill, becauſe it is ſudden, but becauſe it commonly takes men unprepared, and by that meanes makes the day of death a blacke day, and as it were a very ſpeedy downe-fall to the gulfe of hell. Otherwiſe if a man bee ready and prepared to die, ſudden death is in effect no death, but a quicke and ſpeedy entrance to eternall life.

Theſe objections being thus anſwered, it appeares to bee a manifeſt truth which *Salomon* ſaith, that *the day of death is better indeed then the day of birth.* Now I come to the third point, in which the reaſons and reſpects are to be conſidered, that make the day of death to ſurpaſſe the day of a mans birth: and they may all be reduced to this one, namely, that the birth day is an entrance into all woe and miſery: whereas the day of death joyned with godly and reformed life, is an entrance or degree to eternall life. Which I make manifeſt thus: Eternall life hath three degrees, one in this life, whē a man can truly ſay, that he lives not, but that Chriſt lives in him: and this all men can ſay that repent and beleeve, and are juſtified and ſanctified, and have peace of conſcience, with other gifts of Gods ſpirit, which are the earneſt of their ſalvation. The ſecond degree is in the end of this life, when the body goes to the earth, and the ſoule is carried by the Angels into heaven. The third is in the end of the world at the laſt judgement, when A body and ſoule reunited, doe joyntly enter into eternall happineſſe in heaven. Now of theſe three degrees, death it ſelfe beeing joyned with the feare of God, is the ſecond: which alſo containeth in it two worthy ſteps to life. The firſt, is a freedome from all miſeries which have their end in death. For though men in this life are ſubject to manifold dangers by ſea and land, as alſo to ſundry aches, paines, and diſeaſes, as feavers, and conſumptions, &c. yet when death comes there is an end of all. Again, ſo long as men live in this world whatſoever they bee, they doe in ſome part lye in bondage under originall corruption and the remnants thereof, which are doubtings of B Gods providence, unbeliefe, pride of heart, ignorance, covetouſneſſe, ambition, envy, hatred, luſt, and ſuch like ſins, which bring forth fruits unto death. And to bee in ſubjection to ſinne on this manner, is a miſery of all miſeries. Therefore *Paul* when he was tempted unto ſin by his corruption, calles the very temptation *the buffets of Sathan* and as it were *a prick* 2. Cor. 12. 7. or *thorne* wounding his fleſh, and paining him at the very heart. Againe, in another place wearied with his owne corruptions, he complaines that he is ſold under ſinne, and he cryes out, *Rom.* 7. 24. *O miſerable man that I am, who ſhall deliver me from this body of Death! David* ſaith, *Pſal.* 119. 136. that *his eyes guſhed out with rivers of teares when other men ſinned againſt God:* C how much more then was hee grieved for the ſinnes wherewith hee himſelfe was overtaken in his life? And indeed it is a very hell for a man that hath but a ſparke of grace to be exerciſed, turmoyled, and tempted with the inborne corruptions and rebellions of his owne heart: and if a man would deviſe a torment for ſuch as feare God, and deſire to walke in newneſſe of life, he cannot deviſe a greater then this. For this cauſe bleſſed is the day of death which brings with it a freedome from all ſinne whatſoever. For when we die, the corruption of nature is quite aboliſhed, and ſanctification is accompliſhed. Laſtly, it is a great miſery that the people of God are conſtrained in this world to live and converſe in the compa- D nie of the wicked; as ſheepe are mingled with goats which ſtrike them, annoy their paſture, and muddy their water. Hereupon *David* cries out, *Pſal.* 120. 5. *Woe is mee that I remaine in Meſhech, And dwell in the tents of Kedar,* 1 *King.* 19. 4. When *Elias* ſaw that *Ahab* and *Ieſabel* had planted Idolatry in Iſrael, and that they ſought his life alſo, he went apart into the wilderneſſe and deſired to die. But this miſery alſo is ended in the day of death, in as much as death is as it were the hand of God to ſort and ſingle out thoſe that bee the ſervants of God from all ungodly men in this moſt wretched world.

Furthermore, this exceeding benefit comes by death, that it doth not onely aboliſh the miſeries, which preſently are upon us, but alſo prevent thoſe which are to come. *The righ-*

*teous* (ſaith the Prophet, *Eſa.* 51.7.) *periſheth and no man conſidereth in his heart: and merciſull men are taken away, and no man underſtandeth that the righteous is taken away from the evill to come.* Examples of this wee have in *Ioſias. Becauſe* (ſaith the Lord, 2 *King.* 22.20.) *thine heart did melt, and thou haſt humbled thy ſelfe before the Lord, when thou hardeſt what I ſpake againſt this place, &c. behold therefore I will gather thee to thy fathers, and thou ſhalt be put in thy grave in peace, and thine eyes ſhall not ſee all the evill which I will bring upon this place.* And *Paul* ſaith, 1 *Cor.* 11. 32. that among the *Corinthians ſome were aſleepe*, that is, dead, *that they might not bee condemned with the world.*

Thus much of freedome from miſerie, which is the firſt benefit that comes by death, and the firſt ſtep to life: now followes the ſecond, which is, that death gives an entrance to the ſoule, that it may come into the preſence of the everlaſting God, of Chriſt, and of all the Angels and Saints in heaven. The worthineſſe of this benefit makes the death of the righteous to be no death: but rather a bleſſing to be wiſhed of all men. The conſideration of this made *Paul* to ſay, *Phil.* 1.23. *I deſire to be diſſolved:* but what is the cauſe of this deſire? that followes in the next words, namely, that by this diſſolution hee might *come to be with Chriſt.* When the Queene of *Sheba* ſaw all *Salomons* wiſedome, and the houſe that hee had built, and the meat of his table, and the ſitting of his ſervants, and the order of his miniſters, and their apparell, &c. ſhe ſaid, 1 *King.* 10. *Happy are thy men, happy are theſe thy ſervants which ſtand ever before thee and heare thy wiſedome:* much more then may we ſay, that they are ten thouſand-fold happy which ſtand, not in the preſence of an earthly king; but before the king of kings, the Lord of heaven & earth: and at his right hand enjoy pleaſures for evermore. *Moſes* hath beene renowned in all ages for this, that God vouchſafed him but ſo much favour as to ſee his hinder parts at his requeſt: O then, what happineſſe is this, to ſee the glory and Majeſtie of God face to face, and to have eternall fellowſhip with God our Father, Chriſt our Redeemer, and the holy Ghoſt our Comforter, and to live with the bleſſed Saints and Angels in heaven for ever?

Thus now the third point is manifeſt, namely, in what reſpect death is more excellent then life. It may be here the minde of man unſatisfied, will yet further reply and ſay, that howſoever in death the ſoules of men enter into heaven, yet their bodies though they have beene tenderly kept for meate, drinke and apparell; and have ſlept many a night in beds of doune, muſt lie in dark & loathſome graves, and there be waſted & conſumed by worms. *Anſ.* All this is true indeed; but all is nothing, if ſo be that we will but conſider aright of our graves as we ought. Wee muſt not judge of our graves, as they appeare to the bodily eye, but we muſt looke upon them by the eye of faith, and conſider them as they are altered and changed by the death and buriall of Chriſt, who having vanquiſhed death upon the croſſe, purſued him afterward to his owne den, and foyled him there, and deprived him of his power. And by this meanes Chriſt in his owne death hath buried our death, and by the vertue of his buriall, as ſweet incenſe hath ſweetned and perfumed our graves, and made them of ſtinking and loathſome cabbins, to become princely pallaces, and beds of moſt ſweet and happie reſt, farre more excellent then beds of doune. Iſa.57.2.

And though the body rot in the grave, and be eaten of wormes, or of fiſhes in the Sea, or burnt to aſhes, yet that will not bee unto us a matter of diſcomfort, if we doe well conſider the ground of all graces, namely, our conjunction with Chriſt. It is indeed a ſpirituall, and yet a moſt reall conjunction. And we muſt not imagine that our ſoules alone are joyned to the body or ſoule of Chriſt, but the whole perſon of man both in body & ſoule is joyned and united to whole Chriſt. And when we are once joyned to Chriſt in this mortall life by the bond of the ſpirit, we ſhall remaine & continue eternally joyned with him: and this union once truly made, ſhall never be diſſolved. Hence it followes, that although the body be ſevered from the ſoule in death, yet neither body nor ſoule are ſevered from Chriſt, but the very bodie rotting in the grave, drowned in the ſea, burned to aſhes, abides ſtill united to him, and is as truly a member of Chriſt then as before. This point we muſt remember as the foundation of all our comfort, and hold it for ever as a truth. For looke what was the condition of Chriſt in death, the ſame or the like is the condition of all his members. Now the condition of Chriſt was this, though his body and ſoule were ſevered each from other as farre as heaven and the grave, yet neither of them were ſevered from the Godhead of the Sonne, but both did in death ſubſiſt in his perſon. And therefore though our bodies and ſoules bee pulled aſunder by naturall or violent death, yet neither of them, no not the body it ſelfe, ſhall be ſevered and diſioyned from Chriſt. It will be alleadged, that if the body were then united to Chriſt, it ſhould live and be quickened in the grave. *Anſw.* Not ſo: when a mans arme or legge is taken with the dead palſie, it receives little or no heate, life, ſenſe, or motion from the body: and yet notwithſtanding it remaines ſtill a member of the body, becauſe the fleſh and the bone of it remaine joyned to the fleſh and the bone of the body: even ſo may the body remaine a member of Chriſt, though for ſome ſpace of time it receive neither ſenſe, nor motion, nor life from the ſoule, or from the ſpirit of God.

Furthermore, wee muſt remember that by the vertue of this conjunction, ſhall the dead body, be it rotten, burned, devoured, or howſoever conſumed, at the day of judgement riſe to eternall glory. In the winter ſeaſon trees

re-

remaine without fruit or leaves, and beeing beaten with wind and weather appeare to the eye as if they were rotten trees: yet when the ſpring time comes againe, they bring forth, as before, buds and bloſſomes, leaves and fruit: the reaſon is, becauſe the bodie, graines, and armes of trees, are all joyned to the roote, where lies the ſap in the Winter ſeaſon, and whence by meanes of this conjunction it is derived to all parts of the tree in the ſpring time: Even ſo the bodies of men have their Winter alſo, in which they are turned to duſt, and ſo remaine for the ſpace of many thouſand yeeres; yet in the day of judgement by meanes of that myſticall conjunction with Chriſt, ſhall divine and quickening vertue ſtreame thence to all the bodies of the elect to cauſe them to live againe, and that to life eternall. But ſome will ſay, that the wicked alſo riſe againe. *Anſw.* They doe ſo indeed, but not by the ſame cauſe; for they riſe by the power of Chriſt as hee is a judge to condemne them: whereas the godly riſe againe by the vertue of Chriſts reſurrection, whereof they are partakers by meanes of that bleſſed and indiſſolute conjunction which they have with Chriſt. And the bodies of the elect though they putrifie and conſume never ſo much in the grave, yet are they ſtill in the favour of God, and in the covenant of grace: to which, becauſe they have right and title being dead, they ſhall not remaine ſo for ever, but ſhall riſe to glory at the laſt judgement. Therefore the rotting of the body is nothing in reſpect, and the death of the body is no death. And therefore alſo death in the old and new Teſtament is made but a ſleepe, and the grave a bed, whereof the like was never ſeene: wherein a man may reſt, nothing at all troubled with dreames or fantaſies, and whence he ſhall riſe no more ſubject to weakneſſe or ſickneſſe, but preſently be tranſlated to eternall glory. By this then which hath been ſaid, it appeares that the death of the righteous, is a ſecond degree to everlaſting happineſſe.

Now then conſidering our conjunction with Chriſt is the foundation of all our joy and comfort in life and death; wee are in the feare of God to learne this one leſſon, namely, that while we have time in this world, we muſt labour to be united to Chriſt, that wee may bee bone of his bone, and fleſh of his fleſh. This very point is as it were a flaggon of wine to revive our ſouls when they be in a ſwoon at any inſtant. And that we may be aſſured that wee are certainely joyned to Chriſt, we muſt ſhew our ſelves to be members of his myſticall body by the daily fruits of righteouſneſſe and true repentance. And being once certainely aſſured in conſcience of our being in Chriſt, let death come when it wil, and let it cruelly part aſunder both body and ſoule, yet ſhall they both remaine in the covenant, and by meanes thereof bee re-united and taken up to life eternall. Whereas on the contrary, if men be out of the A covenant, and dye out of Chriſt, their ſoules goe to hell, and their bodies rot for a time in the grave; but afterwards they riſe to endleſſe perdition. Wherefore I ſay againe and againe, labour that your conſciences by the holy Ghoſt may teſtifie, that yee are living ſtones in the Temple of God, and branches bearing fruit in the true vine: and then ye ſhall feele by experience that the pangs of death ſhall be a further degree of happineſſe then ever yee found in your lives, even then when ye are gaſping and panting for breath.

Thus much of the meaning of the text, now follow the uſes, and they are manifold. The firſt and principall is this. In that *Salomon* preferres the day of death before the day of B birth, he doth therein give us to underſtand, that there is a direct and certaine way whereby a man may dye well, if it had been otherwiſe, hee could not have ſaid that *the day of death is better.* And whereas hee avoucheth this, hee ſhewes withall that there is an infallible way whereby a man may make a bleſſed end. Therefore now let us come to ſearch out this way: the knowledge and true underſtanding whereof muſt not bee fetched from the writings of men, but from the Word of God; who hath the power of life and death in his owne hand.

Now that a man may dye well, Gods Word requires two things: a preparation before death; and a right behaviour and diſpoſition in death.

The preparation unto death, is an action of C a repentant ſinner, whereby he makes himſelfe fit and ready to dye, and it is a duty very neceſſary, to which wee are bound by Gods Commandement. For there bee ſundry places of Scripture which doe ſtreightly enjoyne us to watch and pray, and to make our ſelves ready every day againſt the ſecond comming of Chriſt to judgement. Now the ſame places doe withall bind us to make a preparation againſt death, at which time God comes to judgement unto us particularly. Againe, looke as death leaveth a man, ſo ſhall the laſt judgement find him, and ſo ſhall he abide eternally: there may bee changes and converſions from evill to good in this life, but after death there is no change at all. Therefore a preparation to D death can in no wiſe bee omitted of him that deſires to make an happy and bleſſed end.

This preparation is two-fold, generall and particular. Generall preparation is that, whereby a man prepares himſelfe to dye through the whole courſe of his life. A duty moſt needfull which muſt in no wiſe bee omitted. The reaſons are theſe: firſt of all, death which is certaine, is moſt of all uncertain, I ſay it is certain, becauſe no man can eſchew death. And it is uncertaine three wayes: firſt, in regard of time: for no man knoweth when hee ſhall die: ſecondly, in regard of place: for no man knowes where he ſhall die, whether in his bed, or in the field, whether by ſea, or by land: thirdly, in reſpect of the kind of death: for no man knowes

whether

whether he ſhall die of a lingring or ſudden, of a violent or naturall death. Hence it followes that men ſhould every day prepare themſelves to death. Indeed if wee could know when, where, and how we ſhould die, the caſe were otherwiſe, but ſeeing we know none of theſe, it ſtands us in hand to looke about us. A ſecond reaſon ſerving further to perſwade us, is this. The moſt dangerous thing of all in this world, is to neglect all preparation. To make this poinr more manifeſt, I wil uſe this compariſon. A certaine man purſued by an Vnicorne, in his flight fals into a dungeon, and in his fall takes hold and hangs by the arme of a tree: now as he thus hangs looking downward, he ſees two wormes gnawing at the root of the tree, and as hee lookes upward he ſees an hive of moſt ſweet honey, whereupon he climes up unto it, and ſitting by it feeds thereon. In the meane ſeaſon while he is thus ſitting, the two wormes gnaw in pieces the roote of the tree: which done, tree and man and all falles into the bottome of the dungeon. Now this Vnicorne is death; the man that flies is every one of us, and every living man: the pit over which hee hangeth, is hell; the arme of the tree is life it ſelfe, the two wormes are day and night, the continuance whereof is the whole life of man: the hive of honey is the pleaſures and profits and honours of this world, to which when men wholly give themſelves, not conſidering their ends, till the tree root, that is, this temporall life be cut off: which being once done, they plunge themſelves quite into the gulfe of hell. By this we ſee, that there is good cauſe that men ſhould not deferre their preparation till the time of ſickeneſſe, but rather every day make themſelves ready againſt the day of death. But ſome will ſay, it ſhall ſuffice if I prepare my ſelfe to pray when I begin to bee ſicke. *Anſw.* Theſe men greatly deceive themſelves, for the time then is moſt unfit to begin a preparation, becauſe all the ſenſes and powers of the body are occupied about the paines and troubles of the diſeaſe: and the ſicke partie is exerciſed, partly in conference with the Phyſitian, partly with the Miniſter about his ſoules health and matters of conſcience, and partly with friends that come to viſite. Therefore there muſt ſome preparation goe before in the time of health, when the whole man with all the powers of body and ſoule are at libertie. Againe there be ſome others which imagine and ſay, that a man may repent when he will, even in the time of death: and that ſuch repentance is ſufficient. *Anſw.* It is falſe which they ſay: For it is not in the power of man to repent when he himſelfe will; when God will he may. It is not in him that willeth or runneth, but in God that hath mercie. And Chriſt ſaith, that many ſhall ſeeke to enter into heaven, and ſhall not be able. But why ſo? becauſe they ſeeke when it is too late; namely, when the time of grace is paſt. Therefore it is exceeding folly for men ſo much as

A once to dreame that they may have repentance at command; nay it is a juſt judgement that they ſhould bee contemned of God in death, that did contemne God in their life: and that they ſhould quite be forgotten of God in ſickeneſſe, that did forget God in their health. Againe, I anſwer, that this late repentance is ſeldome or never true repentance. It is ſicke like the partie himſelfe, commonly languiſhing and dying together with him. Repentance ſhould be voluntary (as all obedience to God ought,) but repentance taken up in ſickeneſſe, is uſually conſtrained and extorted by the feare of hell, and other judgements of God: for croſſes, afflictions, and ſickeneſſe will cauſe the groſſeſt hypocrite that ever was
B to ſtoope and buckle under the hand of God, and diſſemble faith and repentance and every grace of God, as though he had them as fully as any of the true ſervants of God; whereas indeed he wants them altogether. Wherefore ſuch repentance commonly is but counterfeit. For in true and ſound repentance men muſt forſake their ſinnes; but in this, the ſinne forſakes the man: who leaves all his evill waies only upon this, that he is conſtrained to leave the world. Wherefore it is a thing greatly to be wiſhed, that men would repent and prepare themſelves to die in the time of health before the day of death or ſickeneſſe come. Laſtly, it is alleadged that one of the theeves repented upon the croſſe. *Anſw.* The thiefe was called
C after the eleventh houre at the point of the twelfth, when he was now dying and drawing on: Therefore his converſion was altogether miraculous and extraordinary: and there was a ſpeciall reaſon why Chriſt would have him to be called then, that while he was in ſuffering he might ſhew forth the vertue of his paſſion: that all which ſaw the one, might alſo acknowledge the other. Now it is not good for men to make an ordinary rule of an extraordinary example.

Thus then this point being manifeſt, that a generall preparation muſt bee made, let us now ſee in what manner it muſt be done. And for the right doing of it, five duties muſt bee practiſed in the courſe of our lives. The firſt is, the meditation of death in the life time. For
D the life of a Chriſtian is nothing elſe but a meditation of death. A notable practice hereof wee have in the example of *Ioſeph* of Arimathea, who made his tombe in his life time in the midſt of his garden; no doubt for this end, to put himſelfe in minde of death, and that in the midſt of his delights and pleaſures. Heathen Philoſophers, that never knew Chriſt, had many excellent meditations of death, though not comfortable in regard of life everlaſting. Now we, that have knowne and beleeved in Chriſt, muſt goe beyond them in this point, conſidering with our ſelves ſuch things as they never thought of, namely, the cauſe of death, our ſinne: the remedy thereof, the curſed death of Chriſt: curſed I ſay, in

regard of the kinde of death and puniſhment laid upon him, but bleſſed in regard of us. Thirdly, we muſt often meditate on the preſence of death, which we doe when by Gods grace wee make an account of every preſent day, as if it were the preſent day of our death, and reckon with our ſelves when we go to bed as though we ſhould never riſe againe; and when wee riſe, as though we ſhould never lie downe againe.

This meditation of death is of ſpeciall uſe, and brings forth many fruits in the life of man. And firſt of all it ſerves to humble us under the hand of God. Example we have of *Abraham*, who ſaid, *Gen.* 18.27. *Behold I have begun to ſpeake to my Lord; and I am but duſt and aſhes.* Marke here, how the conſideration of his mortalitie made him to abaſe and caſt downe himſelfe in the ſight of God: and thus if we could reckon of every day as of the laſt day, it would ſtraight-way pull downe our peacocks feathers, and make us with *Iob* to abhorre our ſelves in duſt and aſhes.

Secondly, this meditation is a meanes to further repentance. When *Ionas* came to *Nivive* and cried, *Ion.* 3.4,5. *Yet forty dayes, and Nivive ſhall be deſtroyed*, the whole city repented in ſackecloth and aſhes. When *Elias* came to *Ahab* and told him that the dogs ſhould eate *Ieſabel* by the wall of *Iezreel*, and him alſo of *Ahabs* ſtocke that dyed in the city, &c. it made him to humble himſelfe ſo, as the Lord ſaith to *Elias*, 1 *Kin.* 21.29. *Seeſt thou how Ahab is humbled before me?* Now if the remembrance of death was of ſuch force in him that was but an hypocrite; how excellent a meanes of grace will it be in them that repent?

Thirdly, this meditation ſerves to ſtirre up contentation in every eſtate and condition of life that ſhall befall us. Righteous *Iob* in the very middeſt of his afflictions, comforts himſelfe with this conſideration; *Naked* (ſaith he, *Iob* 1.21.) *came I forth of my mothers wombe, and naked ſhall I returne again, &c. bleſſed be the name of the Lord.* And ſurely the often meditation of this, that a man of all his abundance can carry nothing with him but either a coffin or a winding ſheete, or both, ſhould bee a forcible meanes to repreſſe the unſatiable deſire of riches and the love of this world.

Thus we ſee what an effectuall meanes this meditation is to encreaſe and further the grace of God in the hearts of men. Now I commend this firſt dutie to your Chriſtian conſideration, deſiring the practice of it, in your lives: which practice that it may take place, two things muſt bee performed. Firſt, labour to plucke out of your hearts a wicked and erroneous imagination, whereby every man naturally bleſſeth himſelfe and thinks highly of himſelfe: and though he hath one foot in the grave, yet he perſwades himſelfe that hee ſhall not die yet. There is no man almoſt ſo old but by the corruption of his heart he thinks that he ſhall live one yeere longer. Cruell and unmercifull death makes league with no man and yet the Prophet ſaith, *Eſa.* 28.15. that *the wicked man makes a league with death.* How can this be? there is no league made indeed, but onely in the wicked imagination of man; who falſely thinks that death will not come neere him, though all the world ſhould be deſtroyed. See an example in the parable of the rich man, that having ſtored up abundance of wealth for many yeeres, ſaid to his owne ſoule, *Luke* 12. 19. *Soule, thou haſt much goods laid up for many yeeres, live at eaſe, eate, drinke, and take thy paſtime*, whereas his ſoule was fetched away preſently. And ſeeing this naturall corruption is in every mans heart, we muſt daily fight againſt it, and labour by all might and maine that it take no place in us: for ſo long as it ſhall prevaile, we ſhall be utterly unfit to make any preparation for death. We ought rather to endeavour to attaine to the minde and meditation of S. *Hierome*, who teſtifieth of himſelfe on this manner, *Whether I wake or ſleepe, or whatſoever I doe, mee thinks I heare the ſound of the trumpet, Riſe ye dead, and come to judgement.* *In Epiſt.*

The ſecond thing which we are to practiſe that we may come to a ſerious meditation of our owne ends, is, to make prayer unto God that we might be inabled to reſolve our ſelves of death continually. Thus *David* prayed, *Pſal.* 39.4. *Lord make me to know mine end, and the meaſure of my dayes, let mee know how long I have to live.* And *Moſes*, *Pſal.* 90.12. *Lord teach mee to number my dayes, that I may apply mine heart unto wiſedome.* It may bee ſaid. What need men pray to God that they might be able to number their dayes? cannot they of themſelves reckon a few yeeres and dayes, that are able by art to meaſure the globe of the earth, and the ſpheares of heaven, and the quantities of the ſtarres, with their longitudes, latitudes, altitudes, motions, and diſtances from the earth? No verily. For howſoever by a generall ſpeculation we thinke ſomething of our ends, yet unleſſe the ſpirit of God bee our Schoole-maſter to teach us our dutie, we ſhall never be able ſoundly to reſolve our ſelves of the preſence and ſpeedines of death. And therefore let us pray with *David* and *Moſes*, that God would inlighten our minds with knowledge; and fill our hearts with his grace, that wee might rightly conſider of death, and eſteeme of every day and houre as if it were the day and houre of death.

The ſecond duty in this generall preparation is, that every man muſt daily endeavour to take away from his owne death the power and ſtrength thereof. And I pray you marke this point: The Philiſtims ſaw by experience that *Sampſon* was of great ſtrength, and therefore they uſed meanes to know in what part of the body it lay: and when they found it to bee in the haire of his head, they ceaſed not untill it was cut off. In like manner the time will come when we muſt encounter hand to hand with tyrannous and cruell death: the *Iudg.* 16.

beſt

beſt therefore is, before hand now while wee have time, to ſearch where the ſtrength of death lies, which being once knowne, we muſt with ſpeed cut off his *Sampſons* locks, and bereave him of his power, diſarme him, and make him altogether unable to prevaile againſt us. Now to finde out this matter, we need not to uſe the counſell of any *Dalilah*, for we have the word of God which teacheth us plainely where the ſtrength of death conſiſts, namely, in our ſinnes, as *Paul* ſaith, 1 *Cor.*15.56. *The ſting of death is ſin.* Well then, we knowing certainly that the power and force of every mans particular death lies in his owne ſinnes, muſt ſpend our time and ſtudy in uſing good meanes that our ſinnes may bee remooved and pardoned. And therefore we muſt daily inure our ſelves in the practice of two duties. One is, to humble our ſelves for all our ſinnes paſt, partly confeſſing them againſt our ſelves, partly in prayer crying to heaven for the pardon of them. The other, is for time to come to turne unto God, and to carry a purpoſe, reſolution, and indeavour in all things to reforme both heart and life according to Gods word. Theſe are the very principall and proper duties, wherby the ſtrength of death is much rebated, and he is made of a mightie and bloody enemy ſo farre forth friendly and tractable; that we may with comfort encounterwith him and prevaile too. Therefore I commend theſe duties to your Chriſtian conſiderations, and carefull practice, deſiring that yee would ſpend your daies ever hereafter in doing of them. If a man were to deale with a mighty dragon or ſerpent hand to hand, in ſuch wiſe as hee muſt either kill or be killed, the beſt thing were to bereave him of his ſting, or of that part of his body where his poyſon lies: now death it ſelfe is a ſerpent, dragon, or ſcorpion, and ſinne is the ſting or poyſon whereby he wounds and kils us. Wherefore without any more delay, ſee that yee pull out his ſting: the practiſe of the foreſaid duties is as it were a fit and worthy inſtrument to doe the deed. Haſt thou bin a perſon ignorant of Gods will, a contemner of his word and worſhip, a blaſphemer of his name, a breaker of his ſabbath, diſobedient to parents and Magiſtrates, a murderer, a fornicatour, a railer, a ſlanderer, a covetous perſon? &c. Reforme theſe thy ſinnes and all other like unto them, pull them out by the roots from thy heart, and caſt them off. So many ſinnes as be in thee, ſo many ſtings of death be alſo in thee to wound thy ſoule to eternall death. Therefore let no one ſinne remaine, for which thou haſt not humbled thy ſelfe and repented ſeriouſly. When death hurts any man, it takes the weapons whereby he is hurt, from his owne hand. It cannot doe us the leaſt hurt but by the force of our owne ſinnes. Wherefore I ſay againe and again, lay this point to your hearts, and ſpend your ſtrength, life, and health, that yee may before ye die, aboliſh the ſtrength of death. A man may put a ſerpent in his boſome, when the ſting is out, and we may let death creepe into our boſome, & gripe us with his legs, and ſtab us at the heart, ſo long as he brings not his venime and poyſon with him.

And becauſe the former duties are ſo neceſſary, as none can be more, I will uſe ſome reaſons yet further to inforce them. Whatſoever a man would doe when he is dying, the ſame he ought to doe every day while he is living: now the moſt notorious and wicked perſon that ever was, when he is dying will pray and deſire others to pray for him, and promiſe amendment of life, proteſting that if he might live, hee would become a practitioner in all the good duties of faith, repentance, and reformation of life. Oh therefore be carefull to doe this every day! Againe, the ſaying is true, he that would live when he is dead, muſt die while he is alive; namely, to his ſinne. Wouldſt thou then live eternally? ſue to heaven for thy pardon, and ſee that now in thy life time thou die to thine owne ſinnes. Laſtly, wicked *Balaam* would faine die the death of the righteous: but alas, it was to ſmall purpoſe: for he would by no meanes live the life of the righteous: For his continuall purpoſe and meaning was to follow his old waies in ſorceries and covetouſneſſe. Now the life of a righteous man ſtands in the humbling of himſelfe for his ſins paſt, and in a carefull reformation of life to come. Wouldeſt thou then die the death of the righteous? then looke unto it, that thy life be the life of the righteous; if yee will needs live the life of the unrighteous, ye muſt looke to die the death of the unrighteous. Remember this, and content not your ſelves to heare the word, but be doers of it: for yee learne no more indeed, what meaſure of knowledge ſoever yee have, then ye practiſe. Eph. 4. 21, 22.

The third duty in our generall preparation, is in this life to enter into the firſt degree of life eternall. For as I have ſaid, there be three degrees of life everlaſting, and the firſt of them is in this preſent life. For hee that would live in eternall happineſſe for ever, muſt begin in this world to riſe out of the grave of his owne ſinnes, in which by nature he lies buried, and live in newneſſe of life, as it is ſaid in the revelation, *Revel.* 20. 6. *Hee that will eſcape the ſecond death, muſt bee made partaker of the firſt reſurrection.* And *Paul* ſaith to the Coloſſians, that they were in this life delivered from the power of darkeneſſe, *and tranſlated into the kingdome of Chriſt*, *Col.* 1. 13. And Chriſt ſaith to the Church of the Iewes, *the kingdome of heaven is amongſt you.* Now this firſt degree of life is, when a man can ſay with *Paul*, *Galat.*2. 20. *I live not, but Chriſt lives in mee:* that is, I finde partly by the teſtimonie of my ſanctified conſcience, and partly by experience, that Chriſt my redeemer by his ſpirit guideth and governeth my thoughts, will, affections, and all the powers of body and ſoule according to the bleſſed direction of his holy will. Now that we might be able to

ſay

say this, wee must have three gifts and graces of God, wherein especiall this first degree of life consists. The first is *saving knowledge*, whereby wee doe truely resolve our selves that God the Father of Christ is our Father, Christ his Sonne our redeemer, and the holy Ghost our comforter. That this knowledge is one part of eternall life, it appeares by the saying of Christ in *Iohn* 17.3. *This is life eternall*, that is, the beginning and entrance into life eternall, *to know thee the only God, and whom thou hast sent Iesus Christ*. The second grace, is *peace of conscience which passeth all understanding*, Phil. 4. 7. and therefore *Paul* saith, *Rom.* 14. 17. that the kingdome of heaven is *righteousnesse, peace of conscience, and joy in the holy Ghost*. The horrour of a guiltie conscience is the beginning of death and destruction: therefore peace of conscience derived from the death of Christ, is life and happinesse. The third is the regiment of the spirit, whereby the heart and life of man is ordered according to the Word of God. For *Paul* saith, *Rom.* 8. 14. that they that are the children of God, are *led by the spirit of Christ*. Now seeing this is so, that if we would live eternally we must begin to live that blessed and eternall life before we die, heere wee must be carefull to reforme two common errours. The first is, that a man enters into eternall life when he dies, and not before: which is a flat untruth. Our Saviour Christ said to *Zacheus*, Luk. 19.9. *This day is salvation come to thy house*, giving us to understand, that a man then begins to be saved, when God doth effectually call him by the Ministery of his Gospel. Whosoever then will bee saved when hee is dying and dead, must begin to be saved while hee is now living. His salvation must begin in this life, that would come to salvation after this life. *Verily, verily*, saith Christ, *he that heareth my word, and beleeveth him that sent me, hath eternall life*, namely, in this present life. The second errrour is, that howsoever a man live, if when he is dying, he can lift up his eyes, and say, *Lord have mercie upon me*, hee is certainely saved. Behold a very dangerous and foolish conceit, that deceives many a man. It is all one as if an arrant theefe should thus reason with himselfe, and say; I will spend my daies in robbing and stealing, I feare neither arraignment, nor execution. For at the very time when I am to bee turned off the ladder, if I doe but call upon the judge I know I shall have my pardon. Behold a most dangerous and desperate course: and the very same is the practice of careless men in the matter of their salvation. For a man may die with *Lord have mercie* in his mouth, and perish eternally: except in this world hee enter into the first degree of eternall life; *For not every one that saith Lord, Lord, shall enter into heaven: but hee that doth the will of the Father which is in heaven*, Matth. 7.21.

Ioh. 5.24.

The fourth dutie is, to exercise and inure our selves in dying little and little so long as wee live heere upon earth, before wee come to die indeed. And as men that are appointed to runne a race, exercise themselves to running that they may get the victorie; so should wee beginne to die now while wee are living, that wee might die well in the end. But some may say, How should this be done? *Paul* gives us direction in his owne example, when he saith, *By the rejoycing which I have in Christ, I die daily*. 1 *Cor.* 15.31. And he died daily, not only because he was often in danger of death by reason of his calling; but also because in all his dangers and troubles, hee inured himselfe to die. For when men doe make the right use of their afflictions, whether they be in bodie or minde, or both, and doe with all their might endeavour to beare them patiently, humbling themselves as under the correction of God, then they begin to die well. And to do this indeede is to take an excellent course. Hee that would mortifie his greatest sinnes: must begin to doe it with small sinnes; which when they are once reformed, a man shall bee able more easily to overcome his master sinnes: So likewise hee that would be able to beare the crosse of all crosses, namely, death it selfe, must first of all learne to beare small crosses, as sicknesses in body, and troubles in minde, with losse of goods and friends, and of good name: which I may fitly tearme little deaths, and the beginning of death it selfe: and wee must first of all acquaint our selves with these little deaths, before wee can bee well able to beare the great death of all. Againe, the afflictions and calamities of this life are as it were the harbingers and purveiers of death: & we are first to learne how to entertaine these messengers, that when death the Lord himselfe shall come, we may in better manner entertaine him. This point *Bilney* the martyr wel considered, who oftentimes before he was burned, put his finger into the flame of the candle, not only to make triall of his abilitie in suffering, but also to arme and strengthen himselfe against greater torments in death. Thus yee see the fourth dutie, which yee must in any wise learne and remember, because we cannot bee able to beare the pangs of death well, unlesse we be first well schooled and nurtured by sundry trials in this life.

*Mors post crucem minor est.*

The fift and last dutie is set downe by *Salomon*, *Eccles.* 9.10. *All that thine hand shall finde to do, doe it with all thy power*. And marke the reason: *For there is neither worke, nor invention, nor knowledge, nor wisedome in the grave whither thou goest*. To the same purpose *Paul* saith, *Gal.* 6.10. *Doe good to all men while yee have time*. Therefore if a man be able to do any good service either to Gods Church, or to the commonwealth, or to any private man, let him doe it with all speede and with all might, lest death it selfe prevent him. Hee that hath care thus to spend his daies, shall with much comfort and peace of conscience end his life.

Thus much of generall preparation. Now followeth the particular, which is in the time of sickneſse. And here first of all I will shew

what is the doctrine of the Papiſts, and then afterward the truth. By the popiſh order and practice, when a man is about to die, hee is injoyned three things. Firſt to make ſacramentall confeſſion, ſpecially if it be in any mortall ſin: ſecondly, to receive the Euchariſt; thirdly, to require his annoyling, that is, the ſacrament (as they call it) of extreame unction.

Sacramentall confeſſion, they tearme a rehearſall or numeration of all a mans ſinnes to a prieſt, that hee may receive abſolution. But againſt this kinde of confeſſion, ſundry reaſons may bee alleadged. Firſt of all, it hath no warrant either by commandement or example in the whole Word of God. They ſay yes: and they indeavour to proove it thus: Hee which lies in any mortall ſinne, is by Gods law bound to doe penance and to ſeeke reconciliation with God: now the neceſſarie meanes after baptiſme to obtaine reconciliation, is the confeſſion of all our ſinnes to a prieſt: Becauſe Chriſt hath appointed prieſts to bee judges upon earth, with ſuch meaſure of authoritie, that no man falling after baptiſme, can without their ſentence and determination be reconciled; and they cannot rightly judge, unleſſe they know all a mans ſinnes: therefore all that fall after baptiſme are bound by Gods Word to open all their ſinnes to a prieſt. *Anſw.* It is falſe which they ſay, that prieſts are judges, having power to examine and take knowledge of mens ſinnes, and juriſdiction whereby they can properly abſolve and pardon or retaine them. For Gods Word hath given no more to man, but a *miniſterie of reconciliation*, 2 *Corinth.* 5. 18. whereby in the name of God, and according to his Word, hee doth preach, declare, and pronounce, that God doth pardon or not pardon his ſinnes. Againe, pardon may truely bee pronounced, and right judgement of the eſtate of any man, without a particular rehearſall of his ſinnes, for hee which ſoundly and truely repents of one or ſome few ſinnes, repents of all. Secondly, this confeſſion is overturned by the practice of the Prophets and Apoſtles, who not only abſolved particular perſons, but alſo whole Churches without exaction of auricular confeſſion. When *Nathan* the Prophet had rebuked *David* for his two great and horrible crimes, *David* touched with remorſe ſaid, 2 *Sam.* 12. 12. *I have ſinned*, and *Nathan* preſently without further examination declared unto him in the name of God, that his ſinnes were forgiven him. Thirdly, it cannot be prooved by any good and ſufficient proofes, that this confeſſion was uſed in the Church of God till after five or ſixe hundred yeeres were expired. For the confeſſion which was then in uſe, was either publike before the Church, or the opening of a publike fault to ſome private perſon in ſecret. Therefore to urge ſicke men unto it lying at the point of death, is to lay more burdens on them, then ever God appointed.

And whereas they make it a neceſſarie thing to receive the Euchariſt in the time of ſickneſſe toward death, and that privately of the ſicke party alone, they have no warrant for their practice and opinion. For in the want of the ſacrament there is no danger, but in the contempt: and the very contempt it ſelfe is a ſinne which may be pardoned, if wee repent: and there is no reaſon why wee ſhould thinke that ſicke men ſhould bee deprived of the comfort of the Lords Supper, if they receive it not in death; becauſe the fruit and efficacie of the Sacrament once received, is not to be reſtrained to the time of receiving; but it extends it ſelfe to the whole time of mans life afterward. Againe, the Supper of the Lord is no private action, but meerely Eccleſiaſtical: and therefore to be celebrated in the meeting and aſſemblies of Gods people; as our Saviour Chriſt preſcribeth, when hee ſaith, *Doe ye this*; and *Paul* in ſaying, *When ye come together*. But it is alleadged, that the Iſraelites did eate the Paſchal Lambe in their houſes when they were in Egypt. *Anſw.* The Iſraelites had then no libertie to make any publike meeting for that end; and God commanded that the Paſchal Lambe ſhould bee eaten in all the houſes of the Iſraelites at one and the ſame inſtant; and that in effect was as much as if it had beene publike. Againe, they alleadge a Canon of the Councill of Nice; which decreeth that men being about to die, muſt receive the Euchariſt and not be [a] deprived of the proviſion of food neceſſary for their journey. *Anſwer.* The Councill made no decree touching the adminiſtration of the Sacrament to all them that die, but to ſuch only as fell away from the faith in perſecution, or fell into any other notorious crime, and were thereupon excommunicate, and ſo remained till death: and either then or ſomewhat before teſtified their repentance for their offences. And the Canon was made for this end, that ſuch perſons might bee aſſured that they were againe received into the Church; and by this meanes depart with more comfort. Thirdly, it is objected, that in the Primitive Church, part of the Euchariſt was carried by a Lad to *Serapion* an aged man, lying ſicke in his bed. *Anſwer.* It was indeede the cuſtome of the ancient Church from the very beginning, that the elements of bread & wine ſhould be ſent by ſome of the Deacons to the ſicke, which were abſent from the aſſembly. And yet nevertheleſſe here is no footing for private communions. For the Euchariſt was onely then ſent when the reſt of the Church did openly communicate; and ſuch as were then abſent onely by reaſon of ſickneſſe, and deſired to bee partakers of that bleſſed communion, were to be reputed as preſent. Laſtly it is objected, that it was the manner of men and women in former times to carry part of the Sacrament home to their houſes, and to reſerve it till the time of neceſſitie, as the time of ſickneſſe and ſuch like. *Anſ.* The reſervation of the Sacrament was but a ſuperſtitious

Luk. 22. 19. 1 Cor. 11. 20.

[a] *Fraudari viatico.*

*Euſeb. l. 6. c. 36.*

*Baſil. ep. ad Cæſ. Tertul. l. 2. ad uxor. Hier. in Apol. pro. l. in Iob.*

practice,

practice, though it bee ancient. For out of the administration, that is, before it begin, and after it is ended, the Sacrament ceaseth to bee a Sacrament, and the elements to bee elements. As for the practice of them that used to cram the Eucharist into the mouth of them that were deceased; it is not only superstitious, but also very absurd. *Concil. Carth. 3. can. 6.*

As for the Annoyling of the sicke, that is: the annointing of the body, specially the organes or instruments of the senses, that the party may obtaine the remission of his sinnes, and comfort against all temptations of the divell in the houre of death, and strength more easily to beare the pangs of sickenesse and the pangs of death, and be restored to his corporall health, if it be expedient for the salvation of his soule; is but a dotage of mans braine, and hath not so much as a shew of reason to justifie it. The fifth of *Iames* is commonly alleadged to this purpose, but the annointing there mentioned is not of the same kind with this greasie sacrament of the Papists. For that annointing of the body was a ceremony used by the Apostles and others, when they put in practice this miraculous gift of healing, which gift is now ceased. Secondly, that annointing had a promise that the party should recover his health, but, this popish annointing hath no such promise, because for the most part the persons thus annointed dye afterward without recovery; whereas those which were annointed in the primitive Church alwayes recovered. Thirdly, the ancient annointing served onely for the procuring of health, but this tends further to the procuring of remission of sinnes, and strength in temptation.

Thus having seene the doctrine of the Papists, I come now to speake of the true and right manner of the making particular preparation before death, which containes three sorts of duties: one concerning God, the other concerning mans owne selfe, the third concerning our neighbour. The first concerning God, is to seeke to be reconciled unto him in Christ, though we have beene long assured of his favour. All other duties must come after in the second place, and they are of little or no effect without this. Now this reconciliation must be sought for, and is obtained by a renewing of our former faith and repentance; and they must bee renewed on this manner: So soone as a man shall feele any manner of sickenesse to seaze upon his body, he must consider with himselfe whence it ariseth: and after serious consideration, hee shall find that it comes not by chance or fortune, but by the speciall providence of God. This done, hee must goe yet further, and consider for what cause the Lord should afflict his body with any sickenesse or disease. And hee shall finde by Gods Word, that sickenesse comes ordinarily and usually of sin. *Wherefore is the living man sorrowfull? man suffereth for his sinnes*, Lam. 3. 39. It is true indeed, there bee other causes of the wants of A the bodie, and of sickenesse, beside sinne; and though they be not knowne to us, yet they are knowne to the Lord. Hereupon Christ when he saw a certaine blind man, and was demanded what was the cause of the blindnesse, answered. *Ioh. 9. 2. Neither hath this man sinned, nor his parents, but that the worke of God should be shewed on him.* Yet we for our parts, who are to goe not by the secret, but by the revealed will of God, must make this use of our sickenesse, that is sent unto us for our sinnes. When Christ healed the man sicke of the palsie, he saith, Matth. 9. 2. *Be of good comfort, thy sinnes are forgiven thee:* and when hee had healed the man by the poole of *Bethesda*, that had beene sicke 38. yeeres, he B bids him *sinne no more, lest a worse thing should happen unto him:* giving them both to understand, that their sickenesse came by reason of their sinnes. And thus should every sicke man resolve himselfe. Now when we have proceeded thus farre, and have as it were laid our finger upon the right and proper cause of our sickenesse, three things concerning our sinnes must be performed of us in sickenesse. First, we must make a new examination of our hearts and lives, and say as the Israelites said in affliction: *Let us search and trie our wayes, and turne againe unto the Lord*, *Lam.* 3. 40. Secondly, we must make a new confession to God of our new and particular sinnes, as God sends new corrections and chastisements. When *David* C had the hand of God very heavy upon him for his sinnes, so as his very *bones and moisture consumed within him*, *Psal.* 32. 14. he made confession of them unto God, and thereupon obtained his pardon, and was healed. The third thing is to make new prayer and more earnest then ever before, with sighes and groanes of the spirit, and that for pardon of the same sins, and for reconciliation with God in Christ. In the exercise of these three duties stands the renovation of our faith and repentance, whereby they are increased, quickened, and revived. And the more sickenesse prevailes and takes place in the body, the more should we be careful to put them in ure: that spiritual life, might increase as temporall life is decayed. When King *Ezechias* lay sicke, as hee thought, upon D his death-bed, he wept as for some other causes, so also for his sinnes, and withall he prayed God to cast them behind his backe. *David* made certaine Psalmes when he was sicke, or at the least upon the occasion of his sickenesse; as namely, the 6. the 32. 38, 39, &c. and they all are Psalmes of repentance; in which wee may see how in distresse of body and minde hee renued his faith and repentance, heartily bewailing his sinnes, and intreating the Lord for the pardon of them. *Manasses*, one that fell from God, and gave himselfe to many horrible sinnes, when he was taken captive and imprisoned in Babylon, *Hee prayed to the Lord his God and humbled himselfe greatly before the God of his fathers, and prayed unto him: and God was intreated of him, and heard his prayer, and brought* *Ioh. 5. 14.*

*him againe into Ierusalem into his kingdome, and then Manasses knew that the Lord was God,* 2. *Chron.* 33.12,13. Now looke what *Manasses* did in his tribulation, the same thing must wee doe in the time of our bodily sickneſſe.

Heere I have occaſion to mention a notorious fault, that is very common in this age, even among ſuch as have long lived in the boſome of the Church: and that is this: Men now adayes are ſo farre from renuing their faith and repentance, that when they lye ſicke and are drawing toward death, they muſt be chatechized in the doctrine of faith and repentance, as if they had beene but of late received into the Church. Whoſoever will, but as occaſion is offered, viſit the ſicke, ſhall finde this to bee true which I ſay. What a ſhame is this, that when a man hath ſpent his life and daies in the Church for the ſpace of twentie, or thirty, or fortie yeeres, hee ſhould at the very end of all and not before, begin to inquire what faith, and what repentance is, and how his ſoule might bee ſaved. This one ſin argues the great ſecuritie of this age, and the great contempt of God and his Word. Well, let all men hereafter in time to come, bee warned to take heede of this exceeding negligence in matters of ſalvation, and to uſe all good meanes before hand, that they may bee able in ſickneſſe and in the time of death to put in practice the ſpirituall exerciſes of invocation and repentance.

Now if ſo be it fall out that the ſicke partie cannot of himſelfe renue his owne faith and repentance, hee muſt ſeeke the helpe of others. When the man that was ſicke of the dead palſie could not goe to Chriſt himſelfe, *Mar.* 2.4 hee got others to beare him in his bed: and when they could not come neere for the multitude they uncovered the roofe of the houſe, and let the bed downe before Chriſt: even ſo when ſicke men cannot alone by themſelves doe the good duties to which they are bound, they muſt borrow helpe from their fellow-members; who are partly by their counſell to put to their helping hand, and partly by their prayers to preſent them unto God, and to bring them into the preſence of God.

And touching helpe in this caſe, ſundry duties are to be performed. Saint *Iames* ſets downe foure; two whereof concerne the ſicke patient, and other two ſuch as bee helpers. The firſt dutie of the ſick man is to ſend for helpe: where two circumſtances muſt bee conſidered: who muſt bee ſent for, and when. For the firſt, Saint *Iames* ſaith, *Iam.* 5.14. *Is any ſicke among you? let him call for the Elders of the Church.* Whereby are ment not onely Apoſtles and all Miniſters of the Goſpel, but others alſo (as I take it) which were men ancient for yeeres, indued with the ſpirit of underſtanding and prayer, and had withal the gift of working of miracles and of healing the ſicke. For in the Primitive Church this gift was for a time ſo plentifully beſtowed on them that beleeved in Chriſt, that ſouldiers caſt out divels, and parents wrought miracles on their children. Hence wee may learne that howſoever it bee the duty of the Miniſters of the Word principally to viſit and comfort the ſicke, yet it is not their duty alone, for it belongs to them alſo which have knowledge of Gods Word, and the gift of prayer. *Exhort one another* (ſaith the holy Ghoſt, *Heb.* 3.13.) *while it is called to day.* And againe, 1 *Theſ.* 4.11.14. *Admoniſh them that are diſordered, and comfort thoſe that are weake.* And indeed in equity it ſhould be the dutie of every Chriſtian man to comfort his brother in ſickneſſe. Here wee muſt needs take knowledge of the common fault of men and women when they come to viſit their neighbours and friends: they cannot ſpeake a word of inſtruction and comfort, but ſpend the time in ſilence, gazing, and looking on: or in uttering words to little or no purpoſe, ſaying to the ſicke party, that they are very ſorry to ſee him in that caſe, that they would have him to bee of good comfort, but wherein and by what meanes they cannot tell; that they doubt not but that hee ſhall recover his health & live with them ſtill, and be merry as in former time; that they will pray for him; whereas all their prayers are nothing elſe but the Apoſtles Creede, or the ten commandements, and the Lords prayer uttered without underſtanding. And this is the common comfort that ſicke men get at the hands of their neighbours when they come unto them; and all this comes either becauſe they live in ignorance of Gods Word, or becauſe they falſely thinke that the whole burden of this dutie lies upon the ſhoulders of the Miniſter.

The ſecond circumſtance is, When the ſicke partie muſt ſend for the Elders to inſtruct him and pray for him. And that is in the very firſt place of all before any other helpe bee ſought for. Where the Divine ends, there the Phyſician muſt begin: and it is a very prepoſterous courſe that the Divine ſhould there beginne where the Phyſician makes an end. For till helpe be had for the ſoule, and ſinne which is the roote of ſickneſſe be cured, phyſicke for the body is nothing. Therefore it is a thing much to be diſliked, that in all places almoſt the Phyſician is firſt ſent for, and comes in the beginning of the ſickenes, and the Miniſter comes when a man is halfe dead, and is then ſent for oftentimes when the ſicke partie lies drawing on and gaſping for breath, as though Miniſters of the Goſpel in theſe daies were able to work miracles.

The ſecond dutie of the ſicke partie, is to confeſſe his ſinnes, as S. *Iames* ſaith, *Confeſſe your ſinnes one to another, and pray one for another.* Iam. 5.16. It will bee ſaid, that this is to bring in againe Popiſh ſhrift. *Anſw.* Confeſſion of our ſinnes, and that unto men, was never denied of any: the queſtion is onely of the manner and order of making confeſſion. And for this cauſe wee muſt put a great difference betweene Popiſh ſhrift, & the confeſſion, of which S. *Iames* ſpeaketh. For he requires only a confeſſion of that

*Tertul. de corona mili. c.* 11. *& de Idol. c.* 11.

or thoſe ſinnes which lye upon a mans conſcience when he is ſicke: but the popiſh doctrine requireth a particular enumeration of al a mans ſinnes. Againe, S. *Iames* enjoynes confeſſion onely as a thing meete, and convenient: but the Papiſts as a thing neceſſarie to the remiſſion of ſinnes. Thirdly, S. *Iames* permits that confeſſion bee made to any man, and by one man to another mutually: whereas Popiſh ſhrift is made onely to the Prieſt. The ſecond dutie then is, that the ſicke partie troubled in minde with the memorie and conſideration of any of his ſinnes paſt, or any manner of way tempted by the divell, ſhall freely of his owne accord open his caſe to ſuch as are both able and willing to helpe him, that he may receive comfort and die in peace of conſcience.

Thus much of the ſicke mans dutie; now follow the duties of helpers. The firſt is, *to pray over him*, that is, in his preſence to pray with him, and for him, and by prayer to preſent his veey perſon and his whole eſtate unto God. The Prophet *Eliæus*, the Apoſtle *Paul* and our Saviour Chriſt uſed this manner of praying; when they would miraculouſly reſtore temporall life: and therefore it is very meete that the ſame ſhould be uſed alſo of us, that we might the better ſtirre up our affections in praier, and our compaſſion to the ſicke when we are about to intreat the Lord for the remiſſion of their ſinnes, and for the ſalvation of their ſoules.

2 King. 4.33. Act. 20.10 Ioh. 11.41

The ſecond dutie of him that comes as an helper, is to annoint the ſicke party with oyle. Now this annointing was an outward ceremony which was uſed with the gift of healing, which is now ceaſed, and therefore I omit to ſpeake further of it.

Thus much of the dutie which the ſicke man owes to God: now follow the duties which he is to performe unto himſelfe, and they are twofold: one concernes his ſoule, the other his body. The dutie concerning his ſoule, is that he muſt arme and furniſh himſelfe againſt the immoderate feare of preſent death. And the reaſon hereof is plaine: becauſe howſoever naturally men feare through the courſe of their lives more or leſſe; yet in the time of ſickneſſe when death approacheth, this naturall feare bred in the bone wil moſt of all ſhew it ſelfe, even in ſuch ſort, as it will aſtoniſh the ſenſes of the ſicke partie, and ſome time cauſe deſperation. Therefore it is neceſſary that we uſe meanes to ſtrengthen our ſelves againſt the feare of death. The meanes are of two ſorts; practices, and meditations. Practices are two eſpecially. The firſt is, that the ſicke man muſt not ſo much regard death it ſelfe as the benefits of God which are obtained after death. Hee muſt not fixe his minde upon the conſideration of the pangs and torments of death; but all his thoughts and affections muſt bee ſet upon that bleſſed eſtate that is enjoyed after death. Hee that is to paſſe over ſome great and deepe river, muſt not looke downward to the ſtreame of the water; but if he would prevent feare, he muſt ſet his foote ſure, and caſt his eyes to the banke on the further ſide: and ſo muſt hee that drawes neere death, as it were looke over the waves of death and directly fixe the eye of his faith upon eternall life. The ſecond practice is to look upon death in the glaſſe of the Goſpel, and not in the glaſſe of the law; that is, we muſt conſider death not as it is propounded in the law, and look upon that terrible face which the law giveth unto it; but as it is ſet forth in the Goſpel. Death in the law is a curſe and the downefall to the pit of deſtruction; in the Goſpel it is the entrance to heaven: the law ſets forth death as death; the Goſpel ſets forth death as no death, but a ſleepe onely; becauſe B it ſpeaketh of death as it is altered and changed by the death of Chriſt: by the vertue whereof death is properly no death to the ſervants of God. When men ſhall have care on this manner to conſider of death, it will bee a notable meanes to ſtrengthen and ſtabliſh them againſt all immoderate feares and terrours that uſually riſe in ſickneſſe.

The meditations which ſerve for this purpoſe are ennumerable, but I will touch only thoſe which are the moſt principall and the grounds of the reſt: and they are foure in number. The firſt is borrowed from the ſpeciall providence of God: namely, that the death of every man, much more every child of God, is not onely fore-ſeene, but alſo fore-appointed of God: yea the death of every man deſerved C and procured by his ſinnes, is laid upon him by God, who in that reſpect may bee ſaid to bee the cauſe of every mans death. So ſaith *Hannah*, 1 *Sam.* 1.6. *The Lord killeth and maketh alive.* The Church of Ieruſalem confeſſed that nothing came to paſſe in the death of Chriſt, but that which the *fore-knowledge and eternall counſell of God had appointed*, Act. 4.28. And therefore the death alſo of every member of Chriſt is fore-ſeene and ordained by the ſpeciall decree and providence of God. I adde further, that the very circumſtances of death, as the time when, the place where, the manner how, the beginnings of ſickneſſe, the continuance, and the end, every fit in the ſickneſſe, and the pangs of death, are particularly ſet downe in the counſell of God. *The very haires of our heads are numbred* (as our Saviour Chriſt ſaith, Mat. 10.29.39.) *and a ſparrow lights not on the ground without the will of our heavenly Father.* *David* ſaith excellently, Pſal. 139.15,16. *My bones are not hid from thee, though I was made in a ſecret place, and faſhioned beneath in the earth: thine eies did ſee me whē I was without forme, for in thy book were all things written, which in continuance were faſhioned, whē there was none of them before.* And he praies to God, *to put his teares into his bottle*, Pſal. 56.8. Now if this bee true that God hath bottles for the very teares of his ſervants, much more hath hee bottles for their blood, and much more doth hee reſpect and regard their paines and miſeries with all the circumſtances of ſickneſſe and death. The

carefull meditation of this one point is a notable meanes to arme us againſt feare and diſtruſt, and impatience in the time of death; as ſome examples in this caſe will eaſily manifeſt, *I held my tongue and ſaid nothing*, ſaith *David*, Pſalm. 39.9. but what was it that cauſed this patience in him? the cauſe followes in the next words; *becauſe thou Lord diddeſt it*. And *Ioſeph* ſaith to his brethren, Gen. 45.5. *Feare not, for it was the Lord that ſent me before you*. Marke here how *Ioſeph* is armed againſt impatience and griefe and diſcontentment by the very conſideration of Gods providence: and ſo in the ſame manner ſhall we be confirmed againſt all feares and ſorrowes, and ſay with *David*, Pſal. 116.15. *Precious in the ſight of the Lord is the death of his Saints*; if this perſwaſion bee once ſetled in our hearts, that all things in ſickneſſe and death come to paſſe unto us by the providence of God, who turnes all things to the good of them that love him.

The ſecond meditation is to bee borrowed from the excellent promiſe that God hath made to the death of the righteous: which is, *Bleſſed are they that die in the Lord: for they reſt from their labours, and their workes follow them.* Apoc. 13.14 The author of truth that cannot lie hath ſpoken it. Now then let a man but throughly conſider this, that death joyned with a reformed life hath a promiſe of bleſſednes adjoyned unto it, and it alone will bee a ſufficient meanes to ſtay the rage of our affections, & all inordinate feare of death: & the rather, if we marke wherein this bleſſedneſſe conſiſts. In death wee are indeede thruſt out of our old dwelling places, namely, theſe houſes of clay and earthly tabernacles of our bodies, wherein wee have made long aboad: but what is the end? ſurely that living & dying in Chriſt wee might have a building given of God, that is, an houſe not made with hands, but eternall in the heavens, which is unſpeakable and immortall glory. If a poore man ſhould be commanded by a prince to put off his torne and beggerly garments, & in ſtead therof to put on royall & coſtly robes, it would be a great rejoycing to his heart: oh then what joyfull newes muſt this bee unto all repentant and ſorrowfull ſinners, when the King of heaven and earth comes unto them by death, and bids them lay down their bodies as ragged and patched garments, and prepare themſelves to put on the princely robe of immortalitie? No tongue can bee able to expreſſe the excellencie of this moſt bleſſed and happie eſtate. 2 Cor. 5.1.

The third meditation is borrowed from the eſtate of all them that are in Chriſt, whether living or dying. Hee that dieth beleeving in Chriſt, dieth not forth of Chriſt, but in him, having both his body and ſoule really coupled to Chriſt according to the tenour of the covenant of grace: and though after death bodie and ſoule be ſevered one from another, yet neither of them are ſevered or disjoyned from Chriſt. The conjunction which is once begun in this life remaines eternally. And therefore A though the ſoule goe from the body, and the body it ſelfe rot in the grave, yet both are ſtill in Chriſt, both in the covenant, both in the favour of God as before death, and both ſhall againe be joyned togither, the body by the vertue of the former conjunction being raiſed to eternall life. Indeede if this union with Chriſt were diſſolved as the conjunction of body and ſoule is, it might be ſome matter of diſcomfort and feare, but the foundation and ſubſtance of our myſticall conjunction with Chriſt both in reſpect of our bodies and ſoules enduring for ever, muſt needs be a matter of exceeding joy and comfort.

The fourth meditation, is that God hath promiſed his ſpeciall, bleſſed, and comfortable preſence unto his ſervants when they are ſicke or dying, or any way diſtreſſed. B *When thou paſſeſt through the water, I will be with thee*, (ſaith the Lord, Iſa. 43.2.) *and through the floods that they doe not overflow thee: when thou walkeſt through the very fire thou ſhalt not be burnt, neither ſhall the flame kindle upon thee.* Now the Lord doth manifeſt his preſence three waies: the firſt is, by moderating and leſſening the paines and torments of ſicknes and death, as the very words of the former promiſe doe plainely import. Hence it comes to paſſe, that to many men the ſorrowes and pangs of death, are nothing ſo grievous and troubleſome, as the afflictions C and croſſes which are laid on them in the courſe of their lives. The ſecond way of Gods preſence is by an inward and unſpeakable comfort of the ſpirit, as *Paul* ſaith, Rom. 5.3,5. *We rejoyce in tribulation, knowing that tribulation bringeth forth patience, &c.* but why is this rejoycing? *becauſe* (ſaith he in the next words) *the love of God is ſhed abroad in our hearts by the holy Ghoſt.* Againe, *Paul* having in ſome grievous ſicknes received the ſentence of death, ſaith of himſelfe, 2 Cor. 1.5. that, *as the ſufferings of Chriſt did abound in him, ſo his conſolation did abound through Chriſt.* Heere then wee ſee, that when earthly comforts faile, the Lord himſelfe draws neere to the bed of the ſicke, as it were viſiting them in his owne perſon, and miniſtring unto them D refreſhing for their ſoules: *With his left hand he holds up their heads, and with his right hand hee imbraceth them.* Cant. 2.6. The third meanes of Gods preſence, is the miniſterie of good Angels, whom the Lord hath appointed as keepers and nources unto his ſervans to hold them up and to beare them in their armes as nources do young children, and to be as a guard unto them againſt the divell and his angels. Pſal. 91.11, 12. And all this is verified ſpecially in ſickneſſe, at which time the holy Angels are not onely preſent with ſuch as feare God, but ready alſo to receive and to carry their ſoules into heaven, as appeares by the example of *Lazarus*.

And thus much of the firſt dutie which a ſick man is to performe unto himſelfe, namely, that hee muſt by all meanes poſſible arme and ſtrengthen himſelfe againſt the feare of death: now followeth the ſecond dutie which is

concerning the body; and that is, that all ſicke perſons muſt bee carefull to preſerve health and life till God doe wholly take it away. For *Paul* ſaith, *Rom.* 14. 7, 8. *None of us liveth to himſelfe, neither doth any dye to himſelfe: for whether we live, we live unto the Lord, or whether we die, we dye unto the Lord, whether we live therefore or dye, we are the Lords.* For this cauſe we may not doe with our lives as we will, but we muſt referre the whole diſpoſition thereof unto God, for whoſe glory we are to live and dye. And this temporall life is a moſt precious jewell, and as the common ſaying is, life is very ſweet; becauſe it is given to man for this end, that he might have ſome ſpace of time wherein hee might uſe all good meanes to attaine to life everlaſting. Life is not beſtowed on us, that wee ſhould ſpend our dayes in our luſts and vaine pleaſures, but that we might have liberty to come out of the Kingdome of darkeneſſe into the Kingdome of grace, and from the bondage of ſinne into the glorious liberty of the ſonnes of God: and in this reſpect ſpeciall care muſt bee had of preſervation of life, till God doe call us hence.

In the preſerving of life, two things muſt be conſidered: the meanes, and the right uſe of the meanes. The meanes is, good and wholſome phyſicke, which though it be deſpiſed of many as a thing unprofitable and needleſſe, yet muſt it be eſteemed as an ordinance & bleſſing of God. This appeares, becauſe the ſpirit of God hath given approbation unto it in the Scriptures. When it was the good pleaſure of God to reſtore life unto King *Ezekias*, a lumpe of dry figs by the Prophets appointment was laid to his boyle and hee was healed. Indeed this cure was in ſome ſort miraculous, becauſe hee was made whole in the ſpace of two or three dayes, and the *third day he went up to the Temple*: yet the bunch of figs was a naturall and ordinary medicine or plaiſter ſerving to ſoften and ripen tumours or ſwellings in the fleſh. And the Samaritane is commended for the binding up and for the powring of wine and oyle into the wounds of the man that lay wounded betweene Ieruſalē and Iericho. Now this dealing of his was a right practice of phyſicke: for the wine ſerved to cleanſe the wound and to eaſe the paine within: and the oyle ſerved to ſupple the fleſh and to aſſwage the paine without. And the Prophet *Iſaiah*, ſeemes to commend this phyſicke, when he ſaith, *Iſai.* 1. 6. *From the ſole of the foot unto the head, there is nothing whole therein, but wounds and ſwellings, and ſores full of corruption: they have not beene wrapped nor bound up, nor mollified with oyle.* And whereas God did not command circumciſion of children before the eight day, he followed a rule of phyſicke obſerved in all ages, that the life of the child is very uncertaine till the firſt ſeven dayes be expired, as we may ſee by the example of the child which *David* had by *Bathſabe* which dyed the ſeventh day. And upon the very ſame ground heathen men uſed not to name their children before the eight day. Thus then it is manifeſt that the uſe of phyſicke is lawfull and commendable.

Furthermore, that phyſicke may bee well applyed to the maintenance of health, ſpeciall care muſt be had to make choyce of ſuch Phyſitians as are knowne to be well learned, and men of experience, as alſo of good conſcience and good religion. For as in other callings, ſo in this alſo, there be ſundry abuſes which may endanger the lives and the health of men. Some venter upon the bare inſpection of the urine, without further direction or knowledge of the eſtate of the ſicke, to preſcribe and miniſter as ſhall ſeeme beſt unto them. But the learned in this faculty doe plainely avouch, that this kind of dealing tends rather to kill then to cure, and that ſundry men are indeed killed thereby: For judgement by the urine is moſt deceitfull: the water of him that is ſicke of a peſtilent Feaver even unto death, lookes for ſubſtance and colour as the water of a whole man: and ſo doth the water of them that are ſicke of a quartane or of any other intermitting feaver: ſpecially if they have uſed good dyet from the beginning, as alſo of them that have the pleuriſie, or the inflammation of the lungs, or the Squinancy, oftentimes when they are neere death. Now then conſidering the waters of ſuch as are at the point of death, appeares as the urines of whole and ſound men, one and the ſame urine may foreſignifie both life and death, and be a ſigne of divers, nay of contrary diſeaſes. A thinne, crude, and pale urine in them that be in health is a token of want of digeſtion; but in them that are ſicke of a ſharpe or burning ague, it betokens the frenſie, and is a certaine ſigne of death. Againe, others there be that thinke it a ſmall matter to make experiments of their deviſed medicines upon the bodies of their patients, whereby the health, which they hoped for, is either much hindred or much decayed. Thirdly, there be others which miniſter no phyſicke at any time, or uſe phlebotomy without the direction of judiciall Aſtrology: but if they ſhall follow this courſe alwayes, they muſt needs kill many a man. Put the caſe that a man full bodied is taken with a pleuriſie, the Moone being in *Leone*, what muſt be done? The learned in this art ſay, he muſt preſently bee let blood: but by Aſtrology a ſtay muſt be made, till the Moone bee remooved from *Leo* the houſe of the Sunne: but by that time the impoſtume will bee ſo much increaſed by the gathering together of the humours, that it can neither bee diſſolved nor ripened: and by this meanes the ſicke party wanting helpe in time, ſhall dye either by inflammation or by the conſumption of the lungs. Againe, when a man is ſicke of the Squinancy, or of the feaver called *Synochus*, the moone then being in the malignant aſpects with any of the infortunate planets (as Aſtrologers uſe to ſpeake) if letting of blood be deferred till the

2 King. 20. 7.

*Gal. l. 2. de art. curat. cap. 7.*

Luke 10. 34.

*Valla de ſacra Philoſo. c. 8.*

*Ariſt. de hiſt. animal. l. 7. cap. 1.*

*Forreſt de urin. iudiciis lib. 3. Lang. l. 2. epiſt. 42.*

*Lang. l. 1. epiſt. 35. See Ganivettus called Amicus medicorum.*

moone bee freed from the foresaid aspects, the party dyes in the meane season. Therefore they are farre wide that minister purgations and let blood no otherwise, then they are counselled by the constitution of the starres, whereas it is a farre better course to consider the matter of the disease, with the disposition and ripening of it: as also the courses and symptomes, and crisis thereof. This being so, there is good cause that sicke men should as well be carefull to make choice of meete Physitians to whom they might commend the care of their health, as they are carefull to make choice of Lawyers for their worldly suites, and Divines for cases of conscience.

Furthermore, all men must bee here warned to take heede, that they use not such meanes as have no warrant. Of this kinde are all charmes or spels, of what words so ever they consist: characters and figures either in paper, wood, or waxe: all amulets, and ligatures, which serve to hang about the necke or other parts of the body, except they bee grounded upon some good naturall reason; as white peony hung about the necke, is good against the falling sickenesse: and wolfe-dung tyed to the body is good against the chollicke, not by any enchantment, but by inward vertue. Otherwise they are all vaine and superstitious: because neither by creation, nor by any ordinance in Gods Word, have they any power to cure a bodily disease. For words can doe no more but represent. And yet nevertheless, these unlawfull and absurd meanes are more used and sought for of common people, then good physicke. But it stands all men greatly in hand in no wise to seeke forth to enchanters, and sorcerers, which indeed are but witches and wizzards, though they are commonly called cunning men and women. It were better for a man to dye of his sickenesse, then to seeke recovery by such wicked persons. *For if any man turne after such as worke with spirits, and after Soothsayers, to goe an whoring after them, the Lord will set his face against them, and cut them off from among his people, Leviticus* 20. *verse* 6. When *Achazia* was sicke, hee sent to *Baalzebub* the god of *Ekron* to know whether hee should recover or no: as the messengers were going, the Prophet *Elias* met them, and said, 2 *King* 1. 6. *Goe and returne to the King which sent you, and say unto him, Thus saith the Lord, Is it not because there is no God in Israel, that thou sendest to inquire of Baalzebub the god of Ekron? therefore thou shalt not come downe from thy bed on which thou art gone up, but shalt dye the death.* Therefore such kinde of helpe is so farre from curing any paine or sickenesse, that it rather doubleth them, and fasteneth them upon us.

*Gal. l. 6. & 10. de simp. medic.*

Thus much of the meanes of health: now followeth the manner of using the meanes; concerning which, three rules must bee followed. First of all, he that is to take physicke, must not onely prepare his body, as Physitians doe prescribe: but hee must also prepare his soule by humbling himselfe under the hand of God in his sickenesse for his sinnes, and make earnest prayer to God for the pardon of them before any medicine come in his body. Now that this order ought to bee used, appeares plainely in this, that sickenesse springs from our sinnes as from a roote; which should first of all bee stocked up, that the branches might more easily dye. And therefore *Asa* commended for many other things, is blamed for this by the holy Ghost, 2 *Chro.* 16. 12. that he sought not the Lord, but to the Physitians: and put his trust in them. Oftentimes it comes to passe, that diseases curable in themselves, are made incurable by the sinnes and the impenitency of the party: and therefore the best way is, for them that would have ease, when God begins to correct them by sickenesse, then also to begin to humble themselves for all their sinnes, and turne unto God.

The second rule is, that when we have prepared our selves, and are about to use physicke, wee must sanctifie it by the Word of God and prayer, as wee doe our meate or drinke. For by the Word wee must have our warrant, that the medicines prescribed are lawfull and good: and by prayer we must intreat the Lord for a blessing upon them, in restoring of health, if it be the good will of God, 1 *Tim.* 4. 3.

The third rule is, that wee must carry in minde the right and proper end of physicke, lest wee deceive our selves. Wee must not therefore thinke that physicke serves to prevent old age or death it selfe. For that is not possible, because God hath set downe that all men shall dye and bee changed. And life consists in a temperature and proportion of naturall heate and radicall moisture; which moysture being once consumed by the former heate, is by art unrepairable; and therefore death must needs follow. But the true end of physicke is to continue and lengthen the life of man to his naturall period; which is when nature that hath beene long preserved by all possible meanes, is now wholly spent. Now this period, though it cannot be lengthned by any skill of man, yet may it easily bee shortned, by intemperance in dyet, by * drunkennesse, and by violent diseases. But care must be had to avoyde all such evils, that the little lampe of corporall life may burne till it goe out of it selfe. For this very space of time is the very day of grace and salvation: and whereas God in justice might have cut us off and have utterly destroyed us, yet in great mercy he gives us thus much time, that wee might prepare our selves to his Kingdome: which time when it is once spent, if a man would redeeme it with the price of ten thousand worlds, he cannot have it.

* *Intercutaneus carnifix.*

And to conclude this point touching phy-

sicke

ſicke, I will here ſet downe two ſpeciall duties of the Phyſician himſelfe. The firſt is, that in the want and defect of ſuch as are to put ſicke men in minde of their ſinnes, it is a duty ſpecially concerning him, hee beeing a member of Chriſt, to advertiſe his patients that they muſt truely humble themſelves, and pray fervently to God for the pardon of all their ſinnes: and ſurely this dutie would bee more commonly practiſed then it is, if all Phyſicians did conſider that oftentimes they want good ſucceſſe in their dealings, not becauſe there is any want in Art or goodwill, but becauſe the partie with whom they deale is impenitent. The ſecond dutie is, when he ſees manifeſt ſignes of death in his patient, not to depart concealing them, but firſt of all to certifie the patient thereof. There may be and is too much nicenes in ſuch concealements, and the plaine truth in this caſe knowne, is very profitable. For when the partie is certaine of his end, it bereaves him of all confidence in earthly things, and makes him put al his affiance in the meere mercie of God. When *Ezechias* was ſick, the Prophet ſpeakes plainely unto him, and ſaith: *Iſa.* 38.1. *Set thine houſe in order, for thou muſt die.* And what good we may reap by knowing certainly that we have received the ſentence of death, *Paul* ſheweth when he ſaith, 2 *Cor.* 1.9. *We have received the ſentence of death in our ſelves, becauſe we ſhould not truſt in our ſelves, but in God which raiſeth the dead.*

Having thus ſeene what be the duties of the ſicke man to himſelfe, let us now ſee what be the duties which hee oweth to his neighbour; and they are two. The firſt is the dutie of reconciliation, whereby hee is freely to forgive all men: and to deſire to be forgiven of all. In the old teſtament, when a man was to offer a bullocke or lambe in ſacrifice to God, hee muſt leave his offering at the altar, and firſt goe and bee reconciled to his brethren, if they had ought againſt him: much more then muſt this be done, when we are in death to offer up our ſelves, our bodies, and ſoules, as an acceptable ſacrifice unto God. *Queſt.* What if a man cannot come to the ſpeech of them with whom he would be reconciled; or if hee doe, what if they will not bee reconciled? *Anſw.* When they ſhall in their ſickneſſe ſeeke and deſire reconciliation, and cannot obtaine it, either becauſe the parties are abſent, or becauſe they will not relent, they have diſcharged their conſcience, and God will accept their will for the deed. As put caſe, a man lying ſicke on his death-bed, is at enmitie with one that is then beyond the ſea; ſo as hee cannot poſſibly have any ſpeech with him, if he would never ſo faine, how ſhall he ſtay his mind? why, he muſt remember that in this caſe, a will and deſire to be reconciled is reconciliation it ſelfe.

The ſecond dutie is, that thoſe which are rulers and governours of others, muſt have care and take order that their charges committed to them by God, be left in good eſtate after their death: and heere come three duties to bee handled; the firſt of the Magiſtrate, the ſecond of the Miniſter, the third of the maſter of the family. The Magiſtrates dutie is, before he die, to provide, as much as hee can, for the godly and peaceable eſtate of the towne, citie, or common-wealth: and that is done partly by procuring the maintenance of ſound religion and vertue, and partly by eſtabliſhing the execution of civill juſtice and outward peace. Examples of this practice in Gods Word are theſe. When *Moſes* was an hundred and twentie yeeres old, and was no more able to go in and out before the people of Iſrael, hee called them before him, and ſignified that the time of his departure was at hand, and thereupon tooke order for their wel-fare after his death. And firſt of all, he places *Ioſuah* over them in his ſtead, to bee their guide to the promiſed land: ſecondly, he gives ſpeciall charge to all the people, to bee valiant and couragious againſt their enemies, and to obey the commandements of God. And *Ioſuah* followes the ſame courſe, *Ioſuah* 23. For hee cals the people together, and ſhewes them that the time of his death is at hand, and gives them a charge to bee couragious, and to worſhip the true God: which done, hee ends his daies as a worthy Captaine. When king *David* (1 King. 2.1,2,3, &c.) was to goe the way of all fleſh, and lay ſicke on his death-bed; hee placed his owne ſonne *Salomon* upon his throne, and gave him charge, both for maintenance of religion, and execution of juſtice.

Deut. 31.2

The dutie of Miniſters when they are dying, is, as much as they can, to caſt and provide for the continuance of the good eſtate of the Church over which they are placed. Conſider the example of *Peter*, 2 Pet. 1.15. *I will* (ſaith he) *indeavour alwaies, that yee alſo may be able to have remembrance of theſe things after my departure.* If this had beene well obſerved, there could not have bin ſuch abundance of ſchiſmes, errors, and hereſies as hath bin, and the Church of God could not have ſuffered ſo great havocke. But becauſe men have had more care to maintaine perſonall ſucceſſion, then the right ſucceſſion, which ſtands in the doctrine of the Prophets and Apoſtles; therefore wolves have come into the roomes of faithfull teachers, and the Apoſtacie of which *Paul* ſpeaks, hath overſpred the face of the Church.

Act. 20. 28,29. 2 Theſ. 2.2.

Thirdly, houſholders muſt ſet their families in order before they die, as the Prophet *Eſay* ſaith to *Ezekiah: Set thine houſe in order, for thou muſt die.* For the procuring of good order in the family after death, 2. things are to be done: The firſt cõcernes this life, and that is to diſpoſe of lands and goods. And that this may be well & wiſely done; if the Wil be unmade, it is with godly advice & counſel to be made in the time of ſicknes; according to the practice of ancient and worthy men. *Abraham* before his death makes his Will, & gives legacies; ſo did *Iſaac*, and *Iacob*, in whoſe laſt Will and teſtament are contained many worthy bleſſings, and pro-

Gen. 25. 5,6. & 27. & 49.

pheſies

pheſies of the eſtate of his children. And our Saviour Chriſt, *Ioh.* 19.27. when he was upon the croſſe provided for his mother, ſpecially commending her to his Diſciple *Iohn* whom he loved. And indeed this dutie of making a Will, is a matter of great weight and importance; for it cuts off much hatred and contention in families, and ſtaies many ſuits in law. It is not therefore alwaies a matter of indifferencie, which may be done or not done, as many falſely thinke, who upon blind and ſiniſter reſpects abſtaine from making Wils, either beeauſe their wealth ſhould not be knowne, or becauſe they would have their decayed eſtate to be concealed, or becauſe they feare they ſhall die the ſooner if the Will be once made.

Now though the making of Wils belongs to another place and profeſſion, yet ſo much may be ſpoken here as the holy Ghoſt hath uttered in the word: and that I will reduce to certaine rules. The firſt is, that the Will muſt be made according to the law of nature, and the written word of God, and the good and wholſome poſitive lawes of that kingdome or country whereof a man is a member. The will of God muſt be the rule of mans will. And therefore the will that is made againſt any of theſe, is faulty. The ſecond is, that if goods evill gotten be not reſtored before, they muſt even then be reſtored by Will, or by ſome other way. It is the practice of covetous men to bequeath their ſoules when they dye to God, and their goods evill gotten to their children and friends; which in all equity ſhould be reſtored to them to whom they belong. *Queſt.* How if a mans conſcience tell him that his goods be evil gotten, and he knowes not where, or to whom to make reſtitution? *Anſw.* The caſe is common, and the anſwer is this. When the party is knowne whom thou haſt wronged, reſtore to him particularly; if the party be unknowne or dead, reſtore to his executors or aſſignes, or to his next kinne; if there bee none; yet keepe not goods evill gotten to thy ſelfe, but reſtore to God, that is, in way of recompence and civill ſatisfaction, beſtow them on the Church or Common-wealth. The third rule is, that heads of families muſt principally beſtow their goods upon their owne children, and them that be of their owne kindred. *This man* (ſaith God to *Abraham* of *Eleazar* a ſtranger, *Gen.* 25.4.) *ſhall not bee thine heire, but the ſonne which ſhall come of thy loynes.* And this was Gods Commandement to the Iſraelites, that when any man dyes, his ſonne ſhould bee his heire, and if he have no ſonne, then his daughter: and if he have no daughter, then his brethren: and if he have no brethren, then, his fathers brethren; and if there be none, then the next of his kinne whoſoever. And *Paul* ſaith, *Rom.* 8.17. *If ye be ſonnes, then alſo heires*: And againe, 1 *Tim.* 5. 8. *Hee that provides not for his owne, and namely for them of his houſhold, is worſe then an infidell.* Therefore it is a fault for any man to alienate his goods or lands, wholly and finally from his blood and poſterity. It is a thing which the very law of nature it ſelfe hath condemned. Againe, it is a fault to give all to the eldeſt, and nothing in reſpect to the reſt; as though the eldeſt were borne to bee gentlemen, and yonger brethren borne to beare the wallet. Yet in equity the eldeſt muſt have more then any, even becauſe he is the eldeſt, and becauſe ſtockes and families in their perſons are to bee maintained; and becauſe there muſt alwayes bee ſome that muſt bee fit to doe ſpeciall ſervice in the peace of the common-weale, or in the time of warre; which could not be, if goods ſhould be equally parted to all. The fourth and laſt rule is, that no will is of force till the teſtator be dead, for ſo long as he is alive hee may alter and change it. Theſe rules muſt bee remembred, becauſe they are recorded in Scripture; the opening of other points and circumſtances belongeth to the profeſſion of the law.

The ſecond duty of the maſter of the family concerneth the ſoules of ſuch as bee under his government: and that is to give charge to them that they learne, beleeve, and obey the true religion, that is, the doctrine of ſalvation ſet downe in the writings of the Prophets and Apoſtles. The Lord himſelfe commends *Abraham* for this: *I know Abraham,* ſaith hee, *that hee will command his ſonnes, and his houſhold after him, that they keepe the way of the Lord to doe righteouſneſſe and judgement.* And *David* gives *Salomon* on his death-bed a moſt notable and ſolemne charge, the ſumme and ſubſtance whereof is, to know the God of his fathers, and to ſerve him: which being done, he further commends him to God by prayer, for which purpoſe the 72. Pſalme was made. This practice of his is to be followed of all. Thus governours, when they ſhall carefully diſpoſe of their goods, and give charge to their poſterity touching the worſhip of God, ſhall greatly honour God, dying, as well as living.

Hitherto I have intreated of the two-fold preparation which is to goe before death: now followes the ſecond part of dying well, namely, the diſpoſition in death. The diſpoſition is nothing elſe but a religious and holy behaviour, ſpecially towards God, when wee are in or neere the agony or pang of death. This behaviour containes three ſpeciall duties. The firſt is, to dye in or by faith. To dye by faith is, when a man in the time of death, doth with all his heart relye himſelfe wholly on Gods ſpeciall love and favour and mercy in Chriſt, as it is revealed in the word. And though there bee no part of mans life voyde of juſt occaſions whereby we may put faith in practice, yet the ſpeciall time of all is the pang of death, when friends, and riches, and pleaſures, and the outward ſenſes, and temporall life, and all earthly helpes forſake us. For then true faith maketh us to goe wholly out of our ſelves, and to deſpaire of comfort and ſalvation in reſpect of any earthly thing; and with all

*Plato de rep. l. 2. Ariſt. pol. l. 5. c. 8.*

*Heb. 9. 16.*

*Gen. 18. 19.*

*1 King 2. reade all.*

*Numb. 27. 8, 11.*

the power and ſtrength of the heart to reſt on the pure mercie of God. This made *Luther* both thinke and ſay, that men were beſt Chriſtians in death. An example of this faith wee have in *David*, who when he ſaw nothing before his eyes but preſent death, the people intending to ſtone him, *comforted himſelfe* at that very inſtant (as the very text ſaith) *in the Lord his God.* And this comfort he reaped, in that by faith he applyed unto his owne ſoule the mercifull promiſes of God: as he teſtifieth of himſelfe: *Remember* (ſaith he) *the promiſe made to thy ſervant, wherein thou haſt cauſed mee to truſt. It is my comfort in trouble: for thy promiſe hath quickened me.* Againe, *My fleſh failed and my heart alſo, but God is the ſtrength of my heart, and my portion for ever.* Now looke what *David* here did, the ſame muſt every one of us doe in the like caſe. When the Iſraelites in the wilderneſſe were ſtung with fierie ſerpents, and lay at the point of death; they looked up to the brazen ſerpent which was erected by the appointment of God, and were preſently healed: even ſo when any man feeles death to draw neere, and his fiery ſting to pierce the heart, hee muſt fixe the eye of a true and lively faith upon Chriſt, exalted and crucified on the croſſe, which being done, he ſhall by death enter into eternall life.

1 Sam 30. 6.

Pſal 119. 49, 50.

Pſal 73. 26.

Ioh. 3. 14.

Now becauſe true faith is no dead thing, it muſt be expreſſed by ſpeciall actions; the principall whereof is Invocation, whereby either prayer or thankeſgiving is directed unto God. When death had ſeized upon the body of *Iacob*, he raiſed up himſelfe, and turning his face towards the beds head, leaned on the top of his ſtaffe by reaſon of his feebleneſſe, and prayed unto God: which prayer of his was an excellent fruit of his faith. *Iobs* wife in the midſt of his affliction ſaid unto him to very good purpoſe, *Bleſſe God and die.* I know and grant that the words are commonly tranſlated otherwiſe, *Curſe God and die:* but (as I take it) the former is the beſt. For it is not like that in ſo excellent a family, any one perſon, much leſſe a matron and principall governour thereof, would give ſuch lewd and wretched counſell, which the moſt wicked man upon earth having no more but the light of nature would not once give, but rather much abhorre and condemne. And though *Iob* call her a *fooliſh woman*; yet he doth it not, becauſe ſhe went about to perſwade him to blaſpheme God; but becauſe ſhee was of the minde of *Iobs* friends and [a] thought that he ſtood too much in a conceit of his owne righteouſneſſe. Now the very meaning of her counſell is this: *Bleſſe God:* that is, husband, no doubt thou art by the extremitie of thine affliction at deaths doore: therefore begin now at length to lay aſide the great overweening which thou haſt of thine owne righteouſneſſe, acknowledging the hand of God upon thee for thy ſinnes, confeſſe them unto him, give him the glory, pray for the pardon of them, and end thy dayes. This

Heb. 11. 21.

Iob 2. 9.

[a] Doeſt thou continue yet in thine uprightneſſe? verſe 9.

A counſell is very good and to be followed of all: though it may bee, the applying of it (as *Iob* well perceived) is mixed with folly.

Here it may be alleadged, that in the pangs of death men want their ſenſes and convenient utterance, and that therefore they are unable to pray. *Anſw.* The very ſighes, ſobs, and groanes of a repentant and beleeving heart are prayers before God, even as effectuall as if they were uttered by the beſt voyce in the world. Prayer ſtands in the affection of the heart, the voyce is but an outward meſſenger thereof. God lookes not upon the ſpeech, but upon the heart. *David* ſaith, *God heares the deſires of the poore.* Againe, *that he will fulfill the* B *deſires of them that feare him*; yea their very teares are loud and ſounding prayers in his eares.

Pſal. 10. 17. and 145. 19.

Againe, faith may otherwiſe be expreſſed by the *Laſt words*, which for the moſt part in them that have truly ſerved God, are very excellent, and comfortable, and full of grace: ſome choice examples whereof I will rehearſe for inſtructions ſake, and for imitation. The laſt words of *Iacob* were theſe, whereby as a Prophet he foretold bleſſings and curſings upon his children: and the principall among the reſt were theſe: *The ſcepter ſhall not depart from Iudah, and the law-giver from betweene his feet, till Shilo come:* and, *O Lord I have waited for thy ſalvation.* The laſts words of *Moſes* are in his moſt C excellent ſong ſet down. *Deut.* 32. And the laſt words of *David* were theſe, *The Spirit of the Lord ſpake by mee, and his word was in my tongue: the God of Iſrael ſpake to me, the ſtrength of Iſrael ſaid, Beare rule over men, &c.* The words of *Zacharias* the ſon of *Iehoida*, when he was ſtoned, were, *The Lord looke upon it, and require it.* The laſt words of our Saviour Chriſt when he was dying upon the croſſe, were moſt admirable, and ſtored with abundance of ſpirituall grace. 1. To his Father hee ſaid, *Father forgive them, they know not what they doe.* 2. To the thiefe, *Verily, I ſay unto thee, this day ſhalt thou bee with mee in Paradiſe.* 3. To his mother, *Mother behold thy ſonne:* and to *Iohn, Behold thy mother.* 4. And in his agonie, *My* D *God, my God, why haſt thou forſaken me?* 5. And earneſtly deſiring our ſalvation, *I thirſt.* 6. And when he had made perfect ſatisfaction, *It is finiſhed.* 7. And when body and ſoule were parting, *Father, into thy hands I commend my ſpirit.* The laſt words of *Steven* were. 1. *Behold, I ſee the heaven open, and the Sonne of man ſtanding at the right hand of God.* 2. *Lord Ieſus receive my ſpirit.* 3. *Lord, lay not this ſinne to their charge.* Of Polycarpe, *Thou art a true God without lying, therefore in all things I praiſe thee and bleſſe thee, and glorifie thee by the eternall God, and high Prieſt Ieſus Chriſt thine onely beloved Sonne, by whom, and with whom, to thee and the holy Spirit, be all glory now and for ever.* Of Ignatius, *I care not what kinde of death I die: I am the bread of the Lord, and muſt bee ground with the teeth of Lyons, that I may bee cleane*

Gen. 49.

Verſe 10.

Verſe 18.

2 Sam. 23. 2, 3.

2 Chron. 24. 22.

Luke 23. 34. Verſe 43. Ioh. 19. 26, 27.

Math. 27. 46. Iohn 19. 28. Verſe 30. Luk. 23. 46. Act. 7. 56, 59, 60.

Euſeb. l. 3. c. 30.

bread

*bread for Christ who is the bread of life for me.* Of *Ambrose*, *I have not led my life among you, as if I were ashamed to live: neither doe I feare death, because I have a good Lord.* Of *Augustine*, 1. *He is no great man that thinks it is a great matter, that trees and stones fall, and mortall men die,* 2. *Iust art thou O Lord, and righteous in thy judgement.* Of *Bernard*, 1. *An admonition to his brethren that they would ground the anchor of their faith and hope in the safe and sure port of Gods mercy:* 2. *Because* (saith he) *as I suppose I cannot leave unto you any choise example of religion, I commend three things to be imitated of you, which I remember that I have observed in the race which I have runne as much as possibly I could.* 1. *I gave lesse heede to mine owne sense and reason, then to the sense and reason of other men.* 2. *When I was hurt, I sought no revenge on him that did the hurt.* 3. *I had care to give offence to no man, and if it fell out otherwise, I tooke it away as I could.* Of *Zwinglius*, when in the field hee was wounded under the chinne with a speare: *O what a hap is this? goe to, they may kill my body, but my soule they cannot.* Of *Oecolampadius*, 1. *An exhortation to the Ministers of the Church to maintaine the puritie of doctrine, to shew forth an example of honest and godly conversation, to be constant and patient under the crosse.* 2. Of himselfe. *Whereas I am charged to be a corrupter of the truth, I weigh it not, now I am going to the tribunall of Christ, and that with good conscience by the grace of God, and there it shall be manifest that I have not seduced the Church: Of this my saying and contestation, I leave you as witnesses, and I confirme it with this my last breath.* 3. To his children, *Love God the Father:* and turning himselfe to his kinsfolkes: *I have bound you* (saith he) *with this contestation: you (which they here and I have desired) shall doe your endeavour, that these my children may be godly, and peaceable, and true.* 4. To his friends comming unto him, *What shall I say unto you? Newes! I shall be shortly with Christ my Lord.* 5. Being asked whether the light did not trouble him, touching his breft, *there is light enough*, saith he. 6. He rehearsed the whole 51. Psalme with deepe sighes from the bottome of his breast. 7. A little after: *Save me Lord Iesus.* Of *Luther*, *My heavenly Father, God and Father of our Lord Iesus Christ, and God of all comfort, I give thee thankes that thou hast revealed unto mee thy Sonne Iesus Christ, whom I have beleeved, whom I have professed, whom the Bishop of Rome, and the whole companie of the wicked persecuteth and revileth: I pray thee my Lord Iesus Christ receive my poore soule: my heavenly Father, though I be taken from this life, and this body of mine is to bee laid downe, yet I know certainely that I shall remaine with thee for ever, neither shall any be able to pull me out of thy hand.* Of *Hooper*, *O Lord Iesus, sonne of David have mercy on mee, and receive my soule.* Of *Annas Burgius*, *Forsake me not O Lord, lest I forsake thee.* Of *Melancthon*, *If it bee the will of God, I am willing to die, and I beseech him that hee will graunt mee a joyfull departure.* Of *Calvin*, 1. *I held my tongue, because thou Lord hast done it.* 2. *I mourned as a dove.* 3. *Lord thou grindest mee to powder, but it sufficeth mee because it is thine hand.* Of *Peter Martyr*, *That his body was weake, but his minde was well: that hee acknowledged no life or salvation, but onely in Christ who was given of the Father to be a Redeemer of mankinde:* and when hee had confirmed this by testimonie of Scripture, hee added: *This is my faith in which I will die: and God will destroy them that teach otherwise.* This done, hee shooke hands with all and said, *Farewell my brethren and deare friends* It were easie to quote more examples, but these few may bee in stead of many, and the summe of all that godly men speake, is this: Some inlightened with a propheticall spirit foretell things to come, as the Patriarkes, *Iacob* and *Ioseph* did: and there have beene some which by name have testified who should very shortly come after them; and who should remaine alive, and what should be their condition; some have shewed a wonderfull memory of things past, as of their former life, and of the benefits of God; and no doubt it was given them to stirre up holy affections and thanksgiving to God: some againe rightly judging of the change of their present estate for a better, did rejoyce exceedingly that they must bee translated from earth to paradise: as *Babylas* Martyr of *Antioch* when his head was to be chopped off, *Returne* (saith he) *O my soule unto thy rest, because the Lord hath blessed thee: because thou hast delivered my soule from death, mine eyes for teares, and my feete from falling, I shall walke before thee Iehovah in the land of the living.* And some others spake of the vanitie of this life, of the imagination of the sorrowes of death, of the beginning of eternall life, of the comforts of the holy Ghost which they felt, of their departure unto Christ.

*Paulinus in vita ejus. Possid. in vita Aug. cap. 8.*

*Oswold. Mycon.*

Gen. 49. and 50. 24, 25.

Psa. 116. 7, 8, 9.

*Quest.* What must we thinke, if in the time of death such speeches be wanting: and in the stead thereof idle talke be used. *Ans.* We must consider the kind of sickneſſe whereof men die, whether it be more easie or violent: for violent sickenesse is usually accompanied with frenzies, and with unseemely motions and gestures, which we are to take in good part even in this regard, because we our selves may be in the like case.

Thus much of the first dutie, which is to die in faith: the second is to die in obedience: otherwise our death cannot bee acceptable to God, because we seeme to come unto God of feare and constraint as slaves to a master, and not of love as children to a father. Now to die in obedience is, when a man is willing and ready, and desirous to goe out of this world, whensoever God shall call him, and that without murmuring or repining, at what time, where, and when it shall please God. *Whether we live or die*, saith *Paul*, *we doe it not to our selves but unto God:* and therefore mans dutie is to be obedient to God in death as in life. Christ is

Rom. 14. 7, 8.

our

our examples in this caſe, who in his agonie praied, *Father let this cup paſſe from me*, yet with a ſubmiſſion, *not my will, but thy will be done*: teaching us in the very pangs of death to reſigne our ſelves to the good pleaſure of God. When the Prophet told King *Ezechiah* of death, preſently without all manner of grudging hee addreſſed himſelfe to prayer. Wee are commanded to preſent ourſelves unto God as free-will offerings, without any limitation of time, and therefore as well in death as in life. I conclude then, that wee are to make as much conſcience in performing obedience to God in ſuffering death, as we doe of any thing in the courſe of our lives.

The third dutie is to render up our ſoules into the hands of God, as the moſt faithfull keeper of all. This is the laſt dutie of a Chriſtian, and it is preſcribed unto us in the example of Chriſt upon the croſſe, who in the very pangs of death when the diſſolution of body and ſoule drew on, ſaid, *Luk.* 23.46. *Father into thy hands I commend my ſpirit*, and ſo gave up the ghoſt. The like was done by *Stephen*, who when hee was ſtoned to death, ſaid, *Act.* 7.59. *Lord Ieſus receive my ſpirit.* And *Dauid* in his time beeing in danger of death, uſed the very ſame words that Chriſt uttered, *Pſal.* 31.5.

Thus wee ſee what bee the duties which we are to performe in the very pangs of death that wee may come to eternall life. Some men will haply ſay, If this be all, to die in faith and obedience, and to ſurrender our ſoules into Gods hands, wee will not greatly care for any preparation before-hand, nor trouble our ſelves much about the right manner of dying well: for wee doubt not, but that when death ſhall come, wee ſhall be able to performe all the former duties with eaſe. *Anſw.* Let no man deceive himſelf by any falſe perſwaſion, thinking with himſelfe that the practice of the foreſaid duties is a matter of eaſe; for ordinarily they are not, neither can they bee performed in death, unleſſe there bee much preparation in the life before. He that will die in faith, muſt firſt of all live by faith; and there is but one example in all the Bible of a man dying in faith, that lived without faith; namely, the theefe upon the croſſe. The ſervants of God that are endued with great meaſure of grace doe very hardly beleeve in the time of affliction. Indeede when *Iob* was afflicted he ſaid, *though the Lord kill me, yet wil I truſt in him*; yet afterward, his faith being over-caſt with a cloud, he ſaith, that God was *become his enemie*, and that he had ſet him *as a marke to ſhoote at*, and ſundry times his faith was oppreſſed with doubting and diſtruſt. How then ſhall they that never lived by faith, nor inured themſelves to beleeve, bee able in the pang of death to reſt upon the mercy of God? Againe, hee that would die in obedience, muſt firſt of all lead his life in obedience: hee that hath lived in diſobedience cannot willingly and in obedience appeare before the judge when he is cited by death the ſergeant of the Lord; he dies indeede, but this is upon neceſſitie, becauſe he muſt yeeld to the order and courſe of nature, as other creatures doe. Thirdly, hee that would ſurrender his ſoule into the hands of God, muſt be reſolved of two things: the one is, that God can; the other is, that God will receive his ſoule into heaven, and there preſerve it till the laſt judgement. And none can be reſolved of this, except hee have the ſpirit of God to certifie his conſcience that hee is redeemed, juſtified, ſanctified by Chriſt, and ſhall be glorified. He that is not thus perſwaded, dare not render up and preſent his ſoule unto God. When *Dauid* ſaid, *Pſal.* 31.5. *Lord into thy hands I commend my ſpirit*, what was the reaſon of this boldneſſe in him? ſurely nothing elſe but the perſwaſion of faith, as the next words import: *for thou haſt redeemed me, O Lord God of truth.* And thus it is manifeſt that no man ordinarily can performe theſe duties dying, that hath not performed them living.

This being ſo, I do againe renew my former exhortation, beſeeching you that yee would practice the duties of preparation in the courſe of your lives, leading them daily in faith and obedience, and from time to time commending your ſoules into the hand of God, and caſting all your works upon his providence. They which have done this, have made moſt happy and bleſſed ends. *Enoch by faith walked with God*, as one that was alwaies in his preſence leading an upright & godly life, *and the Lord tooke him away that he ſhould not ſee death.* And this which befell *Enoch* ſhal after a ſort befall them alſo that live in faith and obedience: becauſe death ſhall be no death, but a ſleepe unto them, and no enemie, but a friend to body and ſoule. On the contrarie, let us conſider the wretched and miſerable ends of them that have ſpent their daies in their ſinnes without keeping faith and a good conſcience. The people of the old world were drowned in the flood: the filthie Sodomites and Gomorrheans were deſtroyed with fire from heaven: *Dathan* and *Abiram* with the company of *Core* were ſwallowed up of the earth: *Core* himſelfe (as it ſeemes [a] by the text) being burnt with fire: wicked *Saul*, and *Achitophel*, and *Iudas* deſtroy themſelves: *Herod* is eaten up of wormes, & gave up the ghoſt: *Iulian* the Apoſtata ſmitten with a dart in the field, dyed caſting up his blood into the aire, and blaſpheming the name of Chriſt. *Arrius* the hereticke died upon the ſtoole, ſcouring forth his very entrals. And this very age affoords ſtore of like examples. *Hoffmeiſter* a great Papiſt, as hee was going to the Councill of Ratisbone to diſpute againſt the defenders of the Goſpel, was ſuddenly in his journey prevented by the hand of God, and miſerably dyed with horrible roaring, and crying out. In the Vniverſitie of Lovaine, *Gualterus* a learned Papiſt falling ſicke, when hee perceived no way with him but death, hee fell into a miſerable agonie and perturbation of ſpirit, crying out of his ſinnes, how miſerably

Heb. 11.5.

[a] Numb. 16.32. Pſal. 106. 17.

*Flyric. de ſide.*

Foxe booke of Acts and Mon.

hee had lived; and that hee was not able to abide the judgement of God; and ſo caſting out words of miſerable deſperation ſaid, his ſins were greater then they could be pardoned, and in that deſperation ended his daies. *Iacobus Latomus* of the ſame Vniverſitie of Lovaine; after he had beene at Bruxels, and there thinking to doe a great act againſt *Luther* and his fellowes, made an oration before the Emperour ſo fooliſhly and ridiculouſly that hee was laughed to ſcorne almoſt of the whole court: then returning from thence to Lovaine againe, in his publike lecture hee fell into open madneſſe, uttering ſuch words of deſperation and blaſphemous impietie, that other Divines which were preſent, were faine to carry him away as hee was raving, and to ſhut him into a cloſe chamber. From that time to his very laſt breath, hee had never any thing elſe in his mouth, but that hee was damned and rejected of God, and that there was no hope of ſalvation for him, becauſe that wittingly and againſt his knowledge hee withſtood the manifeſt truth of Gods Word. *Creſcentius* the Popes Legate and vicegerent in the Council of Trent, was ſitting all the day long untill darke night in writing of letters to the Pope: after his labour when night was come, thinking to refreſh himſelfe, hee began to riſe, and at his riſing, behold there appeared to him a mightie blacke doge of a huge bigneſſe, his eies flaming with fire, and his eares hanging downe well neere to the ground, which began to enter in and ſtraight to come towards him, and ſo to couch under the boord. The Cardinall not a little amazed at the ſight thereof, ſomewhat recovering himſelfe called to his ſervants which were in the outward chamber next by, to bring a candle and to ſeeke for the dog. But when the dog could not bee found there, nor in any other chamber about, the Cardinall thereupon ſtricken with a ſuddaine conceit of minde, immediately fell into ſuch a ſickneſſe whereof his Phyſicians which hee had about him could not with all their induſtrie and cunning cure him; and thereupon hee died. *Steven Gardiner*, when a certaine Biſhop came unto him, and put him in minde of *Peter* denying his maſter, anſwered againe, that he had denied with *Peter*, but never repented with *Peter*: and ſo (to uſe *M. Faxes* words) ſtinckingly and unrepentantly died. More examples might bee added, but theſe ſhall ſuffice.

*Sleid. l. 23*

Againe, that wee may be further inducad to the practice of theſe duties, let us call to mind the uncertainetie of our daies; though we now live, yet who can ſay that hee ſhall be alive the next day, or the next houre? No man hath a leaſe of his life. Now marke, as death leaves a man, ſo ſhall the laſt judgement finde him: and therefore if death take him away unprepared, eternall damnation followes without recoverie. If a theefe bee brought from priſon either to the barre to bee arraigned before the judge, or to the place of execution, hee will bewaile his miſdemeanour paſt, and promiſe all reformation of life; to be it, hee might bee delivered, though hee be the moſt arrant theefe that ever was. In this caſe we are as fellons or theeves: for wee are every day going to the barre of Gods judgement, there is no ſtay or ſtanding in the way, even as the ſhip in the ſea continues on his courſe day and night whether the marriners be ſleeping or waking: therefore let us all prepare our ſelves, and amend our lives betime, that in death we may make a bleſſed end. Miniſters of the Goſpel doe daily call for the performance of this dutie: but where almoſt ſhall wee finde the practice and obedience of it in mens lives and converſations? Alas, alas, to lend our eares for the ſpace of an houre to heare the will of God, is common: but to give heart and hand to doe the ſame, is rare. And the reaſon hereof is at hand: wee are all moſt grievous ſinners, and every ſinner in the tearmes of Scripture is a foole, and a principall part of his folly is to care for the things of this world, and to neglect the kingdome of heaven, to provide for the body, and not for the ſoule, to caſt and fore-caſt how wee may live in wealth and honour and eaſe, and not to uſe the leaſt fore-caſt to die well. This folly our Saviour Chriſt noted in the rich man that was carefull to inlarge his barnes, but had no care at all for his end, or for the ſalvation of his ſoule. Such an one was *Achitophel* who (as the Scripture tearmes him, 2 *Sam.* 17.23.) was as *the very oracle of God for counſell*, being a man of great wiſedome and fore-caſt in the matters of the common wealth, and in his owne private worldly affaires: and yet for all this he had not ſo much as common ſenſe and reaſon to conſider how hee might die the death of the righteous, and come to life everlaſting. And this folly the holy Ghoſt hath noted in him. For the Text ſaith, 2 *Sam.* 17.23. when hee ſaw that his counſell was deſpiſed, *hee ſadled his aſſe, and roſe and went home into his citie, and put his houſhold in order, and went and hanged himſelfe.* And the five fooliſh virgins contented themſelves with the blazing lampes of bare profeſſion, never ſeeking for the horne of laſting oyle of true and lively faith, that it might furniſh and trim the lampe both in life and death. But let us in the feare of God, caſt off this damnable folly, firſt of all ſeeking the kingdome of God and his righteouſneſſe, and leading our lives in faith and obedience, that we may die accordingly.

Luke 12. 17, 18.

And thus much of the firſt point of doctrine, namely, that there is a certaine way whereby a man may die well: now I come to the ſecond. Whereas therefore *Salomon* ſaith, *Eccleſiaſt.* 7.3. that *the day of death is better then the day of birth*, wee are further taught, that ſuch as truely beleeve themſelves to bee the children of God, are not to feare death over-much. I ſay over-much; becauſe they muſt partly feare it, and partly not. Feare

it they muſt for two cauſes: the firſt, becauſe death is the deſtruction of humane nature in a mans owne ſelfe and others: and in this reſpect Chriſt feared it without ſinne: and wee muſt not feare it otherwiſe then we feare ſickneſſe, and povertie, and famine with other ſorrowes of body and minde, which God will not have us to deſpiſe or lightly regard, but to feele with ſome paine, becauſe they are corrections and punihments for ſinne. And hee doth therefore lay upon us paines and torments, that they may be feared and eſchewed: and that by eſchewing them we might further learne to eſchew the cauſe of them, which is ſinne: and by experience in feeling of paine, acknowledge that God is a judge and enemie of ſinne, and is exceeding angry with it. The ſecond cauſe of the feare of death, is the loſſe of the Church or Common-wealth, when we or others are deprived of them which were indeed or might have bin an helpe, ſtay, and comfort to either of them, and whoſe death hath procured ſome publike or private loſſe.

Againe, we are not to feare death, but to bee glad of it, and that for many cauſes. Firſt of all, in it we have occaſion to ſhew our ſubjection and obedience which wee owe unto God, when hee cals us out of this world, as Chriſt ſaid, *Father, not my will but thy will be done.* Secondly, all ſinne is aboliſhed by death, and wee then ceaſe to offend God any more as we have done. Thirdly, the dead body is brought into a better condition then ever it was in this life, for by death it is made inſenſible, and by that meanes it is freed from all the miſeries and calamities of this life; and it ceaſeth to bee either an active or paſſive inſtrument of ſinne, whereas in the life time it is both. Fourthly, it gives the ſoule paſſage to reſt, life, and celeſtial glorie in which wee ſhall ſee God as he is, perfectly know him, and praiſe his name for ever, keeping without intermiſſion an eternall ſabboth; therefore *Paul* ſaith, I deſire to be diſſolved and to be with Chriſt, *for that is beſt of all.* Fiftly, God executes his judgements upon the wicked, and purgeth his Church by death. Now in all theſe reſpects godly men have cauſe not to feare and ſorrow, but to rejoyce in their owne death, and the death of others.

Thirdly, if the day of death bee ſo excellent, yea a day of happineſſe, then it is lawfull to deſire death, and men doe not alwaies ſinne in wiſhing for death. *Paul* ſaith, *Phi.*1.23. *I deſire to be diſſolved:* and againe *Rom.*7.24. *O miſerable man that I am, who ſhall deliver mee from this body of death?* Yet this deſire muſt not bee ſimple, but reſtrained with certaine reſpects: which are theſe: Firſt, death muſt bee deſired ſo farre forth as it is a meanes to free us from the corruption of our nature. Secondly, as it a meane to bring us to the immediate fellowſhip of Chriſt and God himſelfe in heaven. Thirdly, death may bee lawfully deſired in reſpect of the troubles and miſeries of this life, two caveats being obſerved; the firſt, that this deſire muſt not be immoderate: the ſecond, it muſt be joyned with ſubmiſſion and ſubjection to the good pleaſure of God. If either of theſe be wanting, the deſire is faultie, and therefore *Iob*, and *Ieremie*, and *Ionas* failed herein becauſe they deſired death being carried away with impatience.

On the contrary alſo a man may deſire a continuance of life. *Ezechias* prayed and deſired to live when he heard the meſſage of preſent death, that he might doe ſervice to God: And *Paul* deſired to live in regard of the Philippians, that hee might further their faith, though in regard of himſelfe to die was advantage to him. Iſa.38.18. Phil.1.24, 25.

Laſtly, if death joyned with reformation of life be ſo bleſſed, then the death of the unbeleeving and unrepentant ſinner is every way curſed, and moſt horrible. Reaſons are theſe: Firſt, it is the deſtruction of nature, and the wages of ſin. Secondly, in it there is no comfort of the ſpirit to be found, no mittigation of paine, and no good thing that may countervaile the miſeries thereof. Thirdly, that which is the moſt fearefull thing of all, bodily death is the beginning of eternall death, deſperation, and infernall torments; without hope of deliverance. Therefore as I began ſo I end, have care to live well, and die well.

# An addition of things that came to *my mind afterward.*

THE laſt combat with the Divell in the pang of death, is oftentimes moſt dangerous of all. For then hee will not urge men to deſperation, knowing that by this meanes hee ſhall ſtirre them up to reſiſt; but hee labours with them that they would not reſiſt him when he aſſaults them, and by this meanes hee endeavours to extinguiſh hope. And this is not done in any other temptation in which faith or hope alone are impugned, whereas in this they are both impugned together. This muſt be thought upon, for when the divels temptations is, not to reſiſt his temptations; it is moſt deceitfull of all: and it is more eaſie to overcome the enemie that compels us to fight, then him that diſſwades us from it.

*Li. de obitu Knoxi.*

The temptations of *M. Iohn Knoxe*, in the time of his death is worth the marking. He lay on his death-bed ſilent for the ſpace of foure houres, very often giving great ſighs, ſobs, and groanes, ſo as the ſtanders by well perceived that he was troubled with ſome grievous temptation, and when at length hee was raiſed in his bed, they asked him how hee did, to whom he anſwered thus: that in his life time hee had indured many combats and conflicts with Satan, but that now moſt mightily the A roaring lyon had aſſaulted him: often (ſaid he) before he ſet my ſinnes before mine eies, often hee urged mee to deſperation, often he laboured to intangle mee with the delights of the world; but being vãquiſhed with the ſword of the Spirit, which is the Word of God, hee could not prevaile. But now hee aſſaults mee another way: for the wily ſerpent would perſwade me that I ſhall merit eternall life for my fidelitie in my miniſterie. But bleſſed be God which brought to my mind ſuch Scriptures whereby I might quench the fierie darts of the divell, which were, *What haſt thou that thou haſt not received?* and, *By the grace of God, I am that I am*: and, *Not I but the grace of God in me*: and thus being vanquiſhed he departed.

3. B When thou art tempted of Satan and ſeeſt no way to eſcape, even plainely cloſe up thine eies, and anſwer nothing; but commend thy cauſe to God. This is a principall point of Chriſtian wiſedome which we muſt follow in the houre of death.

4. If thy fleſh tremble and feare to enter into another life, and doubt of ſalvation: if thou yeeld to theſe things, thou hurteſt thy ſelfe: therefore cloſe thine eyes as before, and ſay with S. *Stephen, Lord Ieſus into thy hands I commend my ſpirit*; and then certainely Chriſt will come unto thee with all his angels, and be the guider of thy way. *Luther.*

# A DISCOVRSE OF CONSCIENCE.

VVHEREIN IS SET DOVVNE THE nature, properties, and differences thereof: as alſo the way to get and keepe a good Conſcience.

*The eighth Edition.*

THE CONTENTS.


CHAP. 1. What Conſcience is.

2. The actions or duties of Conſcience. Where this point is handled, How any thing is ſaid to bind Conſcience.

3. The kinds and differences of Conſcience, Where is handled, Libertie of Conſcience and the queſtion diſputed; Whether a man may in conſcience be unfallibly certaine of his ſalvation.

4. Mans dutie touching Conſcience; which is, to get and to keepe it.

# TO THE RIGHT HONOVRABLE SIR *WILLIAM PIRTAM* KNIGHT, LORD CHIEFE BARON OF HER Majesties Exchequer, Grace and Peace.

*RIght Honourable, it cannot be unknowne to your selfe, or to any man of a daies experience, that it is thought a small matter to commit a sinne, or, lye in sinnes against a mans owne conscience. For many when they are told of their dutie in this point, reply and say,* What, tell you mee of Conscience? Conscience was hanged long agoe. *But unlesse they take better heede, and prevent the danger by repentance, hanged conscience will revive and become both gibbet and hangman to them, either in this life, or in the life to come. For Conscience is appointed of God to declare and put in execution his just judgement against sinners: and as God cannot possibly be overcome of man, so neither can the judgement of Conscience being the judgement of God, be wholly extinguished. Indeede Satan for his part goes about by all meanes hee can, to benumme the Conscience: but all is nothing. For as the sicke man, when hee seemes to sleepe and take his rest, is inwardly full of troubles: so the benummed and drousie Conscience wants not his secret pangs and terrours, and when it shall bee roused by the judgement of God, it waxeth cruell and fierce like a wild beast. Againe, when a man sinnes against his Conscience, as much as in him lyeth, he plungeth himselfe into the gulfe of desperation: for every wound of the Conscience, though the smart of it bee little felt, is a deadly wound: and he that goes on to sinne against his Conscience, stabs and wounds it often in the same place: and all renewed wounds (as we know) are hardly or never cured. Thirdly, he that lyeth in sinnes against his Conscience, cannot call upon the name of God: for a guiltie Conscience makes a man flie from God. And Christ saith,* God heareth not sinners, *understanding by sinners, such as goe on in their owne waies against Conscience: and what can be more dolefull then to be barred of the invocation of Gods name? Lastly, such persons after the last judgement, shall have not onely their bodies in torment, but the worme in their soule and Conscience shall never die: and what will it profit a man to guine the whole world by doing things against his owne Conscience, and lose his owne soule?*

*Now, that men on this manner careleſſe touching Conscience, may see their folly and the great danger thereof, and come to amendment, I have penned this small Treatise: and according to the ancient and laudable custome, as also according to my long intended purpose, I now dedicate and present the same to your Lordship. The reasons which have emboldned me to this enterprise (all by-respects exoluded) are these: Generall doctrine in points of religion is darke and obscure, and very hardly practised without the light of particular examples: and therefore the doctrine of Conscience, by due right pertaines to a man of Conscience; such an one as your Lordship is, who (others of like place not excepted) have obtained this mercie at Gods hand to keepe faith and a good Conscience. Againe, considering that justice and Conscience have alwaies bin friends: I am induced to thinke that your Lordship being publikely set apart for the execution and maintenance of civill justice, will approove and accept a Treatise propounding rules and precepts of Conscience. Thus therefore craving pardon for my boldnesse, and hoping of your Lordships good acceptance, I commend you to God, and to the Word of his grace.* 1596. Iune 14.

Your Lordships to command,

WILLIAM PERKINS.

# A Treatise of Conscience.

## CHAP. I.

*What Conscience is.*

CONscience is a part of the understanding in all reasonable creatures, determining of their particular actions either with them or against them.

I say Conscience is a part of the understanding, and I shew it thus: God in framing of the soule, placed in it two principall faculties, *Vnderstanding* and *Will*. Vnderstanding is that faculty in the soule, whereby we use reason: and it is the more principall part serving to rule and order the whole man: and therefore it is placed in the soule to bee as the waggoner in the waggon. The will is another faculty whereby we doe will or nill any thing, that is, choose or refuse it. With the will is joyned sundry affections, as joy, sorrow, love, hatred, &c. whereby wee imbrace or eschew that which is good or evill. Now, conscience is not placed in the affections or will, but in the understanding: because the actions thereof stand in the use of reason. Vnderstanding againe hath two parts. The first is that which stands in the view and contemplation of *truth* and *falshood*: and goes no further. The second is that which stands in the view and consideration of every particular action, to search whether it bee *good* or *bad*. The first is called the *Theoricall*, the second the *practicall understanding*. And under the latter is conscience to bee comprehended: because his propriety is to judge of the goodnesse or badnesse of things or actions done.

Againe, I say that Conscience is a [a] part of the minde or understanding, to shew that conscience is not a bare knowledge or judgement of the understanding (as [b] men commonly write) but a naturall power faculty, or created quality, from whence knowledge and judgement proceed as effects. This the Scriptures confirme, in that they ascribe sundry workes and actions to conscience, as accusing, excusing, comforting, terrifying: which actions could not thence proceed, if conscience were no more but an action or acte of the minde. Indeed I grant, it may bee taken for a kinde of actuall knowledge in the minde of man: but to speake properly, this knowledge must proceed of a power in the soule, the property whereof is to take the principles and conclusions of the minde and apply them, and by applying either to accuse or excuse. This is the ground of all, and this I take to be conscience. If it be objected that conscience cannot bee a naturall power, because it may bee lost: I answer, if conscience be lost, it is onely in respect of the use thereof, as reason is lost in the drunken man, and not otherwise.

I adde, that the proper subjects of conscience are reasonable creatures, that is, men and Angels. Hereby conscience is excluded, first of all from bruit beasts: for though they have life and sense, and in many things some shadowes of reason, yet because they want true reason, they want conscience also. Secondly, from God the Creator, who being righteousnesse it selfe, needeth not conscience, to order and governe his actions. And whereas *Peter* saith, 1 *Pet.* 2. 19. that men must endure griefe wrongfully *for conscience of God*; his meaning is not to shew that God hath conscience, but that men are to suffer many wrongs, because their *conscience* bindeth them, in so doing to obey Gods will, which conscience directly respecteth.

And I say that conscience is in *all reasonable creatures*, that none might imagine that some men by nature have conscience in them, some none at all. For as many men as there are, so many consciences there be: and every particular man hath his owne particular conscience.

The proper end of conscience is, to determine of things done. And by this conscience is distinguished from all other gifts of the minde, as *intelligence, opinion, science, faith, prudence*. *Intelligence*, simply conceives a thing to be or not to be: *opinion*, judgeth a thing to bee probable or contingent: *science*, judgeth to be certaine and sure: *faith*, is a perswasion, whereby we beleeve things that are not: *prudence*, discerneth what is meet to be done, what to be left undone, but *conscience* goes further yet then all these: for it determines or gives sentence of things done, by saying unto us, This was done, this was not done, this may be done, this may not bee done; this was well done, this was ill done.

The things that conscience determines of, are a mans owne actions: his owne actions, I say. To be certaine what another man hath said or done, it is commonly called knowledge: but for a man to bee certaine what hee himselfe hath done or said, that is conscience. Againe, conscience meddles not with generals, onely it deales in particular actions, and that not in some few, but in all.

The manner of conscience determination, is to set downe his judgement either with the creature, or against it: I adde this clause, because conscience is of a divine nature, and is a thing placed of God in the middest betweene him and man, as an arbitratour to give sentence, and to pronounce either with man or against man unto God. For otherwhiles, it consents and speakes with God against the man in whom it is placed: otherwhiles againe it consents with him, and speakes for him be-

[a] Vnderstanding hath no parts properly, but by analogie in respect of divers objects and actions.

[b] *Thom Aquin. p. 1. q. 79. art. 13. Dominic. Banes* on this place *Antoninus, &c.*

fore the Lord. And hence comes one reason of the name of conscience. *Scire*, to know, is of one man alone by himselfe: and *conscire* is, when two at the least know some one secret thing; either of them knowing it togither with the other. Therefore the name συνείδησις, or *Conscientia*, Conscience, is that thing that combines two together, and makes them partners in the knowledge of one and the same secret. Now man and man, or man and Angel cannot be combined; because they cannot know the secret of any man unles it be revealed to them: it remaines therefore that this combination is onely betweene man and God. God knowes perfectly all the doings of man, though they be never so hid and concealed: and man by a gift given him of God, knowes together with God, the same things of himselfe: and this gift is named Conscience.

## CHAP. II.

### *Of the duties Conscience.*

§. 1. Of the testimonie of conscience.

THe proper actions or duties of conscience are two-fold: to give testimony, or to give judgement, *Rom.* 2. 15.

Conscience gives testimonie by determining that a thing was done, or it was not done, *Rom.* 2. 15. *Their conscience also bearing witnesse.* 2 Cor. 1 2. *Our rejoycing is the testimonie of our conscience, that in, &c.*

Here we must consider three things: I. Of what things conscience beares witnesse. II. In what manner. III. How long.

For the first, conscience beares witnesse of our thoughts, of our affections, of our outward actions.

That it beares witnes of our secret thoughts, it appeares by the solemne protestation which at sometime men use; *In my conscience, I never thought it*: whereby they signifie that they thinke some thing or they thinke it not, & that their consciences can tell what they thinke. Neither must this seeme strange. For there bee two actions of the understanding, the one is simple, which barely conceiveth or thinketh this or that: the other is a reflecting or doubling of the former, whereby a man conceives or thinkes with himselfe what he thinks. And this action properly pertaines to the conscience. The mind thinkes a thought, now conscience goes beyond the mind, and knowes what the mind thinkes, so as if a man would goe about to hide his sinfull thoughts from God, his conscience as it were another person within him, shall discover all. By meanes of this second action, conscience may beare witnesse even of thoughts, and from hence also it seemes to borrow his name, because conscience is a *science* or knowledge joyned with another knowledge: for by it I conceive and know what I know.

*Conscientia i. scientia cum alia scientia.*

Againe, conscience beares witnesse what the wils, and affections of men be in every matter, Rom. 9. 1. *I say the truth in Christ, I lie not, my Conscience bearing mee witnesse by the holy Ghost, that I have great heavinesse and continuall sorrow in my heart: for I could wish my selfe to be separate from Christ for my brethren.*

Lastly, it witnesseth what bee mens actions, Eccles. 7. 24. *Often times also thine heart knoweth*, (that is, conscience witnesseth) *that thou likewise hast cursed others.*

The manner that conscience useth in giving testimonie, stands in 2. things. First: it observes and takes notice of al things that we do: secondly, it doth inwardly and secretly with the heart, tell us of them all. In this respect it may fitly bee compared to a Notarie, or a Register that hath alwaies the pen in his hand, to note and record whatsoever is said or done: who also because he keepes the rolles and records of the court, can tell what hath bin said or done many hundred yeeres past.

Touching the third point, How long conscience beares witnesse: it doth continually; not for a minute, or a day, or a moneth, or a yeere, but for ever; when a man dies, conscience dieth not: when the body is rotten in the grave, conscience liveth and is safe & sound: and when we shall rise againe, conscience shall come with us to the barre of Gods judgement, either to accuse or excuse us before God, *Rom.* 2. 15. 16. *Their conscience bearing witnesse at the day when God shall judge the secrets of men by Iesus Christ.*

By this first dutie of conscience, wee are to learne three things. The first, that there is a God: and wee may be led to the sight of this even by common reason. For conscience beares witnesse; of what? of thy particular doings. But against whom or with whom doth it give testimonie? thou maiest feele in thy heart that it doth it either with thee or against thee. And to whom is it a witnes? to men or Angels? that cannot be, for they cannot heare the voice of conscience, they cannot receive consciences testimonie, nay they cannot see what is in the heart of man. It remaines therefore that there is a spirituall substance, most wise, most holy, most mightie, that sees all things, to whom conscience beares record, and that is God himselfe. Let Atheists barke against this as long as they will: they have that in them that will convince them of the truth of the Godhead, will they nill they, either in life or death.

Secondly, we learne that God doth watch over all men by a speciall providence. The master of a prison is knowne by this to have care over his prisoners, if hee send keepers with them to watch them and to bring them home againe in time convenient: and so Gods care to man is manifest in this, that when hee created man and placed him in the world, hee gave him conicience to bee his keeper, to follow him alwaies at his heeles, and to dogge him (as we say) and to prie into his actions, and to beare witnesse of them all.

Thirdly, hence we may observe Gods goodnes and love to man. If he doe any thing amisse, he sets his conscience first of all to tell him of it secretly: if then he amend, God forgives it: if

not, then afterward conscience must openly accuse him for it at the barre of Gods judgement before all the Saints & Angels in heaven.

The second worke of conscience is to give judgement of things done.

Sect. 2. Of consciences judgement.

To give judgement is to determine, that a thing is well done or ill done. Herein conscience is like to a judge that holdeth an assise, and takes notice of inditements, and causeth the most notorious malefactor that is, to hold up his hand at the barre of his judgement. Nay it is (as it were) a little God sitting in the middle of mens hearts, arraigning them in this life as they shall be arraigned for their offences at the Tribunall seate of the everliving God in the day of judgement. Wherefore the temporary judgement that is given by the conscience is nothing else but a beginning, or a fore-runner of the last judgement.

Hence we are admonished to take speciall heed that nothing past lye heavy upon us, and that we charge not our conscience in the time to come with any matter. For if our conscience accuse us, God will much more condemne us, saith Saint *Iohn.* 1 *Ioh.* 3.20. because hee seeth all our actions most clearely, and judgeth them more severely then conscience can. It shall bee good therefore for all men to labour that they may say with *Paul,* 1 *Cor.* 4.4. *I know nothing by my selfe,* that they may stand before God without blame for ever.

Here we must consider two things: first, the cause that makes conscience give judgement: secondly, the manner how.

Sect. 3. Of the binding of the conscience.

The cause is the binder of the conscience. The binder is that thing whatsoever, which hath power & authority over conscience to order it.

To bind, is to urge, cause, and constraine it in every action either to accuse for sinne, or to excuse for well doing: or to say, this may be done, or it may not be done.

That we may know what this phrase meaneth (*to be bound in conscience*) we must in mind consider conscience apart by it selfe from the binding power of Gods Commandement. For then it hath liberty and is not bound either to accuse or excuse, but is apt to doe either of them indifferently: but when the binding power is set once over the conscience, then in every action it must needs either accuse or excuse: even as a man in a City or Towne having his liberty, may goe up and downe or not goe, where and when he will, but if his body bee attached by the Magistrate and imprisoned, then his former liberty is restrained, he is bound and can goe up and downe but within the prison, or some other allowed place.

The binder of conscience, is either proper or improper. Proper is that thing, which hath absolute and soveraigne power in it selfe to bind the conscience. And that is the Word of God, written in the booke of the old and new Testament. Reason I. He which is the Lord of conscience, by his Word and Lawes binds conscience: but God is the onely Lord of conscience, because he once created it, and he alone governes it, and none but he knowes it: therefore his Word and lawes onely binde conscience properly. II. He which hath power to save or destroy the soule for the keeping and breaking of his Lawes, hath absolute power to binde the soule and conscience by the same Lawes: but the first is true of God alone, *Iam.* 4.12. *There is one Law-giver which is able to save and destroy. Isai.* 33.22. *The Lord is our judge, the Lord is our Law-giver, the Lord is our King, and he will save us.* Therefore the Word of God alone by an absolute and soveraigne power binds conscience. Because this point is cleare of it selfe, further proofe is needlesse.

Hence wee are taught sundry points of instruction. I. Such as are ignorant among us must labour to get knowledge of Gods Word, because it binds conscience. Neither will the plea of ignorance serve for excuse: because, whether we know Gods Lawes or know them not, they still binde us. And we are bound not onely to doe them, but when wee know them not, we are further bound not to be ignorant of them, but to seeke to know them. If we had no more sinnes, our ignorance were sufficient to condemne us. II. Gods Word is to be obeyed, though wee should offend all men, yea lose all mens favour, and suffer the greatest damage that may bee, even the losse of our lives. And the reason is at hand; because Gods Word hath this prerogative to bridle, bind, and restraine the conscience. III. Whatsoever we enterprise or take in hand, we must first search whether God give us liberty in conscience, and warrant to doe it. For if we doe otherwise, conscience is bound presently to charge us of sinne before God. Lastly, we doe here see how dangerous the case is of all Time-servers that will live as they list, and be of no certaine religion till differences and dissentions therein be ended, and they have the determination of a generall Councell: for whether these things come to passe or no, certaine it is that they are bound in conscience to receive and beleeve the ancient, Propheticall, and Apostolicall doctrine touching the true worship of God, and the way to life everlasting, which is the true religion. The same is to be said of all drowsie Protestants, and luke-warme gospellers, that use religion not with that care and conscience they ought, but onely then and so farre forth as it serves for their turnes, commonly neglecting or despising the assemblies where the Word is preached: and seldome frequenting the Lords Table unlesse it be at Easter. Like silly wretches they neither see nor feele the constraining power, that Gods Word hath in their consciences.

Gods Word is either Law, or Gospel. The Law is a part of Gods Word of things to bee done, or to be left undone. And it is threefold; Morall, Iudiciall, Ceremoniall.

Sect. 4. Of the morall binding.

Morall law concernes duties of love, partly to God and partly towards our neighbour: it is contained in the Decalogue or ten Commandements,

dements; and it is the very law of nature written in all mens hearts (for ſubſtance, though not for the manner of propounding) in the creation of man: and therefore it binds the conſciences of all men at all times, even of blind and ignorant perſons that neither know the moſt of it, nor care to know it. Yet here muſt be remembred three exceptions or cautions. I. When two Commandements of the morall law are oppoſite in reſpect of us, ſo as we cannot doe them both at the ſametime; the leſſer Commandement gives place to the greater, and doth not bind or conſtraine for that inſtant. Example. I. Gods commands one thing, and the Magiſtrate commands the flat contrary; in this caſe which of theſe two Commandements is to bee obeyed, [b] Honour God, or, Honour the Magiſtrate? the anſwer is, that the latter muſt give place to the former, and the former alone in this caſe muſt be obeyed: *Act. 4.19. Whether it be right in the ſight of God to obey you rather then God, judge ye.* II. The fourth Commandement preſcribes reſt on the Sabbath day: now it fals out that at the ſame time a whole Towne is ſet on fire, and the ſixth Commandement requires our helpe in ſaving our neighbours life and goods. Now of theſe two Commandements which muſt be obeyed? for both cannot. The anſwer is, that the fourth Commandement at this time is to give place, and the ſixth Commandement alone binds the conſcience: ſo as then (if need ſhould require) a man might labour all the day without offence to God. *Matth. 9.13. I will have mercy and not ſacrifice.* And the rule muſt not bee omitted, That charity towards our neighbour is ſubordinate to the love of God, and therefore muſt give place to it. For this cauſe the Commandement concerning charity muſt give place to the Commandement concerning love to God; and when the caſe ſo fals out, we muſt either offend our neighbour or God, we muſt rather offend our neighbour then God.

The morall law is unchangable in reſpect of that eternall juſtice w^ch it preſcribeth; yet is it changeable as it is applied to ſome particular actiõs and caſes, & in that reſpect it admits a diſpenſation, and no otherwiſe.

[b] 1. Com. [c] 5. Com.

II. Caution. When God gives ſome particular Commandement to his people, therein diſpending with ſome other Commandement of the morall law, for that time it binds not. For even the morall Commandement, muſt be conceived with this condition, *Except God command otherwiſe.* Example. I. The ſixth Commandement is, *Thou ſhalt not kill:* but God gives a particular commandement to *Abraham*; *Abraham* offer thy Sonne *Iſaac* in ſacrifice to me. And this latter Commandement at that inſtant did bind *Abraham*: and he is therefore commended for his obedience to it. II. And when God commanded the children of Iſrael to compaſſe Iericho ſeven dayes, and therefore on the Sabbath; the fourth Commandement preſcribing the ſanctifying of reſt on the Sabbath, for that inſtant and in that action did not binde conſcience.

Gen. 22. 2.

Ioſh. 6.

III. Caution. One and the ſame commandement in ſome things binds the conſcience more ſtraightly, & in doing ſome other things leſſe, *Gal. 6.10. Doe good to all men, but eſpecially to them which are of the houſhold of faith.* Hence it ariſeth, that though all ſinnes be mortall and deſerve eternall death, yet all are not equall, but ſome more grievous then other.

Sect. 5. Of judicials binding.

Iudiciall lawes of *Moſes* are all ſuch as preſcribe order for the execution of juſtice and judgement in the Commonwealth. They were ſpecially given by God, and directed to the Iewes; who for this very cauſe were bound in conſcience to keepe them all: and if the Common-wealth of the Iewes were now ſtanding in the old eſtate, no doubt they ſhould continue ſtill to bind as before.

But touching other nations and ſpecially Chriſtian Common wealths in theſe dayes, the caſe is otherwiſe. Some are of opinion, that the whole judiciall law is wholly abolliſhed, and ſome againe run to the other extreame, holding that judiciall lawes bind Chriſtians as ſtraightly as Iewes: but no doubt they are both wide: and the ſafeſt courſe is to keepe the meane betweene both. Therefore the judiciall lawes of *Moſes* according to the ſubſtance and ſcope thereof muſt be diſtinguiſhed, in which reſpect they are of two ſorts. Some of them are lawes of [d] particular equity, ſome of [e] common equity. Lawes of particular equity, are ſuch as preſcribe juſtice according to the particular eſtate and condition of the Iewes Common-wealth and to the circumſtances thereof, time, place, perſons, things, actions. Of this kind was the law, that the brother ſhould raiſe up ſeede to his brother, and many ſuch like: and none of them bind us, becauſe they were framed and tempered to a particular people.

[d] *Iuris particularis.* [e] *Iuris communis.*

Iudicials of common equity, are ſuch as are made according to the Law or inſtinct of nature common to all men: and theſe in reſpect of their ſubſtance, binde the conſciences not onely of the Iewes, but alſo of the Gentiles: for they were not given to the Iewes, as they were Iewes, that is, a people received into the covenant above all other nations, brought from Egypt to the land of *Canaan*, of whom the *Meſſias* according to the fleſh was to come; but they were given to them as they were mortall men, ſubject to the order and lawes of nature as all other nations are. Again, judiciall lawes, ſo farre forth as they have in them the generall or common equity of the law of nature are morall; and therefore binding the conſcience, as the morall law.

A judiciall law may be knowne to be a law of common equity, if either of theſe two things be found in it. Firſt, if wiſe men not onely among the Iewes, but alſo in other nations, have by naturall reaſon and conſcience judged the ſame to be equall, juſt, and neceſſary, and withall have juſtified their judgement by enacting lawes for the Common wealths, the ſame in ſubſtance with ſundry of the judiciall lawes given to the Iewes: and the Romane Emperors among the reſt, have done this moſt excellently, as will appeare by conferring their laws

with

with the lawes of God. Secondly, a Iudiciall hath common equity, if it ſerve directly to explaine and confirme any of the ten precepts of the Decalogue: or, if it ſerve directly to maintaine and uphold any of the three eſtates, of the family, the Common-wealth, the Church. And whether this be ſo or not it will appeare, if we doe but conſider the matter of the law, and the reaſons or conſiderations upon which the Lord was moved to give the ſame unto the Iewes. Now to make the point in hand more plaine, take an example or two. It is a judiciall Law of God that murtherers ſhould be put to death: now the queſtion is, whether this law for ſubſtance bee the common equity of nature binding the conſcience of Chriſtians or no? and the anſwer is, that without further doubting it is ſo. For firſt of all, this law hath beene by common conſent of wiſe law-givers, enacted in many Countries and Kingdomes beſides the Iewes. It was the law of the Egyptians, and * old Grecians, of *Draco*, of *Numa*, and of many of the Romane Emperours. Secondly, this law ſerves directly to maintaine obedience to the ſixth Commandement: and the conſideration upon which the law was made is ſo weighty, that without it a Common-wealth cannot ſtand. The murtherers, blood muſt be ſhed (ſaith the Lord, *Numb.* 35. 33, 34.) *becauſe the whole land is defiled with blood*, and remaineth uncleanſed till his blood be ſhed. Againe, it was a judiciall law among the Iewes, that the adulterer and adultereſſe ſhould dye the death: now let the queſtion be whether this law concerne other nations, as being derived from the common law of nature: and it ſeemes to be ſo. For firſt, wiſe men by the light of reaſon and naturall conſcience have judged this puniſhment equall and juſt. *Iudah* before this judiciall Law was given by *Moſes*, appointed *Tamar* his daughter in law to bee burnt to death for playing the whoore. *Nebuchadnezzer* burnt *Echad* and *Zedechias* becauſe they committed adultery with their neibours wives. By *Dracoes* law among the Grecians this ſinne was death, and alſo by the law of the Romanes. Againe, this law ſerves directly to maintaine neceſſary obedience to the ſeventh Commandement: and the conſiderations upon which the Law was given are perpetuall, and ſerve to uphold the Common-wealth, *Levit* 20.22. *Yee* (ſaith the Lord) *ſhall keepe all my ordinances and my judgements* (the law of adultery being one of them). Now marke the reaſons. 1. *Leſt the land ſpue you out.* 2. *For the ſame ſinnes I have abhorred the nations.*

The Ceremoniall Law is that which preſcribes rites and orders in the outward worſhip of God.

It muſt bee conſidered in three times. The firſt, is the time before the comming and death of Chriſt: the ſecond, the time of publiſhing the Goſpel by the Apoſtles: the third, the time after the publiſhing of the Goſpel.

In the firſt, it did binde the conſciences of the Iewes, and the obedience of it was the true worſhip of God: But it did not then bind the conſcience of the Gentiles: for it was the partition wall betweene them and the Iewes. And it did continue to bind the Iewes till the very death and aſcenſion of Chriſt. For then the hand-writing of ordinances which was againſt us, was nailed on the croſſe and cancelled. And when Chriſt ſaith, that *the Law and the Prophets endured till Iohn*, *Luk.* 16.16. his meaning is not, the ceremoniall Law ended then: but that things foretold by the Prophets, and obſcurely prefigured by the ceremoniall law, began then more plainely to bee preached and made manifeſt.

The ſecond time was from the aſcenſion of Chriſt, till about the time of the deſtruction of the Temple and the City: in which, ceremonies ceaſed to bind conſcience, and remained indifferent. Hereupon *Paul* circumciſed *Timothy*: the Apoſtles after Chriſts aſcenſion, as occaſion was offered, were preſent in the Temple, *Act.* 3.1. And the Councell of Ieruſalem tendering the weakneſſe of ſome beleevers, decreed that the Church for a time ſhould abſtaine from things ſtrangled, and blood. And there was good reaſon of this, becauſe the Church of the Iewes was not yet ſufficiently convicted, that an end was put to the ceremoniall Law by the death of Chriſt.

In the third time, which was after the publiſhing of the Goſpel, ceremonies of the Iewes Church became unlawfull, and ſo ſhall continue to the worlds end.

By this it appeares, what a monſtrous and miſerable Religion the Church of Rome teacheth and maintaineth, which ſtands in ceremonies, partly heatheniſh, and partly Iewiſh.

As for the Goſpel, I take it for that part of the Word of God which promiſeth righteouſneſſe and life everlaſting to all that beleeve in Chriſt and withall commandeth this faith.

That we may the better know how the Goſpel binds conſcience, two points muſt be conſidered: one touching the perſons bound, the other touching the manner of binding.

Perſons are of two ſorts: ſome be called, ſome be uncalled. Perſons called are all ſuch to whom God in his mercy hath offered the means of ſalvation, and hath revealed the Goſpel in ſome meaſure more or leſſe, by meanes either ordinary or extraordinary. All ſuch I thinke are ſtraightly bound in conſcience to beleeve and obey the Goſpel. For that Word of God whereby men ſhall bee judged in the day of judgement, muſt firſt of all binde their conſciences in this life, conſidering abſolution and condemnation is according to that which is done in this life: but by the Goſpel, all men that have beene called, ſhall be judged as *Paul* ſaith, *Rom.* 2.16. *God ſhall judge the ſecrets of men by Ieſus Chriſt, according to my Goſpel.* And our Saviour Chriſt ſaith, *Ioh.* 3.18. *He that beleeveth not is already condemned.* It remaines therefore that the Goſpell binds the conſciences of ſuch

men

* *Eurip. in Hecuba. Theodoſ. & Archad. l. 3. C. de epiſ. audien.*

Gen. 38. 24.

Iere. 29. 23.

*Inſt. ſect. Item lex Iulian. publ. judic.*

Sect. 6. Of the ceremoniall law binding.

*Auguſt. ep. 19. ad Hieron.*

Act. 16. 3.

Act. 15. 29.

Sect. 7. Of the Goſpel binding.

men in this life, By this very point we are all put in mind not to content our ſelves with this, that we have a liking to the Goſpel, and to beleeve it to bee true (though many Proteſtants in theſe our dayes thinke it ſufficient both in life and death, if they hold that they are to bee ſaved by faith alone in Chriſt without the merit of mans workes) but wee muſt goe yet further, and enter into a practice of the doctrine of the Goſpel as well as of the precepts of the morall law; knowing that the Goſpel doth as well binde conſcience as the law; and if it be not obeyed, will as well condemne.

Men uncalled, are ſuch as never heard of Chriſt, by reaſon the Goſpel was never revealed unto them, nor meanes of revelation offered. That there have bin ſuch in former ages, I make manifeſt thus. The world ſince the creation may bee diſtinguiſhed into foure ages. The firſt, from the creation to the flood: the ſecond, from the flood to the giving of the Law: the third, from the giving of the Law to the death of Chriſt: the fourth, from the death of Chriſt to the laſt judgement. Now in the three former ages there was a diſtinction of the world into two ſorts of men, whereof one was a people of God; the other no people. In the firſt age, in the families of *Seth*, *Noe*, &c. were the ſonnes of God: in all other families the ſonnes of men, *Gen.*6.2. In the ſecond age were the ſonnes of the fleſh, and the ſonnes of the promiſe, *Rom.*9.7. In the third, Iewes and Gentiles: the Iewes being the Church of God, all nations beſide no Church. But in the laſt age this diſtinction was taken away, when the Apoſtles had a commiſſion given them that was never given before to any, namely, to goe teach not only the Iewes, but all nations. Now this diſtinction aroſe of this, that the Goſpell was not revealed to the world before the comming of Chriſt, as the Scriptures witneſſe. The Prophet ſaith, *Iſai.*52.14. that *Kings ſhall ſhut their mouthes* at Chriſt, *becauſe that which had not bin told them they ſhall ſee, and that which they had not heard ſhall they underſtand:* and 55.5. *that a nation that know him not ſhall run unto him.* *Paul* ſaith to the Epheſians, that in the former times they were *without God*, and *without Chriſt ſtrangers from the covenant*, *Eph.*2.12. And to the Athenians he ſaith, *that the times* before the comming of Chriſt, *were times of ignorance*, *Act.*17.30. And that it may not bee thought that this ignorance was affected, *Paul* ſaith further, that God *in times paſt ſuffered the Gentiles to walke in their owne wayes*, *Act.*14.16. and that the *myſtery* of the Goſpell *was kept ſecret from the beginning of the world, and is now* in the laſt age *revealed to the whole world*, *Rom.*16.25. Some alledge that the Iewes being the Church of God, had traffique with all nations; and by this meanes ſpread ſome little knowledge of the Meſſias thorow the whole world. I anſwer againe, that the conference and ſpeech of Iewiſh Merchants with Forrainers was no ſufficient meanes to publiſh the promiſes of ſalvation by Chriſt to the whole world: firſt, becauſe the Iewes for the moſt part have alwayes bin more ready to receive any new and falſe religion then to teach their owne: ſecondly, becauſe the very Iewes themſelves, though they were well acquainted with the ceremonies of their religion, yet the ſubſtance thereof, which was Chriſt figured by externall ceremonies, they knew not: and hereupon the Phariſees when they made a Proſelyte, they made him tenne times more the child of the divell then themſelves: Thirdly, becauſe men are ſeldome or never ſuffered to profeſſe or make any ſpeech of their religion in forraine countries. Againe, if it be alledged that the doctrine is ſet downe in the bookes of the old Teſtament, which men through the whole world might have read, ſearched, and knowne if they would: I anſwer, that the keeping of the bookes of the old Teſtament, was committed to the Iewes alone, *Rom.*3.2. and therefore they were not given to the whole world, as alſo the Pſalmiſt teſtifieth, *Pſal.*147.19,20. *He ſheweth his word unto Iacob, his ſtatutes and his judgements unto Iſrael: he hath not dealt ſo with every nation, neither have they knowne his judgements.*

Now touching ſuch perſons as have not ſo much as heard of Chriſt, though they are apt and fit to bee bound in conſcience by the Goſpel, in as much as they are the creatures of God; yet are they not indeed actually bound till ſuch time as the Goſpel bee revealed, or at the leaſt, meanes of revelation offered. Reaſons hereof may be theſe. I. Whatſoever doctrine or law doth bind conſcience, muſt in ſome part be knowne by nature, or by grace, or by both; the underſtanding muſt firſt of all conceive, or at the leaſt have meanes of conceiving, before conſcience can conſtraine; becauſe it bindeth by vertue of knowne concluſions in the minde. Therefore things that are altogether unknowne and unconceived of the underſtanding, doe not binde in conſcience; now, the Goſpel is altogether unknowne and unconceived of many, as I have already prooved; and therefore it binds not them in conſcience. II. *Paul* ſaith, *Rom.*2.12. *They which ſinne without the law* [written] *ſhall be condemned without the Law*; therefore they which ſinne without the Goſpel, ſhall be condemned without the Goſpel: and ſuch as ſhall be condemned without the Goſpel after this life, were not bound by it in this life. *Auguſtine* the moſt judiciall Divine of all the ancient Fathers, upon theſe words of Chriſt: *But now they have no excuſe for their ſinne*, ſaith on this manner. *A doubt may be moved, whether they to whom Chriſt hath not come, neither hath ſpoken unto them, have an excuſe, for their ſinnes. For if they have it not, why is it ſaid that theſe* (namely the Iewes) *have no excuſe becauſe he came and ſpake to them? and if they have it, whether it be that their puniſhment may be taken away quite, or in part leſſened. To theſe demands, to my capacity as the Lord ſhall inable mee, I anſwer, That they to whom Chriſt* came

John 15.22. *Auguſt. tract.*89. *in Ioh.*

*came not, neither hath ſpoken unto them, have an excuſe, not of every ſin, but of this ſin, that they have not beleeved in Chriſt.* Againe, *it remaines to inquire whether theſe, who, before Chriſt came in his Church to the Gentiles, and before they heard his Goſpel, have bin or are prevented by death, may uſe this excuſe. Doubtleſſe they may, but they ſhall not therfore eſcape damnation. For whoſoever have ſinned without the law, ſhall periſh without the law.*

As for the reaſons which ſome of the Schoole-men have alleadged to the contrarie, they are anſwered by all (*a*) men of the ſame order, & I will briefly touch the principal. Firſt it is objected, that the holy Ghoſt ſhall judge *the world of ſin, becauſe they have not beleeved in Chriſt, Ioh.* 16.9. I anſwer, that by the *world* we muſt not underſtand *all* and *every man* ſince the creation, but all nations and kingdomes in the laſt age of the world to whom the Goſpel was revealed. Thus hath *Paul* expounded this word, *Rom.* 11.12. *The fall of them is the riches of the* world, *& the diminiſhing of thē is the riches of the Gentiles.* v. 15. *The caſting of them away is the reconciliation of the world.* Secondly, it is objected, that the law binds all men in conſcience, though the greateſt part of it be unknown to them. *Anſ.* The law was once given to *Adam* and imprinted in his heart in his firſt creation, and in him, as being the roote of all mankind, it was given to all men: and as when hee ſinned, all men ſinned in him, ſo when he was enlightned all were inlightned in him, and conſequently when his conſcience was bound by the law, all were bound in him. And though this knowledge be loſt by mans default, yet the bond remaines ſtill on Gods part. Now the caſe is otherwiſe with the Goſpel, which was never written in mans nature, but was given after the fall and is above nature. Heere a further reply is made, that the covenant made with *Adam, The ſeede of the woman ſhall bruiſe the ſerpents head,* was alſo made with his ſeede which is all mankind, and was afterward continued with *Abraham* to all nations. I anſwer, againe, that *Adam* was a roote of mankinde onely in reſpect of *mans nature* with the *gifts* and *ſins* thereof: he was no roote in reſpect of *grace* which is above nature, but Chriſt the ſecond *Adam.* And therefore when God gave the promiſe unto him, and faith to beleeve the promiſe, he did not in him give them both, to all mankind; neither, if *Adam* had afterward fallen from faith in the Meſſias, ſhould all mankind againe have fallen in him. Moreover, that the promiſe of grace was not made to *Adams* ſeede univerſally but *indefinitely*, it appeares; becauſe when God did afterward renew the covenant, hee reſtrained it to the family of *Noe* and *Abraham*, and in *Abrahams* family it was reſtrained to *Iſaac*. *In Iſaac* (ſaith the Lord) *ſhall thy ſeede be called:* yea in the tenour of the covenant there is a diſtinction made of the ſeede of the woman and the ſeed of the ſerpent; which ſeed of the ſerpent is a (*b*) part of mankind, and it is excluded from the covenant. And whereas the Lord promiſed to *Abraham* that in his ſeede all the nations of the earth ſhould bee bleſſed, the promiſe muſt not bee underſtood of all men in every age, but of all nations in the laſt age of the world. And thus *Paul* hath cleered the text, Gal. 3.8. *The Scripture foreſeeing that God would juſtifie the Gentiles through faith* (which was done after Chriſts aſcenſion) *preached before the Goſpel to Abraham, In thee ſhall all nations bee bleſſed.* Laſtly, it may bee objected, that if any man be ignorant of the doctrine of ſalvation by Chriſt, it is through his owne fault; it is true indeede that all ignorance of the doctrine of ſalvation comes through mans fault and ſinne: but ſinne muſt be diſtinguiſhed; it is either perſonall, or the ſinne of mans nature. Now in them that never heard of Chriſt, their ignorance in this point proceeds not of any perſonall ſinne in them, but onely from the ſinne of mans nature, that is, the firſt ſinne of *Adam* common to all mankinde, which ſin is puniſhed when God leaves men wholly to theſelves. Now many things there be in men proceeding from this ſinne, which nevertheleſſe are no ſins, as the manifold miſeries of this life: and ſo I take the ignorance of things above mans nature altogether unrevealed, to be no ſinne, but a puniſhment of originall ſinne.

Thus much of the perſons which are bound by the Goſpel: now let us ſee how farre forth they are bound by it.

God in the Goſpel generally reveales two points unto us: the firſt, that there is perfect righteouſneſſe and life everlaſting to bee obtained by Chriſt: the ſecond, that the inſtrument to obtaine righteouſneſſe and life eternall is faith in Chriſt. Moreover when this Goſpel is diſpenſed and preached unto us, God reveales unto us two points more: the firſt, that he will make us particularly to bee partakers of true righteouſneſſe & life everlaſting by Chriſt: the ſecond, that he will have us without doubting to beleeve thus much of our ſelves. And for this cauſe every man to whom the Goſpel is revealed, is bound to beleeve his own election, juſtification, ſanctification, and glorification in, and by Chriſt. The reaſons and grounds of this point out of the Word of God are theſe: I. 1 Ioh. 3.23. *This is his commandement that we beleeve in the name of his Son Ieſus Chriſt, and love one another as he gave us commandement.* Now to beleeve in Chriſt, is not confuſedly to beleeve, that he is a Redeemer of mankind, but withall to beleeve that he is my Saviour, and that I am elected, juſtified, ſanctified, & ſhall be glorified by him. This is granted of all men, yea of the Papiſts themſelves, which otherwiſe are enemies of this doctrine. For *Lumbard* ſaith, *To beleeve in God, is by beleeving to love, and as it were to go into God: by beleeving to cleave unto him and as it were to bee incorporate into his members.* II. *Paul*, Gal. 2.16. firſt of all propounds a generall ſentence, *That a man is not juſtified by the workes of the Law, but by the faith of Chriſt.*

(*a*) 1 *Thom.* 2. 2. q. 10. *art.* 1.

(*b*) 1 Ioh. 3.8.

*Lumb. l.* 3. *diſt.* 23.

Afterward he addes a speciall application, *Even we* (namely Iewes) *have beleeved in Iesus Christ, that we might be justified by the faith of Iesus Christ*; and in v. 20. he descends more specially to apply the Gospel to himselfe, *I live* (saith he) *by the faith of the Son of God, who hath loved me, and given himselfe for me.* And in this kind of application there is nothing peculiar to *Paul*, for in this very action of his, he avoucheth himself to be an example unto us, 1 *Tim.* 1. 16. *For this cause* (saith he) *was I received to mercie, that Iesus Christ should shew first on mee all long suffering*, unto the ensample of them *which shall in time to come beleeve in him to eternall life.* Againe, *Phil.* 3. 8. he saith, *I thinke all things but losse, that I might win Christ, and might be found in him not having mine owne righteousnes, but that which is through the faith of Christ, that I may know him and the vertue of his resurrection:* and afterward he addeth, v. 15. *Let us, as many as be perfect, bee thus minded.* III. Whatsoever we pray for according to Gods will, wee are bound to beleeve that it shall be given unto us, Mar. 11. 24. *Whatsoever yee desire when yee pray, beleeve that ye shal have it, and it shal be done unto you.* But we pray for the pardon of our sins, and for life everlasting by Christ; and that according to the will of God: Therefore wee are bound in conscience to beleeve the pardon of our sinnes, and life everlasting. IV. If God should speake particularly to any man, and say unto him, *Cornelius*, or *Peter*, beleeve thou in Christ, and thou shalt be saved; this commandement should bind him particularly. Now when the Minister lawfully called, in the name and stead of God publisheth the Gospel to the congregation, that is as much as if God himselfe had spoken to them particularly, calling each of them by their names, and promising unto them life everlasting in Christ. 2 Cor. 5. 20. *We as Embassadors for Christ, as though God did beseech you through us, pray you in Christs stead, that yee be reconciled to God.*

It may bee, and is objected, that if every man be bound in conscience to beleeve his owne election and salvation by Christ, then some men are bound to beleeve that which is false, because some there be even in the middest of the Church, which in the counsell of God were never chosen to salvation. I answer, that this reason were good; if men were bound absolutely to beleeve their salvation without further respect or condition: but the bond is conditionall, according to the tenour of the covenant of grace: for wee are bound to beleve in Christ, if we would come to life everlasting, or if we would be in the favour of God, or if wee would be good disciples & members of Christ. I answer againe, that whatsoever a man is bound to beleeve, is true; yet not alwaies in the event, but true in the intention of God that bindeth. Now the commandement of beleeving and applying the Gospel, is by God given to all within the Church; but not in the same manner to all. It is given to the Elect, that A by beleeving they might indeed be saved; God inabling them to do that which he commands. To the rest, whom God in justice will refuse, the same commandement is given not for the same cause, but to another end, that they might see how they could not beleeve, and by this meanes bee bereft of all excuse in the day of judgement. God doth not alwaies give commandements simply that they might bee done, but sometimes for other respects, that they might be meanes of triall, as the commandement given to *Abraham* of killing *Isaac*: again, that they might serve to keepe men at the least in outward obedience in this life, and stop their mouthes before the tribunall seat of God.

B In that we are bound in conscience on this manner to beleeve the promises of the Gospel, with an application of the benefits thereof to our selves, sundry necessary & profitable points of instruction may bee learned. The first, that the Popish Doctors abolish a great part of the Gospel, when they teach that men are bound to beleeve the Gospel onely by a Catholike faith, which they make to bee nothing else but a gift of God, or illumination of the minde, whereby assent is given to the Word of God that it is true; and more specially that Iesus is Christ, that is, an al-sufficient Saviour of mankind. All which the damned spirits beleeve: whereas the Gospel for the comfort and salvation of mens soules, hath a further reach, C namely, to enioyne men to beleeve that the promise of salvation is not only true in it selfe, but also to the very person of the beleever; as appeares evidently by the Sacraments, which are as it were a visible Gospel, in which Christ with all his benefits is offered and applyed to the particular persons of men: to the end, no doubt, that they might beleeve the accomplishment of the promise in themselves.

Secondly, we learne that it is not presumption for any man to beleeve the remission of his owne sins: for to doe the will of God to which we are bound, is not to presume: now it is the will of God to which hee hath bound us in conscience, to beleeve the remission of our owne sins: and therefore rather not to doe it, is D presumptuous disobedience.

Thirdly, wee are heere to marke and to remember with care, the foundation of the unfallible certaintie of mans salvation. For if man be bound in conscience first to give assent to the Gospel, and secondly to apply it to himselfe by true faith; then without doubt a man by faith may bee certainely perswaded of his owne election and salvation in this life, without any extraordinarie revelation: Gods commandements being in this and the like cases possible. For commandements are either Legall or Evangelicall: Legall, shew us our disease, but give us no remedie: and the perfect doing of them according to the intent of the Law-giver, by reason of mans weakenesse and through mans default, is impossible in this world. As for Evangelicall commandements,

they

they have this priviledge, that they may and can bee performed according to the intent of the Law-giver in this life: becauſe with the commandement is joyned the inward operation of the ſpirit in the elect, to inable them to effect the dutie commanded: and the will of God is not to require abſolute perfection at our hands in the Goſpel as in the Law, but rather to qualifie the rigour of the Law by the ſatisfaction of a Mediatour in our ſtead; and of us (we being in Chriſt) to accept the upright will and indeavour for the deed; as the will to repent, and the will to beleeve, for repentance and true faith indeed. Now then, if things required in the Goſpel, bee both ordinarie and poſſible; then for a man to have an infallible certaintie of his owne ſalvation, is both ordinarie and poſſible. But more of this point afterward.

Laſtly, all ſuch perſons as are troubled with doubtings, diſtruſtings, unbeleefe, deſpaire of Gods mercy, are to learne & conſider that God by his Word binds them in conſcience to beleeve the pardon of their owne ſinnes bee they never ſo grievous or many, and to beleeve their owne election or ſalvation wherof they doubt. Men that are but civill have care to avoid robbing and killing, becauſe God give commandemēts againſt ſtealing and killing: why then ſhould not wee much more ſtrive againſt our manifold doubtings and diſtruſtings of Gods love in Chriſt, having a commandement of God that cals upon us and binds us to doe ſo.

Thus we ſee how Gods Word binds conſcience: now conſcience being thus bound, againe binds the man in whom it is.

The bond of conſcience is called *guiltineſſe*. Guiltineſſe is nothing elſe but a worke of the conſcience, binding every ſinner to the puniſhment of everlaſting death before God for this or that ſinne.

Thus much of the proper binder of the conſcience: now followes, the improper.

The improper binder is that, which hath no power at all or vertue in it ſelf to bind the conſcience: but doth it only by the authoritie and vertue of Gods word, or ſome part thereof. It is three-fold, Humane laws, an Oath, a Promiſe.

Touching humane laws, the ſpeciall point to be conſidered is, In what manner they bind. That this may in part be cleered, I will ſtand a while to examine and confute the opinion, that the very pillars of the Popiſh Church at this day maintaine; namely, that *Civill* and *Eccleſiaſticall juriſdiction have a* coactive power in the conſcience, *and that the lawes made thereby do as* truly and properly *bind* (as they ſpeake) *to mortall and veniall ſinne, as Gods law it ſelfe*. The arguments which commonly they uſe are theſe:

Argum. 1. *Deut.* 17.12. *That man that will do preſumptuouſly, and not obey the* [a] *authoritie of the Prieſt, or Iudge, ſhall die: and thou ſhalt take away evill from Iſrael.* Here (ſay they) the precepts of the high Prieſt are [b] *imperia*, not admonitions or exhortations, and they bind in conſcience; otherwiſe the tranſgreſſors thereof ſhould not have bin puniſhed ſo ſeverely. *Anſ.* The intent of this law (as a very child may perceive) is to eſtabliſh the authoritie & right of the higheſt appeales for all matters of controverſie in the *Synedrium* or great Court at Ieruſalem. Therefore the words alleadged do not give unto the Prieſt a ſoveraigne power of making laws, but a power of giving judgement of controverſies, and that according to laws already made by God himſelfe: from which judgement there might be no appeale. Now this power of determining doth not conſtraine conſcience, but the outward man to maintaine order and peace. For what reaſon is there, that that ſentence, which might be either a gain-ſaying of Gods law, or a miſtaking of it, ſhould bind the conſcience to a ſinne? Againe, not every one that refuſed to ſubject themſelves to the ſentence of this court, were ſtraight way guilty of ſinne, (for this did *Ieremy* the Prophet, and Chriſt our Saviour, when the Iewes condemned them for wicked perſons) but hee that preſumptuouſly deſpiſed the ſentence, and by conſequent the authority it ſelfe, which was the ordinance of God, was guiltie. Laſtly, the ſeveritie of the puniſhment, which is temporall death, doth not argue any power in the Iudge of binding conſcience: this they might have learned of their owne *Doctor Gerſon*, who holdeth, that they that bind any man to mortall ſin, muſt bee able to puniſh him with anſwerable puniſhment, which is eternall death.

Ier. 26.11. 15.

*Lib. de vita. Spirit. ſect. 4.*

Argu. 2. *Mat.* 16.19. *Whatſoever ye ſhall bind in earth, ſhall be bound in heaven.* Here (ſay they) to bind, is to make lawes conſtraining conſcience, according to *Mat.* 23.4. *They bind heavie burdens, and lay them on mens ſhoulders. Anſ.* The ſoveraigne power of binding, & looſing, is not belonging to any creature, but is proper to Chriſt, who had the keyes of heaven and hell: he openeth & no man ſhutteth, he ſhutteth and no man openeth, *Rev.* 3.5. As for the power of the Church, it is nothing but a miniſterie or ſervice whereby men publiſh and pronounce that Chriſt bindeth or looſeth. Againe, this binding ſtands not in the power of making laws, but in remitting and retaining of mens ſins, as the words going before declare. v. 18. *If thy brother ſin againſt thee, &c.* and Chriſt ſhews his owne meaning when he ſaith, *Whoſe ſins ye remit they are remitted, and whoſe ſins yee retaine they are retained, Ioh.* 20.23. Having before in the perſon of *Peter* promiſed them his honour, in this forme of words. *Mat.* 16.19. *I will give unto thee the keyes of the kingdome of heavē, whatſoever thou ſhalt bind upon earth, ſhall be bound in heaven.* This which I ſay is approoved by conſent of ancient Divines. *Aug. Pſal.* 101. ſerm. 2. *Remiſſion of ſin* (ſaith he) *is looſing*: therefore by the law of contraries, binding is to hold ſinne unpardoned. *Hilar.* upon *Mat.* c. 18. *Whom they bind on earth, that is* (ſaith hee) *leave untyed of the knots of their ſinnes. Lumbard* the Popiſh maſter of ſentences, *The Lord* (ſaith he) *hath given to Prieſts power of binding and looſing, that is,*

*Lib. 4. diſt. 18. cap. 4.*

Sect. 8. Of humane lawes. binding.

[a] *Imperia.*

[b] Princely cōmandements.

*of making manifest that men are bound or loosed.* Again, both *Origen*, (*a*) *Augustine*, and (*b*) *Theophylact* attribute the power of binding to all Christians, and therefore they for their parts, never dreamed that the power of binding shold be an authoritie to make lawes. Lastly, the place *Mat.*23.4. overturnes the argument, for there the Scribes and Pharisees are condemned, because they laid upon mens shoulders the burdens of their traditions, as meanes of Gods worship and things binding conscience.

*a* on Mat. 18.
*b* upon Iob.

Argu.3. *Act.*15.28,29. *It seemes good unto us & the holy Ghost, to lay no more burden on you then these necessarie things, that yee abstaine from things offered to idols, and blood, and that which is strangled, and fornication.* Here (say they) the Apostles by the instinct of the holy Ghost make a new law not for this or that respect, but simply to bind the consciences of the Gentiles, that they might bee exercised in obedience. And this is prooved, because the Apostles call this law a *burden*, and call the things prescribed, *necessarie*: and S. *Luke* tearmes them, the *Commandements of the Apostles*: and *Chrysostome* cals the Epistle sent to the Church, *Imperium*, that is, a lordly charge. To this they adde the testimonie of *Tertullian*, *Origen*, *Augustine*. *Ans.* Though all be granted, that the law is a burden imposed, a precept of the Apostles, a charge; againe, that things required therein are necessarie: yet will it not follow by good consequent, that this law simply binds conscience, because it was given with a reservation of Christian libertie, so as out of the case of scandall, that is, if no offence were given to the weake Iewes, it might freely bee omitted. And that will appeare by these reasons: First of all *Peter* saith, that it is a tempting of God to impose upon the Gentiles the yoke of Iewish ceremonies: he therefore must needes bee contrarie to himselfe, if he intend to bind mens consciences to abstinence from that which is strangled, blood, and things offered to Idols. A reply is made, that this abstinence is prescribed, not by the ancient law of *Moses*, but by a new Ecclesiasticall or Apostolicall authoritie. I answer againe, that a Mosaicall ceremonie is still the same thing, though it bee stablished by a new authoritie. And whereas Christ by his death put an end to the ceremoniall law, it is absurd to thinke that the Apostles by their authoritie revived some part of it again, & bound mens consciences thereto. Secondly, the Church of God in all places suffered this commandement to cease, which the faithfull servants of God would never have done, if they had beene perswaded that this law had bound conscience simply. It is answered, that this law ceased not because the giving of offence unto the Iewes ceased, but because it ceased *universally*: yea, but it could not have ceased *universally*, if it had bound conscience, specially considering it was propounded to the Church without any mention or limitation of time. Thirdly, *Paul* was present in this Councel: and knew the intent of the law very well, & therefore no doubt he did not in any of his Epistles gain-say the same. This beeing granted, it cannot bee, that this should bind conscience out of the case of offence, for hee teacheth the Corinthians that things offered to Idols may be eaten, so be it the weake brother bee not offended. Heere it is answered, that when *Paul* writ his 1. Epist. to the Corinthians, this commandement of the Apostles touching things strangled and blood was not come unto them. Well, to grant all this, which cannot be prooved, let it be answered, why *Paul* did not now deliver it, and why he delivered a doctrine contrary to that which hee had decreed at Ierusalem, which was that the Gentiles should absolutely abstaine from things offered to Idols. As for the testimonies of the Fathers they are abused. Indeed *Tertullian* saith plainely, that Christians in his daies abstained from eating of blood, and he perswades men to continue in so doing, because hee is of opinion (beeing indeed farre deceived) that this very law of the Apostles must last to the end of the world: which conceit if the Papist hold not, what meane they to build upon him? *Origen* saith that this law was very necessarie in his daies: and no marvell. For by Idolithytes hee understands not things that have bin offered to Idols, and are afterward brought to private houses, or to the market, as other common meats: but he understands things that remaine consecrated to Idols, and are no-where else used but in their tẽples; which we grant with him must for ever be avoided as meanes and instruments of idolatrie. Whereas the law of the Apostles speakes onely of the first kind. As for things strangled and blood, hee takes them to bee the divels food: and for this cause he approoves abstinence from them. And whereas *Augustine* saith, that it is a good thing to abstaine from things offered to Idols, though it be in necessitie; he must be understood of the first kind of Idolithytes which are yet remaining in the Idol-temples still consecrated unto them, and not of the second, of which the Apostles law (as I have said) must be underststood.

1 Cor.8.9

*Apol. cap 9. l. de Pudicitia. Contra Cels. lib.9.*

1.
2.

*Epist.154. ad Publicolam.*

Argum.4. *Ioh.*21.16. Christ saith to *Peter*, *Feed my sheepe*: that is, as the word importeth feed and rule my sheepe. *Ans.* This feeding and ruling stands not in the making new laws, but in teaching and governing the Church of God according to the doctrine which they had received from Christ. And this action of feeding is ascribed to all Christians, *Rev.*2.27. who cannot thereupon challenge a power of making lawes to the conscience.

Argum.5. *Ioh.*20.21. *As my Father sent me, so I send you*: But Christ was sent of his Father not onely with power of preaching and ministring the Sacraments, but also with authoritie of commanding and giving judgement. *Answ.* If this kind of reasoning may stand, all the Apostles shall bee made redeemers: for they were all sent as Christ was, and he was sent not

onely

onely to preach the redemption of mankind, but also to effect and worke the same. If this be absurd, then it is a flat abusing of Scripture to gather from this saying of Christ, that the Apostles had power of binding conscience because he had so. It is true indeed that there is a similitude or analogie betweene the calling of Christ and his Apostles, but it wholly stands in these points: Christ was ordained to his office before all worlds, and so were the Apostles: Christ was called of his Father immediatly, & so were they of Christ: Christ was sent to the whole world, and so were they: Christ received all power in heaven and earth as beeing necessarie for a Mediatour; and they received an extraordinarie authoritie from him with such a plentifull measure of the spirit as was necessarie for the Apostolicall function. Lastly, Christ was sent even as hee was man to bee a teacher of the Iewes: and therefore hee is called the minister of circumcision, *Rom.* 15. 8. and so the Apostles are sent by him to teach the Gentiles. Thus far is the comparison to bee inlarged, and no further. And that no man might imagine that some part of this resemblance stands in a power of binding conscience, Christ hath put a speciall exception, when hee saith; Goe teach all nations, teaching them to observe all things *that I have commanded you*, and not commandements of your owne.

Argum. 6. *Rom.* 13. 2. *Whosoever resisteth the power, resisteth the ordinance of God*, and *they that resist shall receive to themselves judgement*: and 5. *ye must be subject not only for wrath, but also for conscience sake*. *Ans.* Magistracie is indeede an ordinance of God to which we owe subjectiō, but how far subjection is due, there is the question. For body and goods and outward conversation, I grant all: but a subjection of conscience to mens lawes, I deny. And betweene these two there is a great difference: to be subject to authoritie *in conscience*; and to be subject to it *for conscience*, as will be manifest if we doe but consider the phrase of the Apostle, the meaning whereof is, that wee must performe obedience not only for anger, that is, for the avoiding of punishment, but also for the avoiding of sinne, and so by consequent for avoiding a breach in conscience. Now this breach is not properly made because mans law is neglected, but because Gods law is broken which ordaineth Magistracie, and withall binds mens consciences to obey their lawfull commandements. And the damnation that is due unto men for resisting the ordinance of God comes not by the single breach of Magistrates commandement, but by a transgression of Gods law which appointeth Magistrates and their authoritie. To this answer Papists reply nothing that is of moment. Therefore I proceede.

Argum, 7. 1 *Cor.* 4. 21. *What will you? that I come unto you with a rod, or in the spirit of meeknes?* Now this rod is a judiciall power of punishing of sinnes. *Ans.* For the regiment and protection of Gods Church, there bee two rods mentioned in Scripture; the rod of Christ, and the Apostolicall rod. The rod of Christ is tearmed a *rod of yron*, or *the rod of his mouth*, and it signifies that absolute and soveraigne power which Christ hath over his creatures, whereby he is able to convert and save them, or to forsake and destroy them. And it is a peculiar priviledge of this rod to smite and wound the conscience. The Apostolicall rod was a certaine extraordinarie power, whereby God inabled them to plague and punish rebellious offenders with grievous judgements, not in their soules but in their bodies alone. With this rod *Paul* smote *Elymas* blind, and *Peter* smote *Ananias* and *Saphira* with bodily death. And it may be that *Paul* by this power did give up the incestuous man, when he was excommunicate, to be vexed in his body and tormented by the divel: but that by this rod the Apostles could smite conscience, it cannot bee proved.

Argum. 8. 1 *Tim.* 3. 2. *Paul made a law that none having two wives should be ordained a Bishop*: Now this law is positive and Ecclesiastical, and binds conscience. *Ans. Paul* is not the maker of this law, but God himselfe, who ordained that in mariage not three but two alone should be one flesh: and that they which serve at the altar of the Lord, should be holy. And to grant that this law were a new law beside the written Word of God, yet doth it not follow that *Paul* was the maker of it; because he used not to deliver any doctrine to the Churches but which he received of the Lord.

Argum. 9. *Luk.* 10. 16. *He which heareth you, heareth mee*. *Answ.* These words properly concerne the Apostles, and doe not in like manner belong to the Pastors and teachers of the Church. And the end of these words is not to confirme any Apostolicall authoritie in making lawes to the conscience; but to signifie the priviledge which hee had vouchsafed them above all others, that hee would so far foorth assist them with his spirit, that they should not erre or be deceived in teaching and publishing the doctrine of salvation, though otherwise they were sinfull men: according to *Matt.* 10. 20. *It is not you that speake but the spirit of your father which speaketh in you*. And the promise to be led into all truth, was directed unto them.

Argum. 10. 1 *Cor.* 11. 2. *I praise you that you keepe my commandements*. *Ans. Paul* delivered nothing of his owne concerning the substance of the doctrine of salvation and the worship of God, but that which hee received from Christ. The precepts here meant are nothing else but rules of decencie and comely order in the congregation: and though they were to be obeyed, yet *Pauls* meaning was not to bind any mans conscience therewith. For of greater matters he saith, *This I speake for your commoditie, and not to intangle you in a snare*, 1 Cor. 7. 35.

Argum. 11. Councels of ancient Fathers when they command or forbid any thing, doe it with threatning of a curse to the offenders. *Answer.* The Church in former time used to

annexe unto her Canons the curse *Anathema*, because things decreed by them were indeed, or at the least thought to be the Will and Word of God: and they had respect to the saying of *Paul*; If any teach otherwise, though he be an Angel from heaven, let him be accursed. Therefore Councels in this action were no more but instruments of God to accurse those whom hee first had accursed.

*Argum.* 12. An act indifferent if it bee commanded, is made necessarie: and the keeping of it is the practice of vertue, therefore every law binds conscience to a sinne. *Answ.* An act it selfe indifferent, beeing commanded by mans law, it is not made simply necessary, for that is as much as Gods law doth or can doe, but onely in some part, that is, so farre forth as the said act or actions tend to maintaine and preserve the good end for which the law is made. And though the action be in this regard necessarie: yet doth it still remaine indifferent, as it is considered in it selfe out of the end of the law: so as if peace, the common good, and comely order may be maintained, and all offence avoided by any other meanes, the act may bee done or not done without sinne before God. For whereas God himselfe hath given libertie and freedome in the use of things indifferent, the law of man doth not take away the same, but only moderate and order the over common use of it for the common good.

*Argum.* 13. The fast of Lent stands by a law and commandment of men: and this law binds conscience simply: for the ancient fathers have called it a Tradition Apostolicall, and make the keeping of it to be necessarie, and the not keeping of it a sinne, and punish the offenders with excommunication. *Answer.* It is plaine to him that wil not be obstinate, that Lent fast was not commanded in the Primitive Church, but was freely at mens pleasures, and in severall Churches diversly both in regard of place or time, as also in respect of diversitie of meats. *Irenæus* in his Epistle to Victor cited by *Eusebius* saith, *Some have thought that they must fast one day, some two daies, some more, some 40. houres day and night, which diversitie of fasting commendeth the unitie of faith. Spiridion* a good man did eate flesh in Lent, & causeth his guest to do the same, and this he did upon judgement because he was perswaded out of Gods word, that to the clean all things were cleane. And *Eusebius* records, that *Montanus* the hereticke was the first that prescribed solemne and set lawes for fasting. And whereas this fast is called an Apostolicall tradition, it is no great matter, for it was the manner of the ancient Church in former times to tearme rites and orders Ecclesiasticall not set downe in the Scriptures, Apostolical orders, that by this meanes they might commend them to the people: as *Ierome* testifieth; *Every province* (saith he) *may thinke the constitutions of their Ancestors to be Apostolical lawes.* And whereas it is said to be a sin not to fast in Lent (as *Augustine* speaketh) it is not by reason of any commandement binding conscience, for *Augustine* saith plainely, that neither Christ nor his Apostles appointed any set time of fasting: and *Chrysostome*, that Christ never commanded us to follow his fast: but the true reason hereof is borrowed from the end. For the primitive Church used not the Popish fast, which is to eate white-meate alone, but an abstinencie from all meats, used specially to mortifie the flesh, and to prepare men before hand to to a worthy receiving of the Eucharist. And in regard of this good end was the offence. And whereas it is said, that ancient Fathers taught a necessitie of keeping this fast, even *Hierome* whom they alleadge to this purpose, saith the contrarie. For confuting the errour of *Montanus* who had his set time of fast to bee kept of necessitie, he saith, *We fast in Lent according to the Apostles tradition as in a time meet for us: & we do it not, as though it were not lawfull for us to fast in the rest of the yeere except Penticost: but it is one thing to do a thing of necessitie, and another to offer a gift of free will.* Lastly, excommunication was for open contempt of this order taken up in the Church, which was, that men should fast before Easter for their further humiliation and preparation to the Sacrament. So the 29. Canon of the Councill of Gangres must bee understood. As for the Canons of the Apostles (so fallly called) and the 8. Council of Toledo, I much respect not what they say in this case.

*Argum.* 14. Gods authoritie binds conscience: Magistrates authoritie is Gods authoritie: therefore Magistrates authoritie binds conscience properly. *Anf.* Gods authoritie may be taken two waies: first, for that soveraigne and absolute power which hee useth over all his creatures: Secondly, for that finite and limitted power which hee hath ordained that men should exercise over men. If the *minor*, namely, that Magistrates authority is Gods authoritie, be taken in the first sense, it is false: for the soveraigne power of God is incommunicable. If it be taken in the second sense, the *proposition* is false. For there bee sundry authorities ordained of God, as the authoritie of the father over a child, of the master over the servant, the authoritie of the master over his scholler, which do bind in conscience as the authoritie of Gods laws doth.

By these arguments which I have now answered, and by many other being but lightly skanned, it will appeare that necessarie obedience is to bee performed both in civill and Ecclesiasticall jurisdiction; but that they have a constraining power to bind conscience, and that properly as Gods laws doe, it is not yet prooved, neither can be; as I will make manifest by other arguments.

*Argum.* 1. He that makes a law binding conscience to mortall sin, hath power, if not to save, yet to destroy: because by sinne, which follows upon the transgressiō of his law, comes death & damnation. But God is the only lawgiver that hath this priviledge; which is, after

*Serm. de Temp. 6. 2. Epist. 86 Chrysost. on Matth. hom. 47.*

*Hieron. ad Marcel de Error. Mont.*

*Euseb. lib. 5. 26. Sozom. l. 7. cap. 19.*

*Eus. lib. 5. cap. 18.*

*Hieron. epist. 118. ad Luk.*

he hath given his law, upon the breaking or keeping thereof, to save or destroy, *Iam.* 4.12. *There is one Law-giver that can save or destroy.* Therefore God alone makes lawes binding conscience properly, and no creature can doe the like. Answer is made that S. *Iames* speaks of the principall Law-giver, that by his owne proper authoritie makes lawes; and doth in such manner save and destroy, that hee need not feare to be destroyed of any: and that he speakes not of secondary law-givers that are deputies of God, and make lawes in his name. I say againe, that this answer stands not with the text. For S. *Iames* speakes simply without distinction, limitation, or exception? and the effect of his reason is this. No man at all must slander his brother, because no man must bee judge of the law: and no man can be judge of the law, because no man can be a law-giver to save or destroy. Now then where be those persons that shall make lawes to the soules of men, and bind them unto punishment of mortall sinne; considering that God alone is the saving and destroying Law-giver?

*Argum.* 2. He that can make lawes as truely binding conscience as Gods lawes, can also prescribe rules of Gods worship: because to binde the conscience, is nothing else but to cause it to excuse for things that are well done, and therefore truly please God; and to accuse for sinne, whereby God is dishonoured: but no man can prescribe rules of Gods worship; and humane lawes, as they are humane lawes, appoint not the service of God, *Esa.* 29.13. *Their feare towards mee was taught by the precept of men.* Matth. 15.9. *They worship me in vaine, teaching doctrines which are the commandements of men.* Papists here make answer, that by lawes of men we must understand such lawes as be unlawfull or unprofitable, being made without the authoritie of God, or instinct of his spirit. It is true indeed, that these commandements of men were unlawfull: but the cause must be considered; they were unlawfull not because they commanded that which was unlawfull & against the will of God, but because things in themselves lawfull were commanded as parts of Gods worship. To wash the outward part of the cup or platter, and to wash hands before meat, are things in respect of civill use very lawfull, and yet are these blamed by Christ, and no other reason can be rendred but this; that they were prescribed not as things indifferent or civill, but as matters pertaining to Gods worship. It is not against Gods word in some politicke regards to make distinctions of meats, and drinks, and times: yet *Paul* cals these things, *doctrines of divels*, because they were commanded as things wherein God should be worshipped.

*Argum.* 3. God hath now in the new Testament given a libertie to the conscience, whereby it is freed from all lawes of his owne whatsoever, excepting such lawes and doctrines as are necessary to salvation, *Col.* 2.20. *If ye be dead with Christ, yee are free from the elements of the world.* Gal. 5.1. *Stand ye in the libertie wherewith Christ hath freed you, and be not againe intangled with the yoke of bondage.* Now, if humane lawes made after the grant of this libertie, binde conscience of themselves, then must they either take away the foresaid liberty, or diminish the same; but that they cannot doe: for that which is granted by an higher authoritie, namely, God himselfe, cannot be revoked or repealed by the inferiour authoritie of any man. It is answered, that this freedome is onely from the bondage of sinne, from the curse of the morall law, from the ceremoniall and judiciall law of *Moses*, and not from the lawes of our superiours. And I answer againe, that it is absurd to thinke that God gives us libertie in conscience from any of his owne lawes, and yet will have our consciences still to remaine in subjection to the lawes of sinfull men.

*Argum.* 4. Whosoever binds conscience, commands conscience. For the bond is made by a commandement urging conscience to doe his dutie, which is to accuse or excuse for evill or well doing. Now Gods lawes command conscience in as much as they are spirituall, commanding body and spirit, with all the thoughts, will, affections, desires, and faculties, and requiring obedience of them all, according to their kinde. As for the lawes of men, they want power to command conscience. Indeed if it were possible for our governours by law to command mens thoughts and affections, then also might they command conscience: but the first is not possible, for their lawes can reach no further then to the outward man, that is, to body and goods, with the speeches and deeds thereof: and the end of them all, is not to maintaine spirituall peace of conscience, which is between man and God, but only that externall and civill peace which is betweene man and man. And it were not meete that men should command conscience, which cannot see conscience, and judge of all her actions, which appeare not outwardly, and whereof there be no witnesses, but God and the conscience of the doer. Lastly, men are not fit commanders of conscience, because they are no Lords of it, but God himselfe alone.

*Argum.* 5. Men in making lawes are subject to ignorance and errour: and therefore when they have made a law (as neere as possibly they can) agreeable to the equitie of Gods law, yet can they not assure themselves and others, that they have failed in no point or circumstance. Therefore it is against reason, that humane lawes being subject to defects, faults, errours, and manifold imperfections, should truly bind conscience, as Gods lawes doe, which are the rule of righteousnesse. All governours in the world (by reason that to their old lawes, they are constrained to put restrictions, amplifications, and modifications of all kinds, with new readings and interpretations) upon their daily experience see and acknowledge this to be true

which I ſay, ſaving the Biſhop of Rome (ſo falſely tearmed) which perſwades himſelfe to have, when he is in his Conſiſtory, ſuch an infallible aſſiſtance of the ſpirit, that he cannot poſſibly erre in judgement.

*Argum.* 6. If mens lawes by inward vertue bind conſcience properly as Gods lawes, then our duty is to learne, ſtudy, and remember them as well as Gods lawes: yea Miniſters muſt be diligent to preach them, as they are diligent in preaching the doctrine of the Goſpel: becauſe every one of them binds to mortall ſinne, as the Papiſts teach. But that they ſhould be taught and learned as Gods lawes, it is moſt abſurd in the judgement of all men, Papiſts themſelves not excepted.

*Argum.* 7. Inferiour authoritie cannot binde the ſuperior: now the courts of men and their authoritie are under conſcience. For God in the heart of every man hath erected a tribunall ſeat, and in his ſtead he hath placed neither Saint nor Angel, nor any other creature whatſoever, but conſcience it ſelfe, who therefore is the higheſt Iudge that is or can be, under God; by whoſe direction alſo courts are kept, and lawes are made.

Thus much of the Popiſh opinion by which it appeares that one of the principall notes of Antichriſt agrees fitly to the Pope of Rome. *Paul 2 Theſſ.* 2.4. makes it a ſpeciall propertie of Antichriſt to exalt himſelfe againſt or above all that is called God, or worſhipped. Now what doth the Pope elſe, when he takes upon him authority to make ſuch lawes as ſhal bind the conſcience, as properly and truely as Gods lawes? and what doth he elſe when he aſcribes to himſelfe power to free mens conſciences from the bond of ſuch lawes of God, as are unchangeable? as may appeare in a Canon of the Councill of Trent: The words are theſe. *If any ſhall ſay, that thoſe degrees of conſanguinitie that be expreſſed in Leviticus, do only hinder matrimony to be made, & breake it being made, and that the Church cannot diſpenſe with ſome of them, or approove that more degrees may hinder or breake marriage, let him be accurſed.* O ſacrilegious impiety! Conſidering the lawes of affinitie & conſanguinity, *Lev.* 18. are not ceremoniall, or judiciall lawes peculiar to the Iewes, but the very lawes of nature, what is that Canon elſe, but a publike Proclamation to the world, that the Pope and Church of Rome doe ſit as Lords, or rather idols in the hearts and conſciences of men? This will yet more fully appeare to any man, if we reade popiſh bookes of *practicall* or *Caſe Divinitie*, in which the common manner is, to binde conſcience where God looſeth it, and to looſe where he binds: but a declaration of this requires long time.

Seſſ. 24. can. 3.

How mēs laws bind conſcience.

Now I come (as neere as poſſibly I can) to ſet downe the true manner, how men lawes by the common judgement of Divines, may be ſaid to binde conſcience. That this point may be cleared, two things muſt be handled. By what meanes they bind: and how farre forth.

A Touching the meanes, I ſet downe this rule. *Wholeſome laws of men, made of things indifferent, ſo far-forth bind conſcience by vertue of the generall commandement of God, which ordaineth the Magiſtrates authoritie: that whoſoever ſhall wittingly and willingly, with a diſloyall minde, either breake or omit ſuch lawes, is guilty of ſin before God.*

By *wholeſome lawes*, I underſtand ſuch poſitive conſtitutions, as are not againſt the law of God, and withall tend to maintaine the peaceable eſtate and common good of men.

Furthermore, I adde this clauſe, *made of things indifferent*, to note the peculiar matter whereof humane lawes properly intreate: namely, ſuch things as are neither expreſſely B commanded or forbidden by God.

Now ſuch kinde of lawes have no vertue or power in themſelves to conſtraine conſcience, but they binde onely by vertue of an higher commandement, *Let every ſoule be ſubject to the higher powers, Rom.* 13.1. or, *Honour father and mother, Exod.* 20.12. which commandements binde us in conſcience to performe obedience to the good lawes of men. As *Peter* ſaith, *Submit your ſelves to every humane ordinance for the Lord, 1 Pet.* 2.13. that is, *for conſcience of God*, as he ſaith afterward, *v.* 19. whereby he ſignifieth two things: firſt, that God hath ordained the authoritie of governours; ſecondly, that hee hath appointed in his word, and thereby bound men in conſcience to obey their governours C lawfull commandements.

If the caſe fall out otherwiſe, as commonly it doth, that humane lawes be not enacted of things indifferent, but of things that be good in themſelves, that is, cōmanded by God; then are they not *humane* properly, but *divine* lawes. Mens laws intreating of things that are *morally good*, & the parts of *Gods worſhip*, are the ſame with Gods laws: and therfore bind conſcience, not becauſe they were enacted by men, but becauſe they were firſt made by God: men being no more but inſtruments and miniſters in his name to revive, renew, and to put in execution ſuch precepts and lawes as preſcribe the worſhip of God, ſtanding in the practice of true religion and vertue. Of this kinde are all poſitive lawes touching articles of faith, & the duties of the moral law. And the man that breaks D ſuch lawes ſinnes two waies: firſt, becauſe he breaks that which is in conſcience a law of God: ſecondly, becauſe in diſobeying his lawfull Magiſtrate, he diſobeyes the generall commandement of God, touching Magiſtracie.

But if it ſhall fall out that mens lawes bee made of things that are evill, and forbidden by God, then is there no bond of conſcience at all but contrariwiſe men are bound in conſcience not to obey, *Act.* 4.19. And hereupon the three children are commended for not obeying *Nabuchadnezzar*, when he gave a particular commandement unto them to fall downe and worſhip the golden image, *Dan.* 3.28.

Moreover, in that mans law binds not, but by authoritie of Gods law, hence it followes,

that Gods law alone hath this priviledge, that the breach of it ſhould be a ſinne. S. *Iohn* ſaith 1. epiſt. 3. 4. *Sinne is the anomie, or tranſgreſſion of the law*, underſtanding Gods law. When *David* by adultery & murther had offended many men, and that many waies, he ſaith, *Pſal.* 51. 4. *Againſt thee, againſt thee I have ſinned.* And *Auguſtine* defineth ſin to be ſomething ſaid, done, or deſired againſt the law of God. Some man may ſay, if this be ſo, belike then we may break mens lawes without ſin. I anſwer, that men in breaking humane lawes, both may and do ſin; but yet not ſimply, becauſe they breake them, but becauſe in breaking them, they doe alſo breake the law of God. The breach of a law muſt be conſidered two waies. Firſt, as it is a treſpaſſe, hinderance, injury, damage; and in this reſpect it is committed againſt mens lawes: ſecondly, the breach of a law muſt be conſidered as it is a ſin, and ſo it is only againſt Gods law, which appoints obedience to the Magiſtrate. The ſecond point, namely, How farre forth mens lawes bind conſcience, I explaine on this manner. It is all that the lawes of God doe or can doe, to bind conſcience ſimply & abſolutely. Therefore humane lawes bind not ſimply of themſelves, but ſo far forth as they are agreeable to Gods word, ſerve for the common good, ſtand with good orders, and hinder not the libertie of conſcience. The neceſſitie of the law ariſeth of the neceſſitie of the good end thereof. And as the end is good and profitable more or leſſe, ſo is the law it ſelfe neceſſarie more or leſſe. Mens lawes are like their teſtimonies, which neither proove nor diſproove of themſelves, but borrow all the ſtrength which they have to conſtraine, from the truth, wiſedome, and fidelitie of them that beare witneſſe.

Hence it followeth that a man may do any thing *beſide humane laws* & conſtitutions without breach of conſcience. For if we ſhall omit the doing of any law, I. without hindrance of the end & particular conſiderations, for which the law was made: II. without offence giving, as much as in us lyeth: III. without contempt of him that made the law, we are not to be accuſed of ſinne. Example. In time of warre, the Magiſtrate of the citie commands that no man ſhal open the gates: the end is, that the citie and every member therof may be in ſafetie. Now it falles out that certaine citizens, being upon occaſion without the citie, are purſued by the enemy, and in danger of their lives. Hereupon ſome man without any more adoe openeth the gate to reſcue them. The queſtion is, whether he hath ſinned, or no. And the truth is, he hath not: becauſe he did not hinder the end of the law, but rather further it, & that without ſcandall to men, or contempt to the Magiſtrate.

And this ſtands even by the equitie of Gods word. God made a law, that the Prieſts onely ſhould eate of the Shew-bread: now *David* being no prieſt, did upon urgent occaſion eate of it without ſinne. If this be true in Gods law, then it may alſo be true in the lawes of men, that they may in ſome caſes be omitted without ſinne againſt God.

Neither muſt this ſeeme ſtrange. For as there is a keeping of a law, and a breaking of the ſame; ſo there is a middle or meane action betweene them both, which is to doe a thing [a] *beſide the law*, and that without ſinne.

To proceed further: mens lawes be either Civil or Eccleſiaſticall. Civil laws, are for their ſubſtance determinations of neceſſary and profitable circumſtances, tending to uphold and maintaine the commandements of the ſecond table. More ſpecially, they preſcribe what is to be done, and what is to be left undone, touching actions both civill and criminall, touching offices and bargaines of all ſorts, &c. yea they conclude, injoyne, and command not only ſuch affaires as be of ſmall importance, but alſo things & actions of great waight, tending to maintaine common peace, civill ſociety, and the very ſtate of the Common-wealth. Now ſuch lawes bind ſo farre forth, that albeit they be omitted without any apparant ſcandall or contempt, yet the breach of them is a ſinne before God. Take this example. A ſubject in this land, upon povertie, or upon a covetous minde, againſt the good law of the land, coynes money, which afterward by a ſleight of his wit, is cunningly conveyed abroad into the hands of men, and is not eſpied. Here is no evident offence given to any man, nor open contempt ſhewed to the law-giver: and yet in this action he hath ſinned, in that cloſely, otherwiſe then he ought to have done, he hath hindred the good of the Common-wealth; and robbed the ſoveraigne Prince of his right.

Eccleſiaſticall lawes, are certaine neceſſary and profitable determinations of circumſtances of the commandements of the firſt Table. I ſay here *circumſtances*, becauſe all doctrines pertaining to the foundation and good eſtate of the Church, as alſo the whole worſhip of God, are ſet downe and commanded in the written word of God, & cannot be preſcribed and concluded otherwiſe by all the Churches in the world. As for the Creeds and Confeſſions of particular Churches, they are in ſubſtance Gods Word, and they binde not in conſcience by any power the Church hath, but becauſe they are the Word of God.

The lawes then which the Church in proper ſpeech is ſaid to make, are decrees concerning outward order and comelineſſe in the adminiſtration of the Word and Sacraments, in the meetings of the Congregation, &c. And ſuch laws made according to the generall rule of Gods word, (which requires that all things be done to edification, in comelineſſe, for the avoiding of offence) are neceſſary to be obſerved, and the word of God binds all men to them, ſo farre forth as the keeping of them maintaines decent order, and prevents open offence. Yet if a law concerning ſome externall rite or thing indifferent, be at ſometime, or upon ſome occaſion omitted; no offence given;

[a] *Facere aliquid præter legem, non contra legem.*

nor contempt shewed to Ecclesiasticall authoritie, there is no breach made in the conscience, and that appeares by the example before handled. The Apostles guided by the holy Ghost, made a decree for the avoiding of offence, necessary to be observed, namely, that the Gentiles should abstaine from things strangled and blood, and Idolithytes; and yet *Paul* out of the case of scandall and contempt, permits the Corinthians to doe otherwise, 1 *Cor.* 8. & 9. which he would not have done, if to do otherwise out of the case of scandall & contempt, had bin sin.

Againe, lawes are either mixt or meerely penall. Mixt, are such lawes as are of waightie matters, and are propounded in commanding or forbidding tearmes: and they according to the good intention of the Law-giver, bind men first of all to obedience, for the necessary good of humane societies: and secondly, to a punishment, if they obey not; that a supply may be made of the hindrance of the common good. In the breach of this kinde of lawes, though a man be never so willing to suffer the punishment, yet that will not discharge his conscience before God, when he offends. If a man coyne money with this minde, to be willing to die when he is convicted, yet that will not free him from a sin in the action, because Gods law binds us not onely to subjection in bearing of punishment, but also to obedience of his bare commandement, it being lawfull, though he should set downe no punishment.

A law *meerely penall* is that, which being made of matters of lesse importance, and not uttered precisely in cõmanding tearmes, doth onely declare and shew what is to be done, or conditionally require this or that with respect to the punishment, on this manner. If any person doe this or that, then he shall forfeit thus or thus. This kinde of law binds especially to the punishment, and that is the very intent of the Law-giver, and he that is ready in omitting the law to pay the fine or punishment, is not to be charged with sinne before God: the penaltie being answerable to the losse that comes by the neglect of the law. Here a question may be demanded: whether a man that hath taken his oath to keepe all the lawes or orders of any towne or corporation, & yet afterwards omits the doing of some of them; be perjured or no? The answer may be this, that the lawes of every societie & corporation must be distinguished. Some are very weightie (as I have said) being of the very foundation and state of the body; so as it cannot well stand without them: and whosoever wittingly & willingly breaks any of these (they being good and lawfull) cannot be freed from perjury. Againe, there be lawes of lesser importance, that tend onely to maintaine decent order and comelinesse in the societies of men; and they are of that nature, that the estate of the corporation or towne may stand without them: and whosoever upon occasion omits the doing of any of these, is not therefore perjured, so bee it hee carry a loyall minde, and be content to pay the fine or penaltie. For such kinde of order and constitutions require first of all obedience, and if that be omitted, they require a mulct or fine: which, if it be willingly payed, the law is satisfied.

Thus wee see how farre forth mens lawes binde conscience. The use of this point is this: first, hence we learne that the immunitie of the Popish clergie, whereby they take themselves exempted from civill courts, and from civill authoritie in criminall causes, hath no warrant: because Gods commandements binde every man whatsoever, to be subject to the Magistrate, *Rom.* 13. 1. *Let every soule be subject to the higher powers.* II. Hence wee see also what notorious rebels those are, that being borne subjects of this land, yet choose rather to die then to acknowledge (as they are bound in conscience) the Kings Majestie to be supreame governour under God in all causes and over all persons. III. Lastly, we are taught hereby to be willing to give subjection, obedience, reverence, and all other duties to Magistrates, whether they be superiour or inferiour: yea with cheerefulnesse to pay taxes and subsidies, and all such lawfull charges as are appointed by them. *Give to Cæsar that which is Cæsars, and to God that which is Gods. Give to all men their duties: tribute to whom tribute: custome to whom custome, Rom.* 13. 7.

Sect. 9. Of an oath binding.

Now followes the Oath; which is either assertory, or promissorie. Assertory, by which a man avoucheth that a thing was done or not done. Promissory, by which a man promiseth to doe a thing or not to doe it. Of both these I meane to speake: but specially of the second. And here two points must be considered, the first, by what meanes an oath bindeth; the second, when it bindeth.

An oath bindeth by vertue of such particular commandements, as require keeping of oathes lawfully taken. *Numb.* 30. 3. *Whosoever sweareth an oath to bind his soule by a bond, he shall not breake his word, but shall doe according to all that proceeds out of his mouth.*

This being so, a question may be made whether the oath of Infidels binde conscience, and by what vertue, considering they neither know the Scriptures, nor the true God? *Answ.* They[a] doe bind in conscience. For example: *Iacob* and *Laban* make a covenant confirmed by oath. *Iacob* sweares by the true God, *Laban* by the gods of *Nachor*, that is, by his idols: Now *Iacob*, though he approove not the forme of this oath, yet he accepts it for a civill bond of the covenant: and no doubt, though *Laban* beleeved not Gods word revealed to the Patriarkes, yet he was bound in conscience to keepe his oath, even by the law of nature: and though he knew not the true God, yet he reputed the false God of *Nachor* to be the true God, *Gen.* 31. 53.

Againe, if a lawfull oath by vertue of Gods commandements binde conscience, then it must needs be that the Romane Church hath

[a] Thus saith *Augustin. epist.* 154. *ad Publicolam. & Lum. sent. lib.* 3. *dist.* 93.

long

long erred, in that she teacheth and maintaineth that governors, as namely, the Pope and other inferiour bishops, have power to give relaxations and dispensations, not only for oaths unlawfull (from which the Word of God doth sufficiently free us, though they should never give absolution) but from a true and lawfull oath made wittingly and willingly without errour or deceit, of a thing honest and possible; as when the Pope frees the subjects of this land, as occasion is offered, from their sworne allegeance and loyalty to which they are bound not onely by the law of nature, but also by a solemne and particular oath to the Supremacy, which none ever deemed unlawfull, but such as carry traitors hearts. Now this erronious divinity would easily be revoked, if men did but consider the nature of an oath, one part whereof is invocation, in which we pray unto God: First, that he would become a witnesse unto us that we speake the truth, and purpose not to deceive; secondly, if wee faile and breake our promise, that he would take revenge upon us: and in both these petitions we binde our selves immediately to God himselfe: and God againe, who is the ordainer of the oath, accepts this bond and knits it by his Commandement, till it bee accomplished. Hence it followes, that no creature can have power to unty the bond of an oath, that is truely and lawfully an oath, unlesse wee will exalt the creature above God himselfe. And the Iewish teachers gave better counsell, when they commanded the people to *performe their oaths to the Lord*, for the preventing of perjury, and our Saviour Christ in that gaine-sayes them not.

*Thom. 2. 2. q. 89.*

*Matth. 5. 33.*

Next let us consider the time when an oath bindeth or bindeth not.

An oath bindeth then, when it is made of things certaine and possible, in truth, justice, judgement, for the glory of God, and the good of our neighbour.

*Quest.* I. Whether doth an oath bind conscience, if by keeping of it there follow losses and hinderances? *Answ.* If it be of a thing that is lawfull, and the damages be private to him that sweareth, then doeth it binde conscience. For example: A man makes a purchase of land at the sea side: his bargaine is confirmed onely by oath: and it fals out, that before he doe enter possession, the sea breakes in and drownes a part of that purchase. Now he is in conscience to stand to his bargaine, because the thing is lawfull, and the damage is private, and great reverence must bee had of the name of God which hath bin used in the bargaine making. *David* makes it the property of a good man, *to sweare to his owne hinderance, and not to change*, Psal. 15. 4.

*Quest.* II. Whether the oath which a man hath taken, being induced thereto by fraude and guile, doth bind conscience? *Ans.* If it be still a thing lawfull, and bring nothing but private losses, it is to be kept. When the Gibeonites had by a fraud brought *Iosua* to make a league with them, and to binde it with an oath; he and the Princes of the people answer them thus: *Wee have sworne unto them by the Lord God of Israel, now therefore we may not touch them*, *Ios.* 9. 19. And 300. yeeres after, when *Saul* slew certaine of the Gibeonites against this oath, the plague was upon the people of Israel three yeeres, and was not stayed till certaine persons of *Sauls* family for a recompence were put to death, 2 *Sam.* 21. 6. 9.

*Quest.* III. Whether an oath made by feare or compulsion bind in conscience? For Example: a theife disappointed of the bootie which he looked for, binds the true man by solemne oath, upon paine of present death, to fetch and deliver unto him some portion of money, as 100. or 200. crownes for the redeeming of his life. Well, the oath is taken, and the question is, whether it bind him or not to performe his promise? An answer may be this: some [a] Protestant divines think it doth binde: some againe thinke [b] no: but I take it the safest course to hold the meane betweene both, on this manner. The oath seemes to binde, and is to be performed: neither is it against the good of the Common-wealth (for then it were unlawfull) but it is rather a furtherance, in that a member thereof is preserved: and the losses which follow are onely private to the man, rather to be endured then losse of life. Yet that a remedy may be had of this private injurie, and that a publike mischiefe may be prevented, the partie is to reveale the matter to the Magistrate, whose office it is to punish robbers, and to order all things according to equity, for the common good. But if the case fall out, that the man through exceeding feare, doe further sweare to keepe silence, I see not how his oath may be kept, except he be sure that nothing will ensue thereof, but a private damage to himselfe. For otherwise, perpetuall silence seemes to be a secret consenting to the robber, and an occasion that others fall into the like danger and hazard of their lives.

[a] *Pet. Martyr. class. 2. loc. 13. q. 21. Melanct. in Eth. quest. de juram.*
[b] *Calv.* upon Psal. 15.

Againe, in sixe cases an oath binds nothing at all. I. If it be made of a thing that is flat against the Word of God. For all the power of binding which it hath, is by the word of God: & therfore when it is against Gods wil, it hath no power to constraine. And it is an old received rule, that an oath must not be a bond of iniquitie. Hereupon *David* when he made a rash oath to kill *Nabal* and all his houshold, rejoyced when he had occasion offered by *Abigail* to breake the same, 1 *Sam.* 25. 32. And though he sware to *Shemi*, that he would save his life, 2 *Sam.* 19. 23. yet afterward upon better consideration (as it may seeme) he commanded his sonne *Salomon* to put him to death, as one that had long agoe deserved the same, 1. *King.* 2. 9. And *Herod* was farre deceived, that thought he was bound by his oath to give to the damsell *Iohn Baptists* head in a platter, *Matth.* 14. 7. II. If it be against the good and wholesome lawes of any kingdome or coun-

try

try, whereof a man is a member, it binds not at all: becauſe on the contrary, Gods Commandemēt binds us to keep the good laws of mē. III. If it be made by ſuch perſons as want ſufficient reaſon and diſcretion, as yong children, fooles, mad men. For the conſcience cannot indeed be bound, where the underſtanding cannot diſcerne what is done. IV. If it be made of ſuch as haye no power to bind themſelves, it binds not: becauſe it is made againſt the law of nature, which is, that he which is not in his owne power cannot bind himſelfe. Hence it follows, that Papiſts erre groſſely when they teach, that a child may enter into any rule or order of religion, yea bind himſelfe therto by oath, & the oath to be good, flat againſt his parents conſent. *Num.* 30.4. *If a woman vow unto the Lord, bind her ſelfe by a bond being in her fathers houſe in time of her youth, &c.* v. 6. *If her father diſallow her the ſame day that he heareth all her vows & bonds, they ſhall not be of value.* And an ancient Councell decreed, that *all children that upon pretence of Gods worſhip ſhould depart from their parents, and not doe them due reverence, ſhould be accurſed.* Secondly, they erre, in that they teach that the promiſe made privately by a child in way of marriage, without and againſt conſent of wiſe and carefull parents, binds them: whereas indeed, if this promiſe were further bound by an oath, it could not ſtand: becauſe children under government and tuition of parents, cannot give themſelves. V. It binds not if it be made of a thing that is out of a mans power, as if a man ſweare to his friend to give him another mans goods. VI. If at the firſt it were lawfull and afterward by ſome meanes become either impoſſible or unlawfull, it binds not conſcience. For when it becomes impoſſible, then we muſt ſafely thinke, that God from heaven frees a man from his oath. And when it begins to bee unlawfull, then it ceaſeth to bind, becauſe the binding vertue is onely in and from the Word of God. For example: A King binds himſelfe by oath to a forraine Chriſtian Prince to finde him men and money to defend his people againſt all enemies. This oath is lawfull. Well, afterward the Prince becomes a profeſſed enemy to him, his religion, and people: and then the kings oath becoms unlawful & binds him not: becauſe the word forbids there ſhould bee any league of amity with Gods enemies: though there may be leagues of concord with them.

*Qui ſui juris non eſt obligare ſe non poteſt. Bellar. l. 2. de Mon. cap. 36.*

*Concil. Gang. c. 16.*

Seeing a lawfull oath muſt bind conſcience, though a man be deceived, and great loſſes follow; it ſhews in how great reverence we ſhold have Gods name, and with what care and conſideration take an oath. And by this wee muſt be advertiſed to take heed of cuſtomable ſwearing in our common talke, whether our oaths be great or ſmall. We muſt thinke of an oath as a part of Gods wprſhip: nay, the holy Ghoſt often puts it for the whole worſhip of God: *Iſai.* 19.18. *In that day ſhall five cities in the land of Egypt ſpeake the language of Canaan, and ſhall ſweare by the Lord of hoſts*, that is, acknowledge and worſhip him. *Ier.* 12.16. *If they will learne the wayes of my people, to ſweare by my name, The Lord liveth, then ſhall they be built in the midſt of my people.* This ſerves to ſhew unto us, that ſuch as give themſelves to ſwearing, want religion & conſcience: and that thoſe families in which there is rifeneſſe of oathes, abandon all care of religion, and baniſh God out of their houſes. And indeed it is a very hard thing for the common ſwearer to avoid common perjury. If we ſee a man hold up his hand at the barre of an earthly judge, we pitie him, and are ſorry for him: Oh then, why doe we not pitie blaſphemers and common ſwearers? For with God they are no better then rebels, that hold up their hands at the barre of his judgement ſeat, as guiltie malefactors. *Exod.* 20.7. *Auguſtine* ſaith well, *They that worſhip ſtocks and ſtones feare to ſweare falſely by ſtones, and doeſt thou not feare God that is preſent, God that liveth, God that knoweth, God that taketh revenge of contemners? but of bad cuſtome, when thou art beloved, thou ſweareſt: when none requires it, thou ſweareſt: and when men cannot abide it thou ſweareſt.*

*Serm. 30. de verbis Apoſt.*

Thus much of an oath: now followes a promiſe, which is either to God, or man: the firſt is called a vow, the ſecond a ſingle promiſe.

Sect. 10. Of a vow binding.

A vow is taken three waies. Firſt, generally for a promiſe of morall obedience: and this vow is firſt made in Baptiſme, and continued in the Lords Supper, as in the ſpirituall exerciſes of invocation and repentance. It is called of *Pet.* 1. *Epiſt.* 3.21. *the ſtipulation which a good conſcience makes to God.*

This kind of vow binds all and every member of the Church of God. And the not keeping of it is the common ſin of the world: for moſt men make no conſcience to perform that which they have promiſed to God in Baptiſme: and therefore their Baptiſme is become unto them the *ſacrifice of fooles, Eccleſ.* 4.17. But conſidering we are bound in conſcience by this vow, let us hereafter endeavour to be as good as our word: and that ſhall be, when we begin to die to our ſins, and to riſe to newneſſe of life. There is no man almoſt but will ſeeme to have care to keepe touch with men; what a ſhame is it then for us not to keepe covenant with God?

Againe, a vow is taken for a promiſe of ceremoniall obedience, whereof read *Numb.* 6. and 30. *Lev.* 27. This vow is peculiar to the old Teſtament, & did not binde all men, but only ſuch as had peculiar occaſion to vow: and thereupon bound themſelves: as the Nazarites and others.

Thirdly, a vow is taken for the performance of ſome outward and bodily exerciſes, taken up of a mans owne accord, as being things in a mans owne libertie, without any commandement of God: as the keeping of ſet times of faſt, of praying or reading, the performance of ſet taskes, almes-giving, abſtinence from certaine meats and drinks, in the uſe whereof, through our owne weakeneſſe, we feare any occaſion of ſinne. And this kinde of vow is more peculiar to the new Teſtament.

In

In the making of it, that it may be warranted, foure things must bee observed: I. It must be agreeable to the Word of God: II. It must not bee against a mans generall or particular calling. III. It must bee in a mans power, and not against Christian libertie. IV. It must be so made and bee so observed without any opinion of merit or worship of God, to this end alone, that it may be a meanes to exercise and cherish repentance and invocation, temperance, patience, and to shew forth thankefulnesse to God.

A vow thus made binds conscience by vertue of Gods commandement. *Eccl.*5.3. *When thou hast vowed a vow to God, defer not to pay it.*

And the vow once made continues to bind so long as the thing is in force which was the occasion of the vow. For example: A man desirous to practise sobrietie and temperancie, finds that drinking of wine is hurtfull unto him: hereupon hee vowes to God to drinke no wine: now this vow once made, binds him till the state of his body alter, and hee feeles no inconvenience in wine: but then it ceaseth to bind any longer.

*Quest.* Whether Papists are bound in conscience to keepe the vowes of single life, and voluntarie povertie which they make, or no? *Answ.* No. The reasons hereof are these: I. Such vowes are flat against Gods commandement: *But if they cannot abstaine, let them marry: for it is better to marry then to burne,* 1 Cor.7.9. *This we warned you of, that if there were any that would not worke, they should not eate,* 2 Thes.3.10. II. They are not in the power of him that voweth: as for example, to promise perpetuall chastitie in single life. III. They abolish Christian libertie in the use of the creatures and ordinances of God, as riches, and marriage, meate, drinke, apparrell; making that necessary which God left to our libertie. IV. They are made to this end that men may thereby merit life eternall, and worship God: whereas *Paul* saith, 1 Tim.4.8. *Bodily exercise profiteth little: but godlinesse is profitable for all things.* Therefore they are better broken then kept.

Sect.11. Of a single promise binding.

As for a single promise, it also binds a man according as hee will to whom the promise is made; though hee be an (*a*) heretieke or an infidell. As for the purpose of the minde, it binds not, but may upon convenient cause, be altered.

*a Aug. epist.205.*

Yet we must remember that there are some cases, in which a promise made binds not. I. If it be against Gods word. One saith well, *In evill promises cut off thy faith. It is a wicked promise that cannot bee performed without an offence.*

*Ibid.l.4. Synonim.*

II. If he which makes it want reason or sufficient discretion. III. If he make the promise who cannot bind himselfe: as a child under the government of his parents. IV. If a man be induced to make his promise by fraud and guile. V. If the promise being at the first lawfull, become afterward either impossible or unlawfull.

And though men bee bound in conscience to keepe their promises: yet this hinders not but that there is and may bee a good and lawfull use of Indentures and obligations. For the bond of conscience is betweene man and God: but the bond of an obligation passeth onely betweene man and man. When *Abraham* boughe a purchase of *Ephron* the Hittite, hee payed his money, and made it sure before witnesse. *Gen.*23.17.

Here wee must consider the generall sinne of this age, which is, to speake deceitfully every one to his neighbour. It is a hard thing to find a man that wil stand to his word and lawfull promise. It is a rule of *Machiavel*, that a man may practise many things against his faith, against charitie, and humanitie, and religion: and that it is not necessarie to have these vertues, but to counterfeit and dissemble them. But let all such as feare God make conscience of their word, because they are bound so to do: and hereby they shall resemble their heavenly Father who is true in all his promises; and they shall also bring forth a notable fruit of the spirit, *Gal.*5.22.

Hitherto I have spoken of the cause that maketh conscience to give judgement. Now followeth the manner of judgement.

Sect.12. How conscience, gives judgement.

Conscience gives judgement in or by a kind of reasoning or disputing, called a *practicall syllogisme*. Romans 2.15. *Their reasoning,* (τῶν λογισμῶν) *&c. accusing or excusing each other.*

In the making of this reason conscience hath two assistants: minde, and memorie.

Minde tels what is law.

The minde is the store-house and keeper of all manner of rules and principles. It may bee compared to a booke of law, in which are set downe the penall statutes of the land. The dutie of it is to preferre and to present to the conscience rules of divine law, wherby it is to give judgement.

Memory gives evidence.

Memorie serves to bring to mind the particular actions which a man hath done or not done, that conscience may determine of them.

Now conscience assisted by these twaine, proceeds in judgement by a kind of argumentation: an example whereof we may take from the conscience of a murtherer, thus:

*Every murtherer is cursed,* saith the mind:

*Thou art a murtherer,* saith conscience assisted by memorie:

Ergo, *Thou art cursed,* saith conscience, and so giveth her sentence.

To proceede: Conscience gives judgement either of things past or things to come.

Sect.13. How many waies conscience gives judgement.

Of things past two waies, either by accusing and condemning, or by excusing and absolving. *Rom.*2.15.

To *accuse* is an action of conscience, giving judgement that this or that thing was evill done: & that still by reasoning on this manner:

*Every murtherer is a sinner:*

*This thy action is murther:*

Ergo, *This thy action is a sinne.*

To *condemne* is another action of the consci-

ence joyned with the former, whereby it giveth judgement that a man by this or that sin hath deserved death on this manner.

*Every murtherer deserveth a double death.*

*Thou art a murtherer:*

Ergo, *Thou hast deserved a double death.*

These two actions are very forcible and terrible: for they are the *compunctions* and prickings that bee in the heart, *Act.*2.37. They are the stripes, as it were, of an yron rod, wherewith the heart of a man smiteth it selfe, 2 *Sam.* 24.10. And by reason of them, conscience is compared to a worme that never dyeth, but alwaies lies gnawing, and grabling, and pulling at the heart of man, *Mark.*9.44. and causeth more paine and anguish, then any disease in the world can doe.

The time when conscience performes these actions, is not before the sinne, or in the act of sinning, but especially after the sinne is done and past. Reason, I. Before a man sinneth, the divell doth extenuate the fault and make sinne to be no sinne. II. Corrupt affections doe for a time so blind and overcast judgement, that it doth not see or at the least consider what is good or bad, till afterward.

Neither doth conscience accuse and condemne onely for the time present, but also long after a thing is done. The consciences of *Iosephs* brethren accused them 22. yeeres after they had sold him into Egypt, *Gen.*42.21.

The effect of the accusing and condemning conscience, is to stirre up sundry passions and motions in the heart, but specially these five.

The first is *shame*, which is an affection of the heart, whereby a man is grieved and displeased with himselfe, that hee hath done any evill, and this shame sheweth it selfe by the rising of the blood from the heart to the face.

Yet we must here remember that even such as have the pardon of their sinnes, and are not guiltie, may bee ashamed and blush, *Rom.*6.21. *What fruit had yee in those things, whereof now yee blush, or, be ashamed?* Yet for all this, even those which are most guiltie, may bee without all shame, *Ier.*6.15. *Were they ashamed when they had committed abomination? nay, nay, they were not ashamed, neither could they have any shame,* because they are growne to some great height in sinne, *Eph.*4.18.

The second passion is *sadnesse* and sorrow: commonly thought to be nothing else but *melancholy:* but betweene them twaine, there is great difference. Sorrow, that comes by melancholy ariseth only of that humour annoying the body: but this other sorrow ariseth of a mans sinnes, for which his conscience accuseth him. Melancholy may be cured by physicke: this sorrow cannot be cured by any thing, but by the blood of Christ.

The third is *feare*, in causing whereof, conscience is very forcible. If a man had all the delights and pleasures that heart can wish, they cannot doe him any good if conscience bee guiltie. *Belshazzar* when he was in the middest of all his delights, and saw the hand writing upon the wall; *his countenance changed, his thoughts troubled him, his joynts loosed, and his knees smote together,* Dan.5.6. Yea the guiltie conscience will make a man afraid, if hee see but a worme peepe out of the grotund: or a silly creature goe crosse his way; or if he see but his owne shadow on a suddaine, or if hee doe but forecast an evill with himselfe, *Pro.*28.1. *The wicked flyeth when no man pursueth him.*

Terrours of conscience, which are more vehement, cause other passions in the body, as exceeding heate, like that which is in the fit of an ague, the rising of the entrals towards the mouth, and sowning, as experience hath often shewed. And the writer of the booke of Wisdome saith truely, cap. 17.10. *It is a fearefull thing when malice is condemned by her owne testimony, and a conscience that is touched, doth ever forecast cruell things. For feare is nothing else, but the betraying of the succours, that reason offereth, &c. They that did indure the* (a) *night that was intolerable, &c. sometimes were troubled with monstrous visions, and sometimes they swounded, as though their owne soules should betray them: for a sudden feare not looked for, came upon them.*

a The darkenesse of Egypt.

The fourth is *desperation*, whereby a man through the vehement and constant accusation of his conscience comes to bee out of all hope of the pardon of his sinnes. This made *Saul*, *Achitophel*, and *Iudas* to hange themselves; this makes many in these daies to doe the like; as appeareth by the declarations of such as have bin prevented, when they were about to hang or drowne themselves, or to cut their owne throats.

The last is a *perturbation* or disquietnesse of the whole man: whereby all the powers and faculties of the whole man are forth of order. *Isa.*57.20. *The wicked are like the raging of the sea that cannot rest, whose waters cast up mire & dirt.*

Thus much of the two first actions of conscience, which are to accuse and condemne: the second followeth, to excuse and absolve.

To excuse, is an action of the conscience giving judgement that the thing is well done.

To absolve, is an action of the conscience giving judgement that a man is free and cleere from fault, and so from punishment.

From these two actions arise some special affections: I. *boldnesse* and *confidence*, *Pro.*28.1. *The righteous are bold as a lyon.* II. *Ioy and rejoycing*, 2 Cor.1.12. *Our rejoycing is the testimony of my conscience, that in all simplicitie and godly pureneſſe I have had my conversation in the world.* Hence it is said, that *a good conscience is a continuall feast*, Pro.15.15.

Hitherto I have spoken how conscience gives judgement of things done and past: now followeth her judgement of things to be done.

Conscience gives judgement of things to come, by foretelling, & (as it were) saying inwardly in the heart, that the thing may bee well done. Of this kind of judgement every man may have experience in himselfe, when

hee is about to enterpriſe any buſineſſe either good or bad.

By this we may ſee the goodneſſe of God to all men. If a man being to make an unknowne journey, ſhould find one that would goe with him and ſhew him the way, and all the turnings thereof, hee could not but take it for a point of courteſie. Well, we are pilgrimes in this world, our life is our journey: God alſo hath appointed our conſcience to be our companion and guide, to ſhew us what courſe wee may take, and what wee may not.

And here it may be noted, that in all things to be done, conſcience is of great force and beares a great ſtroke. For *this is the beginning of a good worke, that the conſcience firſt of all give her judgement truly, that the thing may bee done, and is acceptable to God.* Rom. 14.23. *Whatſoever is not of faith,* (that is, whatſoever is not done of a ſetled perſwaſion in judgement and conſcience out of Gods word, howſoever men judge of it) *is a ſinne.* Againe, God regards not the outward pompe of the action, or the doer, but obedience, and eſpecially the obedience of the heart: therefore unleſſe the conſcience well informed firſt of all apppoove the thing to bee good and agreeable to Gods will, it can bee nothing elſe but a ſinne. And hee that ſhall doe a thing, becauſe it is good in his owne eyes, not knowing that God doth allow of it, preferres himſelfe before God, and diſobeyes; as the ſervant that in his maſters houſe will not doe his maſters will but his owne will.

From this former rule ariſe three other: the firſt, *Whatſoever is done with a doubting conſcience is a ſinne.* For example: ſome beleevers in the Primitive Church held, that ſtill after the aſcention of Chriſt there remained a difference betweene meate and meate, and therefore it was a ſcruple to them to eate of ſundry kinds of meates: now put the caſe, that by example they are drawne on to eate ſwines fleſh, or ſome other thing which they thinke is forbidden; this done, there is no queſtion but they have ſinned. as *Paul* prooveth, *Rom.* 14.14. *I know and am perſwaded through the Lord Ieſus, that there is nothing uncleane of it ſelfe: but unto him that* judgeth *any thing uncleane, it is uncleane:* and v. 23. *He that doubteth, is condemned, if he eate, becauſe he eateth not of faith.*

The ſecond, *Whatſoever thing is done in or with an erronious conſcience, it is a ſinne.* For example: in the primitive Church divers of the Gentiles held this error, that fornication was a thing indifferent, and therefore conſcience told thē that they might do it: and yet neverthelſſe fornication in thē was a ſin, becauſe conſciēce erred in her judgement, and evill remaines evill, though conſcience ſaw the contrary a thouſand times.

The third, *What is done* (a) *againſt conſcience though it erre, and be deceived, it is ſin in the doer.* Example. An Anabaptiſt holding it utterly unlawfull to ſweare, is brought before a magiſtrate; and, urged either through feare or ſome like cauſe, takes an oath, and that againſt his owne conſcience: now the queſtion is, whether he hath ſinned or no? *Anſ.* Hee hath indeede ſinned; not ſo much becauſe hee hath taken an oath, for that is the ordinance of God: but becauſe he hath takē an oath in a bad manner, that is againſt his cōſcience, & therefore not in faith.

Thus it is manifeſt that conſcience beares a great ſtroke in all things that are to bee ſaid or done. And hereby we are advertiſed of many things. Firſt, if a thing done without good direction of conſcience, bee a ſinne, then much more that which is done without good direction of Gods Word, is a flat ſinne: for without directions of Gods Word, conſcience can give no good direction. And if God will hold that for a ſinne which is done without direction of his word; then no doubt Gods word miniſters ſufficient direction for all actions whatſoever: ſo as if a man bee but to receive a morſell of bread into his mouth, it can ſo farre forth direct him, that in doing of it, hee ſhall be able to pleaſe God. If this were not true, mans caſe were moſt miſerable. For then wee ſhould ſin in manifold actions, and that without remedie. And here, by the Word, I meane nothing but the Scriptures of the old and new Teſtament, which containe in themſelves ſufficient direction for all actions. As for the law of nature though it affoord indeede ſome direction; yet it is corrupt, imperfect, uncertaine: and whatſoever is right & good therein, is contained in the written Word of God. And as for the beſt unwritten traditions, let all the Papiſts in the world anſwer if they can, how I may in conſcience bee perſwaded that they are the Word of God. If they ſay that the ancient Fathers of the Primitive Church avouch in their writings that they are Apoſtolicall traditions; I anſwer againe, how ſhall I know and bee certaine in conſcience that the Fathers ſubject to error, in ſaying ſo, have not erred?

Againe, we learne hence, that a good intention is not ſufficient to make a good worke, unleſſe withall conſcience give judgement that God doth approove the action. This ſhewes the ignorance of our people that when as in their dealings they run upon a good meaning, then alwaies they thinke they doe well and pleaſe God.

Thirdly, hence it appeares that all things deviſed by man for worſhip of God, are flat ſins; becauſe conſcience cannot ſay of them that they pleaſe God. *Iſa.* 29.13. *Mar.* 7.7.

Laſtly, wee learne heere that ignorance of Gods will and word is a dangerous thing, and makes the life of man to abound, yea to flow with a ſea of offences againſt God. Men commonly thinke that if they keepe themſelves from perjurie, blaſphemie, murder, theft, whoredome, all is well with them: but the truth is, that ſo long as they live in ignorance, they want right & true direction of conſcience out of Gods word, and therefore their beſt actions are ſins, even their eating and drinking, their ſleeping and waking, their buying and ſelling,

a Erronious conſcience bindeth ſo farre forth, that if a man judge a thing to be evill, though falſly and yet afterward doe it, he hath ſinned & diſhonored God as much as in him lyeth.

their speech and silence, yea their praying and serving of God. For they doe these actions either of custome, or example, or necessitie, as beasts do, and not of faith: because they know not Gods will touching things to bee done or left undone. The consideration of this point should make every man most carefull to seeke for knowledge of Gods word, and daily to increase in it, that hee may in all his affaires have Gods lawes to be the men of his counsell *Psal.* 119.14. that hee may give heed to them as to the light shining in a darke place, 2 *Pet.*1.19. that he may say with *Peter*, when Christ commanded him to launch forth into the deepe, and to cast forth his net: *Lord, we have beene all night, and have catched nothing: yet* in thy word *will I let downe my net.* Luk.5.5.

## CHAP. III.

*Of the kinds of conscience: and of conscience regenerate.*

Conscience is either good or bad.

Good conscience is that which rightly according to Gods word, excuseth and comforteth. For the excellencie, goodnesse, and dignitie of conscience, stands not in accusing, but in excusing. And by doing any sinne whatsoever to give any occasion to the conscience to accuse and condemne, is to wound it and to offend it. Thus *Paul* saith, that the Corinthians wounded the consciences of their weake brethren, when they used their libertie as an occasion of offence to them, 1 *Cor.*8.9.12. Againe, he calleth a good conscience, a conscience without offence, that is, which hath no stop or impediment to hinder it from excusing. *Act.* 24.19.

Good conscience, is either good by creation or regeneration.

Good by creation was the conscience of *Adam*, which in the estate of innocencie did only excuse and would not accuse him for any thing: though it may be, an aptnesse to accuse was not wanting, if afterward an occasion should be offered. And hence we have further direction to consider what a good conscience is, namely, such an one as by the order set downe in the creation, excuseth only without accusing. Yea to accuse is a [a] defect in true conscience, following after the first creation. For naturally there is an agreement and harmony betweene the parts and the whole: but if the conscience should naturally accuse, there should bee a dissent and disagreement and division betweene the conscience and the man himselfe.

Regenerate conscience is that which beeing corrupt by nature, is renewed and purged by faith in the blood of Christ. For to the regenerating of the conscience, there is required a conversion or change; because by nature all mens consciences since the fall are evill, and none are good but by grace. The instrument serving to make this change is faith: *Act.*15.9 *Faith purifieth the heart.* The meritorious cause is the blood of Christ. *Heb.*9.14. *How much more shall the blood of Christ, &c. purge our conscience from dead workes to serve the living God.*

The propertie of regenerate conscience is two-fold: Christian libertie, and certaintie of salvation. Because both these have their place, not in the outward man, but in the spirit and conscience.

Sect.1. Of Christian libertie.

Christian libertie, is a spirituall and holy freedome purchased by Christ.

I say, it is *spirituall*, first, to put a difference betweene it and civill libertie, which stands in outward and bodily freedome and priviledges: secondly, to confute the Iewes, that looke for earthly libertie by Christ, and the Anabaptists, who imagine a freedome from all authoritie of Magistrates in the kingdome of Christ.

Againe, I say it is an holy freedome, to confute the Libertines, who thinke that by the death of Christ they have libertie to live as they list.

Lastly, I say it is *purchased by Christ*, to shew the authoritie thereof. *Gal.*5.1. *Stand fast in the libertie wherewith Christ hath made you free.* And to confute the Papists, whose doctrine in effect is thus much, that this libertie is procured indeed by Christ, and is continued partly by Christ, and partly by the man himselfe.

Christian libertie hath three parts.

The first is freedome from the justification by the morall law. For he that is a member of Christ, is not bound in conscience to bring the perfect righteousnesse of the law in his owne person for his justification before God. *Gal.*5.1. with vers.3.

Hence it followeth, that hee that is a Christian, is likewise freed from the curse and condemnation of the law. *Rom.*8.1. *There is no condemnation to them that are in Christ.* Gal.3.13. *Christ hath redeemed us from the curse of the law, when he was made a curse for us.*

By this first part of Christian libertie, it appeares that there cannot bee any justification of a sinner by workes of grace before God. For he that will be justified but by one worke, *is debter to the whole law, Gal.*3.3. but no man that is a member of Christ, is debter to the whole law; for his libertie is to be free in that point: therefore no man is justified so much as by one work of his owne.

The second part, is freedome from the rigour of the law, which exacteth perfect obedience, and condemneth all imperfection. *Rom.*6.14. *Sin hath no more dominion over you: for yee are not under the law, but under grace.* 1 Ioh.5.3. *This is the love of God, that wee keepe his commandements: and his commandements are not grievous.*

Hence it followeth, that God will accept of our imperfect obedience, if it be sincere: yea he accepts the will, desire, and indeavour to obey for obedience it selfe, *Malac.*3.17. *And I will spare them as a man spareth his owne sonne that serveth him.*

The third part is, that the conscience is freed from the bond of the ceremoniall law. Gal.3.25. *But after that faith is come, we are no more under a schoolemaster.* Eph.2.14,15, & *hath broken the stop of the partition wall, in abrogating*

[a] In respect of the excellent estate in which man was created.

*through his fleſh, the law of commandements which ſtandeth in ordinances*, Col. 2. 14. *And hath put out the hand-writing of ordinances, which was againſt us*. ver. 16. *Let no man therefore condemne you in meate and drinke, or in reſpect of an holy day, or of the new Moone, &c.*

Hence it followeth, that all Chriſtians may freely without ſcruple of conſcience, uſe all things indifferent, ſo be it, the manner of uſing them be good.

And firſt, when I ſay that all may uſe them, I underſtand a two-fold uſe; naturall and ſpirituall.

The naturall uſe, is either to releeve our neceſſities, or for honeſt delight. Thus the Pſalmiſt ſaith, that God gives not only bread to ſtrengthen the heart of man, but alſo wine to make glad the heart, and oyle to make the face to ſhine, *Pſal.* 104. 15. and God hath put into his creatures infinite varieties of colours, ſavours, taſtes, and formes, to this end that men may take delight in them. Hence it followes, that *Recreation* is lawful, and a part of Chriſtian libertie, if it be well uſed. By *Recreation*, I underſtand exerciſes and ſports ſerving to refreſh either the body or the mind: & that they may be well uſed, two rules eſpecially muſt be remembred. The firſt, that *lawfull recreation* ſtands only in the uſe of things indifferent. For if the things bee commanded by God, there is no ſporting in them; or if they be forbidden, there is no uſing of them at all. Vpon this ground, ſundry kinds of recreation are to be neglected. As I. the dauncing commonly uſed in theſe daies, in which men and women, young men and maides, all mixed together, daunce to the ſound of the inſtrument or voice in time & meaſure, with many wanton geſtures, and that in ſolemne meetings after great feaſts. This exerciſe cannot be numbred among things indifferent: for experience ſhewes, that it hath beene uſually either a fruit or a follower of great wickednes, as idolatry, fornication, drunkennes: hereupon, one well compared it to a[a] circle, whoſe center was the divell. Againe, if we muſt give an account of every idle word, then alſo of every idle geſture and pace: and what account can be given of theſe paces back-ward and forward, of caprings, jumps, gambolds, turnings, with many other friskes of lightnes & vanitie, more beſeeming goates and apes, of whom they are commonly uſed, then men? Whereas *Salomon* eſteemed laughter as madnes, he would (no doubt) have condemned our common laſcivious dauncing much more for madneſſe, laughter being but the leaſt part of it. II. Dicing: which is preciſely the caſting of a lot, not to be uſed at our pleaſures, but in matters of weight and importance. And of this kind are all games, the grounds wherof are not the ſlight of mans wit, but lot alone. III. Playes and Enterludes, that ſtand in the repreſentation of the vices and miſdemeanours of the world. For if it bee not lawfull to name vices, unleſſe it be in the way of diſlike, *Eph.* 5. 3. much leſſe is it warrantable to geſture and repreſent vice in the way of recreation and delight. The ſecond rule is, that recreation muſt be ſparing, moderate, and in the lawfull uſe of things indifferent, according to the rules[b] following.

The ſpirituall uſe is when we take occaſion by the creatures to meditate & ſpeake of heavenly things: as, upon the ſight of the vine & the branches thereof, to conſider the myſticall conjunction between Chriſt & his Church: by the ſight of the raine-bow, to thinke of the promiſe of God of not drowning the world by waters: and by any thing that befals, to take occaſion to conſider in it the wiſedome, goodneſſe, juſtice, mercie, providence of God, &c.

I adde further, that things indifferent, as bondage, outward libertie, riches, povertie, ſingle eſtate, marriage, meat, drink, apparel, buildings, may be uſed *freely*, becauſe they are neither commanded by God nor forbidden: and in themſelves conſidered, they may be uſed or not uſed without breach of conſcience.

The right manner of uſing them, is to ſanctifie them by the word and prayer, 1 *Tim.* 4. 3, 4. and not only ſome of them, but the uſe of them all. Meate, drinke, and marriage are thus to be ſanctified, as the place before noted, declareth. *Paul* ſanctified his journey on this manner, *Act.* 21. 5. And the Iewes were commanded to dedicate their houſes at the firſt entrance, *Deu.* 20. 5. By this dedicatiō we may well underſtand not onely the letting of the houſe, or the providing of a tenant, but alſo the ſanctifying of it by invocation of Gods name, that by his bleſſing, the place with the roomes thereof might ſerve for their benefit & cōfort. And on this manner to bleſſe our dwelling places when we firſt enter into them, is the beſt way that can be to preſerve them from the caſualties of fire within, and lightning from heaven, and from the annoyance and moleſtation of evill ſpirits, and other judgements of God.

Things indifferent are ſanctified by Gods word, becauſe it ſhewes what things we may uſe, and what things we may not: and, if wee may uſe them, in what manner it is to bee done. And to this purpoſe the Scripture affoords foure rules.

The firſt, that all things muſt bee done to Gods glory, 1 *Cor.* 10. 13. *Whether ye eate or drinke, or whatſoever ye doe, doe all to the glorie of God.* And that this may be performed, things indifferent muſt be uſed as ſignes and tables, in which we may ſhew forth the graces and vertues that God hath wrought in the heart. For example: we muſt ſo make our apparell both for matter and faſhion, and ſo weare it, that it may in ſome ſort ſet forth to the beholder our modeſtie, ſobrietie, frugalitie, humilitie, &c. that hereby he may bee occaſioned to ſay, behold a grave, ſober modeſt perſon: and ſo of the reſt. And the common ſinne of this time is, that meate, drinke, apparell, buildings are uſed as banners diſplaied to ſet forth to the

[a] *Tripudium eſt circulus, cujus centrum Diabolus.*

[b] In this page.

world, mans ryot, exceſſe, and pride of heart.

The ſecond. We muſt ſuffer our ſelves lawfully to be limited and reſtrained in the overmuch, or over-common uſe of things indifferent. I ſay the common uſe, becauſe it is not Gods will utterly and abſolutely to barre us of the uſe of ſuch things. Now the reſtrainers of our uſe, are two; the firſt is the law of charitie. For as charitie gives place to pietie; ſo Chriſtian liberty in the uſe of outward things, gives place to charitie. And the law of charitie is, that we ſhould not uſe things indifferent to the hurt or offence of our brother, 1 *Cor.* 8. 13.

*Queſt.* Whether may a man uſe his libertie before ſuch as are weake: and yet not perſwaded of their libertie. *Anſ.* Some are weake of ſimple ignorance, or becauſe they have beene deceived by the abuſe of long cuſtome: & yet are willing to be reformed. And before ſuch we muſt abſtaine: leſt by example wee draw them to ſinne, by giving occaſion to them of doing that whereof they doubt. Againe, ſome are weake upon affected ignorance or of malice, and in the preſence of ſuch wee need not abſtaine. Vpon this ground *Paul* who circumciſed *Timothie* would not circumciſe *Titus*.

The ſecõd reſtrainer, is the wholeſome lawes of men, whether Civill or Eccleſiaſticall. For howſoever things indifferent, after the law is once made of them, remaine ſtill indifferent in themſelves: yet obedience to the law is neceſſary, and that for conſcience ſake. *Act.* 15. 28.

The third. We muſt uſe things indifferent ſo far forth as they ſhall further us in godlineſſe. For we ought to doe all things not only to the edification of others, but alſo of our owne ſelves. And therefore it is a flat abuſe of Chriſtian libertie, for men ſo to pamper their bodies with meate and drinke, that thereby they diſable themſelves to heare Gods Word, to pray, to give counſell, to doe the ordinary workes of their callings.

The fourth. Things indifferent muſt bee uſed within compaſſe of our callings, that is, according to our abilitie, degree, ſtate, and condition of life. And it is a common abuſe of this libertie in our daies, that the meane man will be in meate, drinke, apparell, building, as the Gentleman; the Gentleman as the Knight; the Knight as the Lord or Earle.

Now then things indifferent are ſanctified to us by the Word, when our conſciences are reſolved out of the Word that wee may uſe them, ſo it be in the manner before named, and according to the rules here ſet downe.

They are ſanctified by prayer, when we crave at Gods hands the right uſe of them, and having obtained the ſame, give him thankes therefore, *Coloſſ.* 3. 17. *Whatſoever ye doe in word or deed, doe all in the name of the Lord Ieſus, giving thankes to God the Father by him.*

Thus much of Chriſtian libertie, by which we are admoniſhed of ſundry duties: I. To labour to become good members of Chriſt, of what eſtate or condition ſoever we be. The libertie of the citie of Rome made not only the Romans borne, but even the men of other countries ſeeke to be citizens thereof. *Act.* 22. 28. The priviledges of the Iewes in Perſia made many become Iewes. *Heſt.* 8. 17. O then much more ſhould the ſpirituall libertie of conſcience purchaſed by the blood of Chriſt, moove us to ſeeke for the kingdome of heaven, and that wee might become good members thereof. II. Againe, by this we are taught to ſtudie, learne, and love the Scriptures, in which our liberties are recorded. Wee make account of our charters whereby wee hold our earthly liberties, yea we gladly read them & acquaint our ſelves with them; what a ſhame then will it be for us, to make no more account of the word of God, that is the law of ſpirituall libertie? *Iam.* 2. 12. III. Laſtly, we are advertiſed moſt heartily to obey & ſerve God according to his word, for this is the end of our libertie: the ſervant doth all his buſineſſe more cheerefully, in the hope and expectation he hath of libertie. Againe, our libertie moſt of all appears in our ſervice and obedience; becauſe the ſervice of God is perfect freedome: as on the contrary in the diſobedience of Gods commandements, ſtands our ſpirituall bondage.

Sect. 2. Of certaintie of ſalvation.

The ſecond propertie of conſcience is an infallible certaintie of the pardon of ſin and life everlaſting. That this point may be cleared, I will handle the queſtion betweene us and the Papiſts touching the certaintie of ſalvatiõ. And that I may proceede in order, wee muſt diſtinguiſh the kinds of certainetie. Firſt of all certainetie is either Vnfallible or Conjecturall: Vnfallible, wherein a man is never diſappointed: Conjecturall, which is not ſo evident, becauſe it is grounded only upon likelihoods. The ſecond all Papiſts grant, but the firſt they deny in the matter of ſalvation. Again, certaintie is either of faith; or experimentall, which Papiſts cal *morall*. Certainetie of faith, is wherby any thing is certainly beleeved: and it is either generall or ſpeciall. Generall certaintie, is to beleeve aſſuredly that the word of God is truth it ſelfe, & this both we & Papiſts allow. Speciall certainty, is by faith to apply the promiſe of ſalvation to our ſelves, and to beleeve without doubt, that remiſſion of ſins by Chriſt and life everlaſting belong unto us. This kind of certaintie we hold & maintaine, and Papiſts with one conſent deny it; acknowledging no aſſurance but by hope. *Morall* certaintie, is that which proceeds from ſanctification and good workes, as ſignes and tokens of true faith. This we both allow, yet with ſome difference. For they eſteeme al certaintie that comes by works to be uncertaine and often to deceive: but we doe otherwiſe, if the workes bee done in uprightneſſe of heart.

The queſtion then is, whether a man in this life may ordinarily without revelation, be unfallibly certaine of his owne ſalvation, firſt of all & principally by faith, & then ſecondly, by ſuch workes as are unſeparable companions

of

of faith. We hold this for a cleare and evident principle of the word of God, and contrariwise the Papists deny it wholly. I will therefore proove the truth by some few arguments, and then answer the common objections.

*Arg.* I. That which the Spirit of God doth first of all testifie in the heart and conscience of any man, & then afterward fully confirme, is to be beleeved of the same man as unfallibly certaine: but the Spirit of God first of all doth testifie to some men, namely, true beleevers, that they are the sons of God: and afterward confirmes the same unto them. Therefore men are unfallibly to beleeve their owne adoption. Now that the Spirit of God doth give this testimonie to the conscience of man, the Scripture is more then plaine, *Rom.* 8.15. *Ye have received the spirit of adoption whereby we cry, Abba, Father. The same spirit beareth witnesse with our spirit that we are the sons of God.* Answer is made, that this testimony of the Spirit is given onely by an experiment or feeling of an inward delight or peace, which breeds in us not an infallible but a conjecturall certaintie. And I answer againe, that this exposition is flat against the text. For the Spirit of adoption is said here not to make us to thinke or speake, but to cry *Abba, Father:* and crying to God as to a father argues courage, confidence, and boldnesse. Againe the same Spirit of adoption is opposed to the *spirit of bondage* causing *feare:* and therefore it must needs be a Spirit giving assurance or liberty, & by that meanes driving away distrustful feares. And the end, no doubt, why the holy Ghost comes into the heart as a witnesse of adoption is, that the truth in this case hidden and therefore doubtfull, might be cleared and made manifest. If God himselfe have appointed that a doubtfull truth among men, shall be confirmed and put out of doubt by the mouth of two or three witnesses, it is absurd to thinke that the testimony of God himselfe knowing all things, and taking upon him to be a witnes, should be conjecturall. Saint *Bernard* had learned better divinity, when he said, *Who is just, but he that being loved of God, returnes love to him againe? which is not done but by the Spirit of God* (a) revealing by faith *unto man the eternall purpose of God concerning his salvation in time to come: which revelation undoubtedly is nothing else but an infusion of spirituall grace: by which, whilest the deeds of the flesh are mortified, the man is prepared to the kingdom of God receiving withall, that whereby he may presume that he is loved, and love again.*

Bernard. epist. 107.

a Marke it well.

Furthermore, that the spirit of God doth not only perswade men of their adoption, but also confirme the same unto thē, it is most manifest. *Grieve not the Spirit wherby ye are sealed up to the day of redemption.* And 1.v.13. *After ye beleeved, ye were sealed with the Spirit of promise, which is the earnest of our inheritāce.* 2 *Cor.* 1.22. *It is God that hath sealed us, and given us the earnest of his Spirit in our hearts.* Here the words of *sealing* & *earnest*, are to be considered. For things that passe to and fro among men though they bee in question, yet when the seale is put to, they are made out of doubt: & therefore when God by his spirit is said to seale the promise in the heart of every particular beleever, it signifieth that he gives unto them evident assurance that the promise of life belongs unto them. And the giving of earnest is an unfallible token unto him that receiveth it, that the bargaine is ratified, and that he shal receive the things agreed upon. And it were a great dishonour unto God, to thinke that the earnest of his own spirit given unto us, should be an evidence of eternall life, not unfallible, but conjecturall.

Eph 4.30.

*Arg.* 2. The faith of the elect, or saving faith, is a *certaine* perswasion, & a *particular* perswasion of remission of sin and life everlasting. Touching the first of these twaine, namely, that faith is a certaine perswasion, yea that certaintie is of the nature of faith, it appeares by expresse testimonie of Scripture, *Mat.* 14.31. *O thou of little faith, why hast thou doubted?* and 21. v.21. *If ye have faith, and doubt not.* Iam. 1.6. *Let him aske in faith, and waver not: for he that wavereth is like a wave of the sea, tost of the winde, and carried away.* Rom. 4. 20. *Neither did he doubt of the promise of God through unbeleefe, but was strengthned in faith.* I will not stand longer on this point which is not denied of any.

Touching the second part of my reason, that faith is a particular perswasion applying things beleeved: I proove it thus. The propertie of faith is to receive the promise, *Gal.* 3. 14. and the thing promised, which is Christ with his spirit, *Ioh.* 1. 12. Now Christ is received by a particular application, as will appeare, if we do but marke the end and use of the ministery of the Word, and of the Sacraments. For when God gives any blessing to man, it is to be received by man, as God giveth it. Now God gives Christ, or at the least offereth him, not generally to mankinde, but to the severall and particular members of the Church. In the Lords Supper, as in every Sacrament, there is a relation or analogie betweene the outward signes, and the things signified. The action of the minister giving the bread and wine to the hands of particular cōmunicants, representeth Gods action in giving Christ with his benefits to the same particular communicants. Againe, the action of receiving the bread and wine particularly, representeth another spirituall action of the beleeving heart, which applyeth Christ unto it selfe, for the pardon of sinne and life everlasting. Papists yeeld not this: yet if they refuse to maintaine this analogy, they over-turn the Sacrament, and dissent from Antiquitie: *Augustine* saith, *The body of Christ is ascended into heaven: some may answer, and say, How shall I hold him being absent? how shall I reach up mine hand to heaven, that I may lay hold of him sitting there? Send up thy faith, and thou hast laid hold of him.* And what is more common then another saying of his? *What meanest thou to prepare thy belly and teeth; Beleeve and thou hast eaten.* Againe, *Eph.* 3.12. *Paul* saith, *By Christ we have*

August. tract. 50. on Ioh.

*boldneſſe and entrance with confidence by faith in him.* In which words are ſet downe two notable effects and fruits of faith: boldneſſe, and confidence. Boldneſſe is, when a poore ſinner dare come into the preſence of God, not being terrified with the threatnings of the law, nor with the conſideration of his owne unworthineſſe, nor with the manifold aſſaults of the divell: and it is more then certaintie of Gods favour. Now whereas Papiſts anſwer, that this liberty of boldnes in comming unto God, proceeds of a generall faith, they are farre wide. It is not poſſible that a generall perſwaſion of the goodneſſe and truth of God, and of his mercie in Chriſt, ſhould breed confidence and boldneſſe in the heart of a guiltie ſinner, and no example can be brought thereof. This generall faith concerning the articles of our beleefe, was no doubt in *Cain*, *Saul*, *Achitophel*, *Iudas*, yea in the divell himſelfe: and yet they deſpaired, and ſome of them made away themſelves: and the divell for all his faith trembleth before God. Wherefore that faith which is the root of theſe excellent vertues, of boldneſſe and confidence, muſt needs be a ſpeciall faith, that is, a large and plentifull perſwaſion of the pardon of a mans owne ſins, and of life everlaſting. Againe, *Heb.* 11.1. faith is called *hypoſtaſis*, that is, a ſubſtance or ſubſiſtence of things hoped for: where faith in the matter of our ſalvation, and other like things, is made to go beyond hope: for hope waits for things to come, till they have a being in the perſon hoping; but faith in preſent gives a ſubſiſting or being unto them. This cannot be that generall faith (of Papiſts termed Catholike) for it comes ſhort of hope, but it muſt needs be a ſpeciall faith that makes us undoubtedly beleeve our owne election, adoption, juſtification, and ſalvation by Chriſt. And to this purpoſe have ſome of the fathers ſaid excellent well.

Auguſt. de verbis dom. ſerm. 7. *Auguſtine* ſaith, *I demand of thee, O ſinner, doeſt thou beleeve Chriſt or no? thou ſaieſt, I beleeve. What beleeveſt thou? that he can freely forgive thee all thy ſinnes? Thou haſt that which thou haſt beleeved.*

Ambr. on 1 Cor. 1. *Ambroſe* ſaith, *This is a thing ordained of God, that he which beleeveth in Chriſt, ſhould be ſaved without any worke, by faith alone freely receiving remiſſion of ſins.* And with *Ambroſe* I joyne the

Heſich. on Levit. teſtimonie of *Heſichius* upon Leviticus, who ſaith, *God pittying mankind, whē he ſaw it diſabled for the fulfilling of the works of the law, willed that man ſhould be ſaved by grace, without the works of the law. And grace proceeding of mercie is apprehended by faith alone without works.* Whereas in the two laſt teſtimonies, faith is oppoſed generally to all works, and is withall ſaid to apprehend and receive, yea alone to apprehend and receive grace and remiſſion of ſinnes, they can not be underſtood of a generall, but of a ſpeciall applying faith.

Bernard. ſerm. 1. de Annunc. Mariæ. *Bernard* hath theſe words. *If thou beleeveſt that thy ſins cannot be blotted out but by him againſt whom thou haſt ſinned, thou doſt well, but goe yet further, and beleeve that he pardoneth thy ſins. This is the teſtimonie which the holy Ghoſt giveth in our hearts, ſaying, Thy ſinnes are forgiven thee. For ſo the Apoſtle thinketh that a man is juſtified freely by faith.* Papiſts being much choked with this place, make anſwer, that S. *Bern.* doth not ſay, that we muſt beleeve the pardon of our ſins abſolutely without reſpect of workes, but that he requires the condition of our converſation and repentance, as ſignes whereby this perſwaſion is wrought. I anſwer againe, that he avoucheth plainely the generall faith, whereby the points of religion are beleeved, to be but a beginning or rudiment of faith and therefore not ſufficient, unleſſe we goe further, and apply the grace of God to our ſelves by faith, ſimply, without reſpect of any condition performed on mans part. Indeed I grant, that the truth of converſation, & other works, are by him mentioned afterward, but that was for this end, to ſhew how any man may have a ſenſible and evident experience by works, as fruits of the pardon of his owne ſins, and life everlaſting, which he beleeveth.

*Arg.* 3. S. *Iohn* penned his firſt epiſtle that he might ſhew unto the Church of God a way how they might ordinarily & fully be aſſured of the love of God, and of eternall life: and therefore he affoordeth us many pregnant teſtimonies for this purpoſe. 1 *Ioh.* 2. 3. *And by this we* know *that we have knowne him, if we keep his commandements:* and v. 5. *Hee which keepeth his word, in him is the love of God truly accompliſhed: by this* we know *that we are in him.* chap. 3. 10. *By this* are manifeſt *the children of God, and the children of the divel.* & v. 19. *By this* we know *that we are of the truth, & before him we ſhal make our hearts confident.* chap. 4. 13. *By this* we know *that we dwell in him, and he in us, becauſe he hath given us of his ſpirit.* chap. 5. 2. *By this* we know *that we love the ſonnes of God, when we love God, and keep his commandements.* v. 13. *I have written theſe things unto you which beleeve in the name of the ſonne of God, that* ye may know *that yee have life eternall.* To theſe teſtimonies, firſt of all anſwer is made, that none of them doe neceſſarily imply a certainty of divine faith; becauſe we are ſaid to know the things which we learn by conjectures. Behold a ſilly and poore ſhift. S. *Iohn* ſaith, chap. 1. 4. *Theſe things we write unto you that your joy may be full.* Now it is but an uncertain joy that riſeth by conjectural knowledge. Again, this knowledge brings forth *confidence and boldneſſe even before God.* c. 3. v. 19. 21. and therefore it cannot but include an infallible certainty. And to put it out of queſtion that the knowledge here mentioned is the knowledge of divine faith, or as infallible as it is or can be, it is added, cha. 4. 16. *And we have knowne and beleeved the love which God hath towards us.* Secondly, it is anſwered, that all theſe ſpeeches are generall, and not concerning particular men: but it is falſe: for when S. *Iohn* ſaith (*we know*) he ſpeakes of himſelfe, and includes the reſt of the Church in the ſame condition with himſelfe. Now he himſelf was fully aſſured of his owne ſalvation. For Chriſt a

little before his departure out of the world, did comfort all his diſciples, partly by renuing the promiſe of life everlaſting, and of the preſence of his ſpirit unto them; and partly by praying unto the Father for their finall preſervation: ſo as they could not but be fully reſolved of their happie eſtate, both in this life, and in the life to come.

*Arg.* 4. *Abrahams* faith was a full perſwaſion whereby he applyed the promiſe unto himſelfe. *Rom* 4.21. And this faith of his is an example propounded unto us, according to which we are to beleeve: and therefore he is called the *father of the faithfull*, v.16. and *Paul* having ſet downe the nature & effects of this faith, ſaith, *It was writte not only for him, but alſo for us which beleeve*, v.23. It is objected, that *Abrahams* faith was not of ſalvation, but it concerned his iſſue in his old age, as *Paul* ſaith, *Rom.*4.18. *Abraham above hope beleeved that he ſhould be the father of many nations: according to that which was ſpoken, So ſhall thy ſeed be. Anſ.* We muſt diſtinguiſh the object of faith, which is either *principall* or *leſſe principall*. Principal, is alwaies Chriſt with his benefits: leſſe principall are other leſſe and particular benefits obtained by Chriſt. As of *Abrahams* faith, the object leſſe principall was a carnall ſeed or iſſue: and the principall object moſt of all reſpected, as the foundation of all other bleſſings, was the bleſſed ſeed Chriſt Ieſus, *Gal.*3.16. *To Abraham and his ſeed were the promiſes made. He ſaith not, And to the ſeeds, as of many: but, and to thy ſeed, as of one, which is Chriſt.* and v.29. *If ye be Chriſts, then Abrahams ſeed.* Thus it is plaine, that iſſue was neither promiſed nor deſired, but with reſpect to Chriſt, who could not have deſcended of *Abraham*, if he had beene wholly without ſeed.

Having thus alleadged ſome arguments for the truth, I come now to conſider the objections of the Papiſts.

*Object.*1. *Iob* being a righteous man wanted certainty of grace in himſelf, *Iob* 9.20. *If I would juſtifie my ſelfe, mine owne mouth ſhall condemne me: if I would be perfect, he ſhall judge mee wicked: though I were perfect, yet my ſoule ſhall not know it.* Againe, v.28. *I am afraid of all my works, knowing that thou wilt not judge me innocent. Anſ. Bildad* in the former chapter extolled the juſtice of God: and *Iob* in this chapter gives aſſent thereto, ſaying, v.2. *I know verily it is ſo*: and he likewiſe ſpends the whole chapter in magnifying the juſtice of God: and having propounded this end of his ſpeech, he doth not ſpeake of himſelfe, and of his own eſtate [a] ſimply, as it is conſidered in it ſelfe: but as he eſteemed himſelfe, being compared with God, eſpecially then when hee entreth into a ſtrait examination of his creature. And ſo muſt the ſpeech be underſtood, *If I were perfect, my ſoule ſhould not know it*, that is, I wil not acknowledge or ſtand upon any righteouſneſſe of mine own, when God ſhal enter into judgement with me. And thus much the very elect Angels, being in poſſeſſion of heaven, and therefore having more then aſſurance thereof, cannot but ſay, when they are compared with God. Againe the words according to the originall, are commonly of all, and ſo may well be, tranſlated thus: *Am I perfect? I know not my ſoule, I abhorre my life*: that is, if I thinke my ſelfe perfect, I have no reſpect to mine owne ſoule: or thus, I am perfect in reſpect of you, and I know not my ſoule, and I abhorre my life, namely, in reſpect of mine owne uprightneſſe. And the other place is thus to be tranſlated, *I feare all my ſorrowes*, and not all my works: for this is flat againſt the Hebrew text, and Popiſh tranſlators themſelves follow it not.

*Object.*2. *Eccleſ.*9.1,2. *Man knowes not whether he be worthy of love or hatred. For all things are kept uncertaine till the time to come. Anſ.* Firſt I ſay, the tranſlation is not right: the words are thus in the Hebrew and the Seventie: *No man knoweth love or hatred, all things are before them.* As for theſe words (*all things are kept uncertaine till the time to come*) they are thruſt into the text by head & ſhoulders: and *Hier.* hath them not. Secondly, I anſwer, that the holy Ghoſt doth not deny ſimply the knowledge of Gods love or hatred, as though there could be no certaine aſſurance of it in this life. If we underſtand the words thus, then the argument of the H. Ghoſt muſt be framed on this manner. If love or hatred were to be known, then it muſt be known by the outward bleſſings of God: but it cannot be knowne by the outward bleſſings of God, for all things come alike to all: therefore love and hatred cannot be knowne. The propoſition is falſe. For love may be knowne otherwaies then by outward benefits: and therfore the reaſon is not meet to be aſcribed to the ſpirit of truth. Wherefore the true and proper ſenſe of the words, is, that love or hatred cannot be judged or diſcerned by outward bleſſings of God. S[t]. *Bernard* ſpeakes of this text on this manner, that no man knowes love or hatred, namely, by himſelfe; yet that God gives moſt certaine teſtimonies therof to men upon earth. And *ſerm.*5. *de Dedic.* his words are theſe: *Who knows if he be worthy of love or hatred? who knows the minde of the Lord? Here both faith and truth muſt needs helpe us, that that which is hidden in the heart of the Father, may be revealed unto us by the ſpirit: and his ſpirit giving teſtimony perſwades our ſpirit, that we are the ſonnes of God: and this perſwaſion is cauſed by his calling, and juſtifying us freely by faith.* And S[t]. *Hierome* (though commonly abuſed to the contrary) ſaith no more, but that men cannot know love or hatred by the preſent afflictions which they ſuffer, becauſe they know not whether they ſuffer them for triall or puniſhment.

*Bernard ſerm. de oſſeu. paſ.*

*Hierome on this place.*

*Obj.*3. 1.*Cor.*4.3,4. *I judge not my ſelfe, I know nothing by my ſelfe.* Here *Paul* as not being privy to his owne eſtate, refuſeth to give any judgement of his righteouſnes. *Anſ.* It is manifeſt by the words of this epiſtle, that certaine in Corinth, boldly more then wiſely, cenſured the Apoſtles miniſtery, and withall diſgraced

[a] Thus *Hierome* underſtands the chapter.

it in respect of the ministery of other teachers. Therefore *Paul* in this chapter goes about to make an Apologie for it, speaking nothing of his owne person and the estate thereof before God, but onely of his ministerie and the excellencie thereof. And this is the judgement of *Theodoret*, *Aquinas*, and *Lyra* upon this text. And when he saith, *I judge not my selfe*, his meaning is, I take not upon mee to judge of what value and price my ministery is before God, in respect of the ministery of this or that man: but I leave all to God. Here then *Paul* refuseth only to give judgement of the excellencie of his owne ministery: but in other causes he refuseth not to judge himselfe; as when he said, *I have fought a good fight, I have kept the faith, henceforth is laid up for mee the crowne of righteousnesse, which the Lord the righteous Iudge shall give me*, 2 Tim. 4. 8. And *Chrysost.* on this place saith, that *Paul* refused to judge himselfe not simply, but onely for this end, that he might restraine others, and teach them modestie. And where *Paul* saith, *I know nothing by my selfe*, the speech is not generall, but must be understood of negligences and offences in the compasse of his ministery. For he was privy to himselfe, that *in simplicity and godly pureness, he had his conversation in the world*, 2. Cor. 1. 12. and he knew this by himselfe, that *nothing should sever him from the love of God in Christ*, Rom. 8. 38.

*Object.* 4. That we may be justified there is somewhat required in us, namely, faith, and repentance: and where these are wanting, a man cannot be justified. Now no man can be certaine by the certaintie of faith, that he repents of his sins with all his heart, and that he hath such a faith, as God requires at our hands, considering there is no testimony in the word, of our faith, and repentance in particular. Therefore no man can be certaine by certaintie of faith, that his sinnes are pardoned. *Answ.* It is not necessary that any man should be certaine by faith of his faith and repentance; because faith is onely of such things as are not present, whereas faith and repentance are truely present in all that truly beleeve and repent, it shall be sufficient if a man may any way be unfallibly certaine that he hath them. And though some men falsely perswade themselves that they beleeve, yet he that hath true faith indeed, knows that he hath true faith; even as certainly, as he that understands, knowes that he understands. *Paul* saith to the Corinthians, *Prove your selves whether ye be in the faith or no*, 2. Cor. 13. 5. hereby giving them to understand, that all which beleeve, have the spirit of discerning, to know certainely that they doe beleeve. Againe, he saith of himselfe, 2. Tim. 1. 12. *I know whom I have beleeved.* And S. *Iohn* saith, 1. epist. 3. 24. *By this we know that he dwels in us, by the spirit which he hath given us*; making no question of it, but that he which hath the spirit, knowes that he hath the same. And testimonies of men are not wanting in this case. [a] *Austin.* [a] *Every one seeth faith to be in his owne heart, if hee beleeves: if not, he seeth it to be wanting.* Againe, [b] *A beleever seeth his owne faith, by which he answereth, that he beleeveth without doubt, and (c) he which loveth his brother, more knoweth the love whereby hee loveth, then his brother whom hee loveth.* Againe, whereas it is said, that having faith, yet we know not whether it be sufficient or no: I answer that faith being without hypocrisie, is sufficient to salvation, though it be unperfect. God more respects the truth of our faith, then the perfection thereof. And as the hand of the childe, or of the palsie man, though it be feeble, is able to reach out it selfe, and receive an almes of a Prince; so the faith that is but weake, is able to apprehend and receive Christ with all his benefits.

[b] Epist. 112.
[c] Lib. 3. de Trin. c. 8.

*Obj.* 5. Pro. 28. 14. *Blessed is the man that feareth alwaies*, Phil. 2. 12. *Worke out your salvation with feare and trembling. Ans.* There is a threefold feare, one of *nature*, the second of *grace*, the third of *distrust*. Feare of nature is that, wherby the nature of man is troubled with any thing that is hurtfull unto it, and therefore avoideth it. Feare of grace, is that excellent gift which is called the *beginning of wisedome*, and it is a certaine aw or reverence unto God, in whose presence we doe whatsoever we doe. Feare of distrust is, when men tremble at the judgements of God for their sinnes, because they have no hope of mercy. Of these three, the first was good by creation, and therefore it was in our Saviour Christ; but since the fall is defective. The third is a vice, called slavish feare. And the second is that which is commanded in these, and the like places of Scripture: the intent whereof, is to make us circumspect and fearefull lest we should offend God by any sin, our owne weakenesse considered, and the imminent judgements of God. And this kinde of feare, as also the first, may stand with certaintie of faith, Rom. 11. 20. *Thou standest by faith, be not high minded but feare*, Psal. 2. 11. *Serve the Lord in feare, and rejoyce in trembling.*

*Obj.* 6. Where there is no word, there is no faith. For faith and the word of God be relatives. But there is no word of God that saith to particular men, *Cornelius*, or *Peter*, or *Iohn*, thy sinnes are pardoned, excepting a few persons; as *Mary Magdalen*, and the palsie man, &c. Therefore there is no particular faith. *Answ.* Though there be no word set downe in Scripture, touching the salvation of this or that particular man, yet there is set downe that which is equivalent to a particular word, and as much in effect. For the promise of remission of sins and life everlasting, is given with a commandement, that every man [d] apply the promise to himselfe, as I have before prooved: and this is altogether as much, as if every mans particular name had bin put in the promise. I adde further, that the promises of the Gospel must be considered two waies, first, as they are generally set downe in Scripture, without application to any person: secondly, as they are taught and published in the ministery of the word; the

[d] Reade Bernard serm. de Annunt.

[a] *Aug. lib. de Trin. 13. cap. 1.*

end

end whereof is to apply them to the persons of men, partly by preaching, and partly by administring the Sacraments of Baptisme, and the Lords Supper, which are seals of the righteousnesse of faith. Now the promise applyed, and (as I may say) particularized to the members of the Church, is by the vertue of Gods ordinance as much, as if God himselfe had given the promise particularly, and annexed mens names unto it. It is further replyed, that the promise of remission of sin is preached not simply, but upon condition of mens faith and repentance, which indeed cannot be certainly known. I answer again (as I have already prooved) that he wch truly beleeveth and repenteth, knows that he doth certenly beleeve & repent.

*Object.* 7. To beleeve the pardon of a mans owne sins, is none of the articles of faith, propounded in any Creed, either of the Apostles, or the Nicene fathers, or *Athanasius*, or any other Creed. *Ans.* This faith is contained under these words: *I beleeve remission of sins:* & I prove it thus. These words are an article of Christian faith, and therefore they must in sense containe more then the divell doth or can beleeve; now the divell beleeveth thus much, that God gives remission of sinnes to his Church. Christian men therefore must goe one step further, and beleeve particularly the remission of their own sinnes. Otherwise, if the Papists will have the Catholike faith to beleeve no more in this point, then the damned spirits beleeve, let them take it to themselves. But they reply further, that if there were any such article of faith, then some persons must beleeve, that they are just, though they willingly commit mortall sinne, which is an evident falshood. *Ans.* He that beleeves the pardon of his owne sinnes by true faith, hath the spirit of God in him, and a constant purpose not to sin against God, and therefore if he sin, it is against his purpose, and without any full consent of will: & it is not he that doth it, but the sinne that dwelleth in him. But if it so fall out, that the child of God be overtaken with any actuall sin, then his case standeth thus: he hath by his fall wounded his conscience, weakened his faith, bereaved himselfe of Gods favour, as much as in him lyeth; made himselfe guiltie of a sinne, and worthy of damnation: and God for his part accordingly turnes the woonted signes of his favour, into signes of anger and displeasure: and though it be pardoned in the purpose of God, yet it is not actually pardoned, till the partie repent. Things standing thus, we teach not that men must beleeve the pardon of their sinnes, while they live and lie in them; for that were flatly to teach falshood for truth: but our doctrine is, that such persons must first of all humble themselves, and say with the prodigall childe, that they have sinned against God, and are not worthy to be called his children any more: and againe renue their decaied faith and repentance, that they may beleeve (as before) their perfect reconciliation with God.

*Object.* 8. In respect of God, who is truth it selfe, we are to beleeve the promise in particular: yet if we respect our own unworthinesse and indisposition, we are to feare and in some part to doubt. For the promise of remission of sinnes, is not absolute, but depends upon the condition of our works. Therefore our certaintie is only conjecturall. *Ans.* I answer, first that in respect of our owne unworthinesse, we are not to doubt of our salvation, but to be out of all doubt, yea to despaire before the judgement seat of God. For they which are of the works of the law are under the curse, *Gal.* 3. 10. and *Paul* saith of his owne works of grace, *In this I am not justified.* 1. *Cor.* 4. 4. And *David* being out of all doubt of his own deserved damnation, in regard of his owne unworthinesse, saith freely, *Enter not into judgement with thy servant, O Lord, for no flesh shall be justified in thy sight.* Againe, the consideration of an worthinesse in our selves, doth not hinder a resolution concerning Gods mercie in Christ. For true faith makes an entrance unto God *with boldnesse*, (I say with boldnesse) even for those persons that are unworthy in themselves. *Eph.* 4. 12. And *Abraham* (whose faith is to be followed of us) did not upon the consideration of his old decayed body, rest himselfe with bare hope, upon a likelihood of the accomplishment of Gods promise, but he *beleeved under hope, even against hope*, *Rom.* 4. 18. Lastly, I answer, that the ground of the former objection is erroneous; namely, that the promise of salvation depends upon the condition of our works: because the Scripture saith, It is made & accomplished on mans part freely. I grant indeed, that to the promise there is annexed a condition of faith: yet faith must not here be considered as a worke, but as an instrument apprehending Christ with his benefits: and withall, repentance with the fruits thereof, are on our part required; yet no otherwise, but as they are necessary cōsequents of faith, and the signes and documents thereof.

*Object.* 9. No man knowes all his sins: no man therefore can certainly know that all his sins are pardoned, and that he is accepted of God. *Answ.* The ground of this argument is false: namely, that a man cannot be assured of the pardon of his sins, if some of the be unknown. And to make this manifest, I will lay downe a more certaine ground, which shall be this. As the case is in Repentance, so is it also in Faith: but there may be true and sufficient repentance of unknowne sinnes. God indeed requires a particular repentance for particular knowne sinnes: but if they be hidden and unknowne, he accepts a generall repentance. An example whereof we have in *David*, *Psal.* 19. 12. *Who knowes*, saith he, *the errours of his life? then purge me from my secret sinnes.* If it were not as I have said, neither *David*, nor any man else could be saved. For when *David* repented greatly of his murder and adultery, yet we finde not that hee repented particularly of his polygamie: which in all likelihood, through the swinge

and

and custome of those times, was not then reputed to be any sinne, specially in the person of a King: and yet because (as we know) he is certainly saved, this very sin is pardoned. Therefore when God pardons the knowne sinnes of men, whereof they doe in particular repent, he doth withal pardon the rest that are unknown. And by this it appeares, that the ignorance of some hidden sinnes, after a man with diligence hath searched himselfe, cannot prejudice an infallible assurance of the pardon of them all, and of his owne salvation.

*Obiect.* 10. We pray for the pardon of our owne sins, and therefore we are uncertaine of pardon: the man which knowes that he hath pardon, need not pray for it. I answer first, when we are taught by Christ to pray for the forgivenesse of our debts, we are put in minde not to seeke the pardon of all our sinnes, whether past or present, but specially of our present and daily offences, whereby wee make our selves day by day guiltie, till such time as we humble our selves, and repent of them. Secondly, by this petition we are taught, to aske the increase of our assurance; because, though God bestow endlesse mercy on us, yet we are skant in receiving of it: our hearts being like a narrow necked vessell, which being cast even into the Ocean Sea, receiveth in water onely drop by drop.

*Obiect.* 11. No man can beleeve his own salvation, as he beleeves the articles of faith; therfore no man can beleeve the pardon of his sins, and his salvation, by an infallible certaintie. I answer, first, that every one that lookes for salvation by Christ, is bound in conscience as certainly to beleeve his owne salvation, and adoption by Christ, as he beleeves the articles of faith. Because to the promise of life there is annexed a commandement to beleeve and apply it. Secondly, this faith whereby we are to beleeve our owne salvation, if we respect the true and proper nature thereof, is as certaine as that faith whereby we beleeve the articles of faith. Thirdly, as there be divers ages in the life of man, so there be divers degrees and measures of true faith. There is first of all a beginning or rudiment of faith, like the *smoking flaxe* and *bruised reed*, which Christ will never quench nor bruise. Againe, there is *weake faith*, which beleeveth the promise truely, but yet it is perplexed with many doubtings. Lastly, there is *strong faith*, which hath overcome all doubtings, and is not only for nature certaine (as the former is) but also a large and plentifull perswasion of Gods mercie in Christ. Examples of this we have in *Abraham*, *David*, the Martyrs, and such like worthy men. Now by the second faith, men doe as *certainly* beleeve their adoption as the articles, but not so *firmely* and fully. But by the last, remission of sinnes is not onely as certainely, but also as fully beleeved, as an article of faith.

*Obiect.* 12. Ancient fathers, the lights of Gods Church, have alwayes condemned this A unfallible and special certainty of faith, which the Protestants hold & maintain. *Ans.* Though we build not the doctrine of our religion upon the judgments of men, yet we refuse not in this and other points, to bee tried by the Fathers, whose writings well understood, make more for us then for the Popish religion. And their testimonies commonly alleadged to confute the certainty of special faith, are much abused. I. Many of them serve to proove that a man cannot judge and discerne of every particular motion and grace of his heart, of the increase of their graces: and the contrary disease, of special vices and wants: many whereof are hidden from the understanding. *Theodoret* in his B Comment. 1. *Cor.* 4. *I will not*, saith he, *free my selfe from sinne, but waite the sentence of God: for it often falls out, that men sinne of ignorance, and thinke that to be equall and just, which the God of all sees to be otherwise.* *August.* de verbis Dei, serm. 23. *Peradventure thou findest nothing in thy conscience: but he finds something that seeth better.* And upon Psal. 41. *I know that the justice of my God shall abide but whether mine shal or no, I know not: for the saying of the Apostle terrifieth me. He which thinks he stands, let him take heed lest he fall.* Here hee speaks of his inward righteousnesse, and that, as it is considered in it selfe, without the assistance of God. For he addes afterward, *Therefore because there is no stabilitie in me for my selfe, hereupon my soule is troubled for my selfe.* *Chrysostome*, hom. 87. on *John*. *I am grieved, lest peradventure supposing my selfe to love, I doe not love as before: when I seemed constant and courageous unto my self, I was found but a dastard.* These and a thousand like testimonies proove nothing. For though a man cannot fully discerne his heart, either in respect of every one of his own sins, or in respect of every grace; yet this hinders not, but that he may have an unfallible certaintie of his salvation, and also a sufficient gift to discerne his owne faith and repentance. II. Other places must be understood of proud presumption, & of a kind of securitie, in which men dreame of ease and libertie, without trouble or temptation. *August.* de corrept. & grat. cap. 13. *Who of all the company of the faithfull, as long as he lives in this mortal condition, can presume that he is of the number of the predestinate?* And, de bona persever. cap. 22. *No man can be secure touching eternal life, till this life be ended.* *Bernard* epist. 107. *Having now received the knowledge of himselfe in part, he may rejoyce in hope: but not in security as yet.* Hier. on Dan. 4. *Let no man boldly promise to another the pardon of sinnes.* III. Some places avouch, that a man cannot be sure of perseverance to the end, without falles and decaies in grace: all which we grant. *August.* de civit. Dei, lib. 11. cap. 12. *Although the Saints be* [a] *certaine of the reward of their perseverance, yet they are bound to be uncerten of their perseverance it selfe: for what man can know that he shall persevere in the practice & increase of righteousnes unto the end, except he be assured of it by some revelation?* IV. Some places must be understood

[a] Marke it well.

of

of experimentall certaintie: when the event is accompliſhed. *Hieron.* booke 2. againſt Pelagians: *Call no man bleſſed before his end, for as long as wee live here wee are in the fight, and as long as wee are in the fight, wee have no certaine victorie.*

V. Some places ſpeake of the uncertaintie of other mens ſalvation, which wee grant. The author of the book *de vocat. Gent.* 1. *claſſ.* ſaith, *Wee can pronounce of no man before his end, that hee ſhall bee in the glorie of the elect. Auguſt. lib. de perſever.* cap. 13. *Men are not with any certaine aſſeveration to avouch that others belong to this calling.*

VI. Some ſpeak of that certainty which comes by revelation without the word. *Greg. lib.* 6. epiſt. 22. to *Gregoria. Whereas you adde in your epiſtles that you will bee earneſt with mee till I write, that it hath beene made knowne unto mee that your ſinnes are forgiven: you have required a hard and unprofitable thing. Hard, becauſe I am unworthy to whom a revelation ſhould bee made: Unprofitable, becauſe you muſt not bee made ſure touching your ſinnes unleſſe it bee in the laſt day of your life, for then you ſhould not bee able to bewaile the ſame ſinnes.*

VII. Some places denie unto man that certaintie which is proper to God, which is, to diſcerne in himſelfe all things to come plainly, as they ſhall come to paſſe, without helpe of teſtimonie and outward ſignes. *Bernard. ſer.* 1. *de ſeptuageſ. Who can ſay, I am of the elect? I am of the predeſtinate to life: certainly wee have none as yet, but the affiance of our hope comforteth us.* Conferre theſe words with thoſe that follow. *For this cauſe certaine ſignes and manifeſt tokens of ſalvation were given, that it may bee a thing out of doubt, that hee is in the number of the elect in whom theſe ſignes are.*

Thus I have in ſome part made manifeſt that an unfallible certaintie of pardon of ſinne, and life everlaſting is the property of every renewed conſcience. Now therefore I will proceed further to conſider how this certaintie is cauſed and imprinted in the conſcience. The principall agent and beginner thereof, is the holy Ghoſt, inlightning the minde and conſcience with ſpirituall and divine light: and the inſtrument in this action, is the miniſtery of the Goſpell, whereby the word of life is applyed in the name of God to the perſon of every hearer. And this certainty is by little and little conceived in a forme of reaſoning or practicall ſyllogiſme framed in the mind by the holy Ghoſt, on this manner:

*Every one that beleeves is the child of God:*
*But I doe beleeve:*
*Therefore I am the child of God.*

The propoſition is made by the Miniſter of the word in the publike congregation: and is nothing elſe but the promiſe of eternall life applied to the particular hearers. The ſecond part or the aſſumption is the voice of conſcience regenerate, or the voice of Gods ſpirit in the ſame. Now papiſts write and avouch that the aſſumption is falſe: but the reaſons which they uſe to prove the ſame, are of ſmall moment. Firſt they alleage, that many are deceived in their perſwaſions, thinking they have that which they have not: I anſwer againe, that many doe falſly preſume of Gods mercy, and imagine they have that faith which they have not: and in all ſuch the aſſumption is falſe: yet in all them that are choſen to ſalvation and truly called it is infallibly true. For ſuch as have received the gift of true faith, have alſo another gift of diſcerning, whereby they ſee and know their owne faith. It is further objected, that *Jeremy* ſaith, 17. 9. *The heart is deceitfull and wicked above all things, who can know it?* But the intent of this place is onely to ſhew, that no man can ſearch his heart to the very bottome, to ſee all and every want, infirmitie, and wicked inclination that is therein. For originall ſinne wherewith the heart of man is tainted, is a proneneſſe or diſpoſition to the ſinnes that are or may bee. And though men cannot diſcerne all their ſinnes, yet many of them are certainly knowne: why may not then many of the graces of God bee certainly knowne, eſpecially thoſe which bee of the principall, as faith, ſanctification, repentance? Againe it is alleaged, that *Peter* beleeved that hee was able to lay downe his life for Chriſts ſake, and yet indeed was not, as the event declared, for when the time came, hee denied Chriſt. *Anſ. Peter* at that time was but weake in faith, and hee was much carried away with a confidence of his owne ſtrength, which made him ſpeake thoſe words of preſumption, and though hee failed in this one particular action, yet failed not in the principall, that is, in the perſwaſion of the pardon of his owne ſinnes and of life everlaſting. In a word, it is certaine that many perſwade themſelves of Gods mercy, and yet are deceived; nevertheleſſe all ſuch as doe truly beleeve are not deceived. The holy Ghoſt maketh them to ſee that in themſelves which by nature they cannot diſcerne, as *Paul* ſignified, when hee ſaid, I ſpeake the truth, I lie not, my conſcience bearing me witneſſe *by the holy Ghoſt*, *Rom.* 9. 1.

Againe, the ſame teſtimonie is given otherwiſe thus.

*Every childe of God hath the pardon of his ſinnes,* ſaith Gods word.

*But I am Gods child: and therefore have the pardon of my ſinnes,* ſaith the renewed conſcience, by the direction of Gods ſpirit, *Rom.* 8. 16.

After that this teſtimony is once begun, it Gal. 4. 6. is confirmed by the ſame meanes, as alſo by prayer and the Sacraments. But it may bee demanded, how a bodily element, as bread, wine, water, ſhould bee able to confirme a perſwaſion of our adoption that is in the conſcience? *Anſw.* The element in the Sacrament is an outward ſeale or inſtrument to confirme faith, not as a medicine reſtores and confirmes health, whether wee thinke on it or not, whether wee ſleepe or wake, and that by his owne inherent vertue: but by reaſoning in a ſyllogiſme made by the good conſcience: the *medium* thereof being the outward ſigne in the

a Reaſon

Sacrament: by meanes of which syllogisme the holy Ghost moves and stirres the mind, yea cherisheth and increaseth faith on this manner:

*Hee which useth the elements aright shall receive the promise:*

*But I doe, or have used the elements aright.*

*Therefore I shall receive the promises.*

Whereas presumption and the illusion of Satan use as well to tell a man that hee is the child of God, as the true testimonie of regenerate conscience: the way to put difference betweene them is this. I. Presumption is naturall and from the very wombe, but this testimonie of conscience is supernaturall. II. Presumption is in them that make no account of the ordinarie meanes of salvation: This testimony comes by the reverent and carefull hearing of Gods word. III. Presumption is in them that use not to call on the name of God: but this testimony of conscience is joyned with the spirit of adoption which is the spirit of prayer. IV. Presumption is joined with loosnesse of life, this testimonie brings with it alwayes an happy change and alteration. For he which hath a good conscience hath also care to keepe good conscience in all things. V. Presumption is peremptory without doubting: whereas the testimonie of conscience is mingled with manifold doubtings, *Mark.* 6. 24. *Luk.* 17. 5. yea other whiles over-charged with them, *Psal.* 77. 7, 8. VI. Presumption will give a man the slip in the time of sickneſse and in the houre of death; but the testimonie of good conscience stickes by him to the end, and even makes him say, *Lord remember now how I walked before thee in truth, and have done that which is acceptable in thy sight, Isa.* 38. 3.

Sect. 3. Of the duties of regenerate conscience.

The duties of conscience regenerate are two: in speciall manner to give testimonie, and to excuse.

The speciall thing of which conscience gives testimonie, is that wee are the children of God, predestinate to life everlasting. And that appeares by these reasons. I. *Rom.* 8. 16. The Spirit of God witnesseth together *with our spirit* that we are the sonnes of God. Now the spirit of man here mentioned is the minde or conscience renewed and sanctified. To this purpose saith *John*, *Hee that beleeveth hath a witnesse in himselfe*, 1 *John* 5. 10. II. That which Gods spirit doth testifie to the conscience, the conscience can againe testifie to us: but Gods spirit doth testifie to the conscience of a man regenerate that he is the child of God, 1 *Cor.* 2. 12. Therefore the conscience also doth the same. III. He that is justified hath peace of conscience. *Rom.* 5. 1. Now there can bee no peace in conscience till conscience tell the man which is justified that he is indeed justified. IV. That which the conscience may know certainly, it may testifie: but conscience may know certainly without revelation, the mans election, and adoption, as I have before proved: therefore it is able to give testimonie of these.

Againe, the regenerate conscience giveth A testimony of a certaine kinde of righteousnesse, being an unseparable companion thereof: and for this cause, it is called of some *the righteousnes of a good conscience*. Now this righteousnesse is nothing else, but an unfained, earnest, and constant purpose with endevour answerable thereto, not to sinne in any thing, but in all things whatsoever to please God and doe his will. *Heb.* 13. 18. *Pray for us, for we are assured that wee have good conscience* in all things, *desiring to live honestly.* 2 *Cor.* 1. 12. *Our rejoycing is this, the testimony of our conscience, that in simplicity and godly pureneſse, and not in fleshly wisdome wee have had our conversation in the world.* 1 *Cor.* 4. 4. *I know nothing by my selfe.* *Lord remember now I ow I have walked before* B *thee with an upright heart, and have done that which is acceptable in thy sight.* Esa. 38. 3.

I adde this clause, *in all things*, because that obedience which is the signe or fruit of good conscience, of which also it gives testimony, is generall, shewing it selfe in all and every commandement of God. Philosophers have said that justice is universall, because hee which hath it hath all vertues. But it is more truly said of this Christian righteousnesse or *new obedience*, that it is universall, and that he which can performe true obedience in one commandement, can do the same in all. *Act.* 23. 1. Men and brethren, I have *in all good conscience* served God till this day. *Psal.* 119. 6. *Then shall I not be confounded when I shall have respect to all thy commande-* C *ments.* *Act.* 24. 16. *In the meane season I endevour my selfe, or, take paines to have a conscience without offence towards God, and towards men.*

This shewes that there is a great number of men professing the Gospell that want good conscience. For though they shew themselves very forward and willing to obey God in many things, yet in some one thing or other, they use to follow the swing of their owne wils. Many are diligent to frequent the place of Gods worship, to heare the word preached with liking, no receive the Sacraments at times appointed, and to approve of any good thing: all this is very commendable; yet these men often, when they depart home from the congregation, say in effect on this manner; Religion, stay thou here at the Church doore till the D next Sabbath. For if wee looke into their private conversations, the government of their families, or their dealings in their particular callings, wee shall with griefe see much disorder and little conscience. It is a commmon practice with sicke men when they make their wils on their death beds, in the very first place to commend their bodies to the grave, and their soules to God that gave them in hope of a better resurrection: and all this is well done; but afterward they bequeath their goods gotten by fraud, oppression, and forged cavillation, to their owne friends and children, without making any recompence or satisfaction. But, alas, this should not bee so: for obedience that goes with good conscience must bee performed to all Gods commandements without

exception:

exception: and if it be done but to some alone, it is but counterfet obedience: and hee that is guiltie in one is guiltie in all.

As a regenerate conscience gives testimonie of our new obedience; so doth it also by certaine sweet motions stirre men forward to performe the same. *Psal.* 16.7. *My reines* (that is, the mind and conscience inlightened by the spirit of God) *teach mee in the night season, Esai.* 30.21. *And thine eares shall heare a word behinde thee, saying, This is the way, walke yee in it, when thou turnest to the right hand, and when thou turnest to the left.* Now this word is not onely the voyce of Pastors and Teachers in the open ministerie, but also the voyce of renewed conscience inwardly by many secret cogitations snibbing them that are about to sin. A Christian man is not onely a Priest and a Prophet, but also a spirituall King, even in this life: and the Lord in mercie hath vouchsafed him this honour, that his conscience renewed within him, shall bee his solliciter to put him in mind of all his affaires and duties which hee is to performe to God: yea it is the controller to see all things kept in order in the heart, which is the temple and habitation of the holy Ghost.

The second office in conscience regenerate is to *excuse*, that is, to cleare and defend a man even before God against all his enemies both bodily and Ghostly. *Psal.* 7.8. *Judge thou mee O Lord, according to my righteousnesse, and according to mine innocency in mee.* Againe, 26.1,2. *Judge mee O Lord, for I have walked in mine innocencie, &c. Prove mee, O Lord, and trie mee: examine my reines and my heart.* That the conscience can doe this, it specially appears in the conflict and combat made by it against the devill, on this manner.

The devill begins and disputes thus: Thou, O wretched man, art a most grievous sinner: therefore thou art but a damned wretch. The conscience answereth and saith; I know that Christ hath made a satisfaction for my sins, and freed me from damnation. The devill replyeth againe thus; Though Christ hath freed thee from death by his death; yet thou art quite barred from heaven, because thou never diddest fulfill the Law. The conscience answereth, I know that Christ is my righteousnesse, and hath fulfilled the law for me. Thirdly, the devill replies and saith, Christs benefits belong not to thee, thou art but an hypocrite and wantest faith. Now when a man is driven to this strait, it is neither wit, nor learning, nor favour, nor honour, that can repulse this tentation, but onely the poore conscience directed and sanctified by the spirit of God, which boldly and constantly answereth, *I know that I believe.*

And though it be the office of the conscience after it is renewed principally to excuse, yet doth it also in part accuse. When *David* had numbred the people, *his heart smote him*, 2 *Sam.* 24.10. *Job* saith in his affliction, that *God did write better things against him, and made him possesse the sinnes of his youth, Job* 13.26. The reason here of is, because the whole man and the very conscience is onely in part regenerate, and therefore in some part remaines still corrupt.

Neither must it seeme strange that one and the same conscience should both accuse and excuse, because it doth it not in one and the same respect. It excuseth, in that it assureth a man that his person stands righteous before God, and that hee hath an indevour in the generall course of his life to please God: it accuseth him for his particular slips, and for the wants that be in his good actions.

If any shall demand why GOD doth not perfectly regenerate the conscience and cause it onely to excuse, the answer is this: God doth it for the preventing of great mischiefe. When the Israelites came unto the land of Canaan, the Canaanites were not at the first wholly displaced. Why? *Moses* rendreth the reason; Least wild beasts come and inhabit some parts of the land that were dispeopled, and more annoy them than the Canaanites. In like manner God renewes the conscience; but so as it shall still accuse when occasion serveth; for the preventing of many dangerous sinnes which like wild beasts would make havock of the soule. Exod. 23. 29.

Thus much of good conscience: now followes evill conscience: and that is so called partly because it is defiled and corrupted by originall sinne, and partly because it is evill, that is, troublesome and painfull in our sense and feeling: as all sorrowes, calamities, and miseries are called *evils*. And though conscience be thus termed evill, yet hath it some respects of generall goodnesse, in as much as it is an instrument of the execution of divine Justice: because it serves to accuse them before God, which are justly to be accused. Sect. 4. Of evill conscience.

It hath spread it selfe over mankinde as generally as originall sin: and therefore it is to be found in all men that come of *Adam* by ordinary generation. The property of it is, with all the power it hath, to accuse and condemne, and thereby to make a man afraid of the presence of God, and to cause him to flie from God as from an enemie. This the Lord signified when hee said to *Adam, Adam where art thou?* When *Peter* saw some little glimmering of the power and majestie of GOD in the great draught of fish, he fell on his knees and said to Christ, *Lord, goe from me, for I am a sinfull man.* Gen. 3.9. Luk. 5.8.

Evill conscience is either *dead* or *stirring*. Dead conscience is that, which though it can doe nothing but accuse, yet commonly it lies quiet, accusing little or nothing at all. Dead conscience.

The causes why conscience lyeth dead in all men, either more or lesse, are many. I. Defect of reason or understanding in crazed brains. II. Violence and strength of affections, which as a cloud doe over-cast the minde, and as a gulfe of water swallow up the judgement and reason: and therefore hinder the conscience from accusing; for when reason cannot doe his part, then conscience doth nothing. For example: some one in his rage behaves himselfe like a madde man, and willingly commits any mis-

chiefe without any controlment of conscience; but when choler is downe, he begins to be ashamed and troubled in himselfe, not alwayes by grace, but even by the force of his naturall conscience, which when affection is calmed begins to stirre, as appeareth in the example of *Cain*. III. Ignorance of Gods will and errours in judgement, cause the conscience to bee quiet, when it ought to accuse. This wee find by experience in the death of obstinate heretickes, which suffer for their damnable opinions without check of conscience.

Dead conscience hath two degrees. The first is the slumbering or the benummed conscience; the second is the seared conscience.

Conscience benummed.

The *benummed* conscience is that, which doth not accuse a man for any sin, unlesse it bee grievous or capitall; and not alwayes for that but onely in the time of some grievous sickneſse or calamitie. *Josephs* brethren were not much troubled in conscience for their villanie in selling their brother, till afterward when they were afflicted with famine and distressed in Egypt; *Gen.* 42. 21. This is the conscience that commonly reignes in the hearts of drousie Protestants, of all carnall and luke-warme Gospellers, and of such as are commonly tearmed civill honest men, whose apparant integretie will not free them from guiltie consciences.

Such a conscience is to be taken heed of, as being most dangerous. It is like a wilde beast, which so long as he lies a sleep seemes very tame and gentle, and hurts no man: but when hee is roused, he then awakes and flies into a mans face, and offers to pull out his throat. And so it is the manner of a dead conscience, to lie still and quiet even through the course of a mans life: and hereupon a man would think (as most doe) that it were a good conscience indeed: but when sickneſse or death approacheth, it being awaked by the hand of God, begins to stand upon his legs, and shewes his fierce eyes, and offers to rend out the very throat of the soule. And heathen Poets knowing this right well, have compared evill conscience to Furies pursuing men with fire-brands.

Seared conscience.

The *seared conscience* is that, which doth not accuse for any sinne; no not for great sins. It is compared by *Paul*, 1 *Tim.* 4. 2. to the part of a mans bodie which is not onely bereft of sense, life, and motion by the gangrene, but also is burnt with a searing yron: and therefore must needs be utterly past all feeling.

This kind of conscience is not in all men, but in such persons as are become obstinate heretickes and notorious malefactours. And it is not in them by nature, but by an increase of the corruption of nature; and that by certain steps and degrees. For naturally every man hath in him blindneſse of mind, and obstinacie or frowardneſse of heart, yet so, as with the blindneſse and ignorance of minde, are joyned some remnants of the light of nature, shewing us what is good and evill. Now the heart of man being exceedingly obstinate and perverse, carrieth him to commit sins even against the light of nature and common sense: by practice of such sins the light of nature is extinguished: and then commeth the *reprobate mind*, which judgeth evill good, and good evill: after this follows the *seared conscience*, in which there is no feeling or remorse: and after this comes an *exceeding greedines* to all manner of sin, *Eph.* 4. 19. *Rom.* 1. 28.

Here it may be demanded, how mens consciences shall accuse them in the day of judgement, if they bee thus benummed and seared in this life. *Answ.* It is said, *Rev.* 20. 12. that at the last judgement all shall bee brought before Christ, and that the books then shall be opened: among these books no doubt conscience is one. Wherefore though a dead conscience in this life be as a closed or sealed booke (because it doth either little or nothing accuse,) yet after this life, it shall be as a book laid open because God shall inlighten it, and so stirre it up by his mighty power, that it shall be able to reveale and discover all the sins that a man ever committed.

Stirring conscience.

*Stirring conscience*, is that which doth sensibly either accuse or excuse. And it hath foure differences.

The first, which accuseth a man for doing evill. This must needs be an evill conscience. Because to accuse is not a propertie that belongs to it by creation, but a defect that followeth after the fall. And if the conscience which truly accuseth a man for his sins, were a good conscience, then the worst man that is, might have a good conscience; which cannot be.

When the accusation of the conscience is more forcible and violent, it is called a *wounded* or *troubled conscience*: which though of it selfe it be not good nor any grace of God; yet by the goodneſse of God it serveth often to bee an occasion or preparation to grace; as a needle that drawes the threed into the cloth, is some means whereby the cloth is sewed together.

The second, is that which accuseth for doing well. And it is to be found in them that are given to idolatrie and superstition. As in the Church of Rome: in which, because mens consciences are insnared and intangled with human traditions, many are troubled for doing that which is good in it selfe, or at the least a thing indifferent. As for example: let a priest omit to say masse and to say his canonical hours, his conscience will accuse him therfore: though the omitting of the canonicall houres and of the idolatrous masse, bee indeed by Gods word no sin.

The third, is the conscience which excuseth for doing that which is evill. This also is to be found in them that are given to Idolatry and superstition. And there is a particular example hereof, *Joh.* 16. 2. *Yea the time shall come, that whosoever killeth you, will thinke that hee doth God good service.* Such is the conscience of Popish traitours in these dayes, that are never touched at all, though they intend and enterprise horrible villanies, and be put to death therefore.

The fourth, is that which excuseth for well doing some times, and in some particular

actions

actions of carnall men. When *Abimelech* had taken *Sarah* from *Abraham*, God said unto him in a dreame, *I know that thou diddest this with an upright minde, Gen.* 20. 6. This may bee tearmed [a] good conscience, but is indeed otherwise. For though it doe truly excuse in one particular action, yet because the man in whom it is, may bee unregenerate and as yet out of Christ, and because it doth accuse in many other matters, therefore it is no good conscience. If all the vertues of naturall men are indeed but certaine [b] beautifull sins, and their righteousnesse but a carnall righteousnesse; then the conscience also of a carnall man, though it excuse him for well doing, is but a carnall conscience.

[a] Moraliter bona, sed in non renatis mala.

[b] Splendida peccata.

## CHAP. IIII.

### *Mans dutie touching conscience.*

Sect. 1. Mans first duty to get good conscience.

MAns durie concerning conscience is twofold. The first is, if we want good conscience, above all things to labour to obtaine it: for it is not given by nature to any man, but comes by grace.

For the obtaining of good conscience, three things must be procured; a preparation to good conscience; the applying of the remedie; the reformation of conscience.

In the preparation, foure things are required. The first is the knowledge of the law, and the particular commandements thereof, whereby we are taught what is good, what is bad; what may be done, and what may not be done.

The men of our dayes, that they may have the right knowledge of the law, must lay aside many erronious and foolish opinions, which they hold flat against the true meaning of the law of God: otherwise they can never bee able to discerne betweene sin and no sin. Their speciall and common opinions are these. I. That they can love God with all their hearts, and their neighbours as themselves; that they feare God above all, and trust in him alone; and that they ever did so. II. That to rehearse the Lords prayer, the beleefe, and ten commandements, (without understanding of the words, and without affection) is the true and whole worship of God. III. That a man may seeke to wizards and south-sayers without offence, because God hath provided a salve for every sore. IV. That to sweare by good things and in the way of truth, is not a sin. V. That a man going about his ordinary affaires at home or abroad on the Sabbath day, may as well serve God as they which heare all the sermons in the world. VI. That religion and the practice thereof, is nothing but an affected precisenes: that covetousnes the root of evill, is nothing but worldlines: that pride is nothing but a care of honesty and cleanlines: that single fornication is nothing but the tricke of youth: that swearing and blaspheming argue the couragious mind of a brave gentleman. VII. That a man may doe with his owne what he will, and make as much of it as he can; Hence arise all the frauds and bad practices in trafficke betweene man and man.

A

B

C

D

The second thing required, is the *knowledge* of the judiciall sentence of the law, which resolutely pronounceth that a curse is due to man for every sin, *Gal.* 3. 10. Very few are resolved of the truth of this point, and very few do unfainedly beleeve it, because mens minds are possessed with a contrary opinion, that though they sinne against God, yet they shall escape death and damnation. *David* saith, *The wicked man* (that is, every man naturally) *blesseth himselfe, Psal.* 10. 3. and *he maketh a league with hell and death, Esay* 28. 15. This appeareth also by experience. Let the Ministers of the Gospell reprove sin, and denounce Gods judgements against it according to the rule of Gods word, yet men will not feare: stones will almost as soone move in the wals, and the pillars of our Churches, as the flintie hearts of men. And the reason hereof is, because their minds are forestalled with this absurd conceit, that they are not in danger of the wrath of God, though they offend. And the opinion of our common people is hereunto answerable, who thinke that if they have a good meaning, and doe no man any hurt, God will have them excused both in this life and in the day of judgement.

The third is a *just* and *serious examination* of the conscience by the law, that wee may see what is our estate before God. And this is a duty upon which the Prophets stand very much, *Lam.* 3. 40. *Man suffereth for his sin: let us search and trie our hearts, and turne againe to the Lord. Zeph.* 2. 1. *Fan your selves, fan you, O nation, not worthy to bee beloved.* In making examination we must specially take notice of that which doth now lie or may hereafter lie upon the conscience. And after due examination hath beene made, a man comes to a knowledge of his sin in particular, and of his wretched and miserable estate: when one enters into his house at midnight, he finds or sees nothing out of order: but let him come in the day time when the sun shineth, and then hee shall espie many faults in the house, and the very motes that flie up and downe: so let a man search his heart in the ignorance and blindnesse of his minde, he will straightway think all is well: but let him once begin to search himselfe with the light and lantern of the law, and he shall find many foule corners in his heart, and heaps of sins in his life.

The fourth is a *sorrow* in respect of the punishment of sinne: arising of the three former actions. And though this sorrow be no grace, for it befals as well the wicked as the godly: yet may it bee an occasion of grace, because by the apprehension of Gods anger, wee come to the apprehension of his mercy. And it is better that conscience should grieve and wound us and doe his worst against us in this life, while remedy may bee had, than after this life, when remedy is past.

Thus much of preparation: now followes the *remedy*, and the *application* of it. The *remedy* is nothing else but the blood or merits of Christ who specially in conscience feels the wrath

Mark. 14. 34. of God, as when he said, *My soule is heavy unto death:* and his agony was not so much paine and torment in bodie, as the apprehension of the feare and anger of God in conscience: and when

Heb. 5. 7. the holy Ghost saith, *That hee offered unto God prayers with strong cries, and was heard from feare,* he directly notes the distresse and anguish of his most holy conscience for our sins. And as the blood of Christ is an all-sufficient remedie, so is it also the alone remedie of all sores and wounds of conscience. For nothing can stanch or stay the terrors of conscience, but the blood of the immaculate Lambe of God: nothing can satisfie the judgement of the conscience, much lesse the most severe judgement of God, but the onely satisfaction of Christ. In the *application* of the remedie, two things are required: the Gospell preached, and faith: the Gospell is the hand of God, that offereth grace to us: and faith is our hand whereby we receive it.

That wee indeed by faith may receive Christ with all his benefits, we must put in practice 2. lessons. The first is, unfainedly to humble our selves before God for all our wants, breaches, and wounds in conscience: which, being unto us a Paradise of God, by our default wee have made as it were a little hell within us. This humiliation is the beginning of all grace and religion: pride and good conscience can never goe together. And such as have knowledge in religion and many other good gifts without humiliation, are but unbridled, unmortified, and vnreformed persons. This humiliation containeth in it two duties, the first is confession of our sinnes, especially of those that lie upon our consciences: wherewith must bee joyned the accusing and condemning of our selves: for then wee put conscience out of office, and dispatch that labour before our God in this life, which conscience would performe to our eternall damnation after this life. The second dutie is Deprecation, which is a kind of prayer made with groanes and desires of heart, in which wee intreat for nothing but for the pardon of our sinnes, and that for Christs sake, till such time as the conscience be pacified.

To this humiliation standing on these two parts, excellent promises of grace and life everlasting are made. *Prov.* 28. 13. *He that hideth his sinnes, shall not prosper: but hee that confesseth and forsaketh them shall finde mercie.* 1 *Joh.* 1. 9. *If we acknowledge our sinnes, he is faithfull and just to forgive us our sinnes: and to cleanse us from all unrighteousnesse.* *Luk.* 1. 53. *He hath filled the hungry with good things, and sent the rich emptie away.* Which are also verified by experience in sundry examples. 2 *Sam.* 12. 13. *David said to Nathan, I have sinned against the Lord. And Nathan said to David, the Lord also hath put away thy sin.* 2 *Chro.* 33. 13. *When Manasses was in tribulation he prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers, and prayed unto him: and God heard his prayer.* *Luk.* 23. 42. *And the theefe said to Jesus, Lord remember me when thou comest into thy kingdom. Then Jesus said unto him: Verily I say unto thee, to day shalt thou be with me in Paradise.* By these and many other places it appeares, that when a man doth truly humble himselfe before God, hee is at that instant reconciled to God, and hath the pardon of his sins in heaven: and shall afterward have the assurance thereof in his owne conscience.

The second lesson is, when we are touched in conscience for our sins, not to yeeld to naturall doubtings and distrust; but to resist the same, and to indevour by Gods grace to resolve our selves that the promises of salvation by Christ, belong to us particularly: because to doe thus much, is the very commandement of God.

The third thing is, the *reformation of conscience*; which is, when it doth cease to accuse and terrifie, and begins to excuse and testifie unto us by the holy Ghost, that wee are the children of God, and have the pardon of our sinnes. And this it will doe after that men have seriously humbled themselves, and prayed earnestly and constantly with sighes and groanes of spirit for reconciliation with God in Christ. For then the Lord will send downe his spirit into the conscience by a sweet and heavenly testimony, to assure us that we are at peace with God.

Good conscience a fruit of faith.

Thus wee see how good conscience is gotten: and because it is so precious a jewell, I wish all persons, that as yet never laboured to get good conscience, now to begin. Reasons to induce men there may be these: I You seeke day and night from yeare to yeare for honours, riches, and pleasures, which yee must leave behinde you: much more therefore ought you to seeke for renewed and reformed consciences, considering that conscience will bee with you in this life, in death, at the last judgement, and for ever. II He that wants a conscience purged in the blood of Christ, can never have any true and lasting comfort in this life. Suppose a man arraied in cloath of tissue, set in a chaire of estate, before him a table furnished with all dainty provision: his servants, Monarches and Princes, his riches, the chiefest treasures and kingdomes in the world: but withall suppose one standing by with a naked sword to cut his throat, or a wilde beast ready ever and anon to pull him in peeces: now, what can wee say of this mans estate, but that all his happinesse is nothing but woe and miserie? And such is the estate of all men that abounding with riches, honours, and pleasures, carry about them an evill conscience, which is as a sword to slay the soule, or as a ravenous beast ready to sucke the blood of the soule and to rend it in peeces. III Hee which wants good conscience can doe nothing but sinne: his very eating and drinking, his sleeping and waking, and all he doth, turnes to sinne: the conscience must first bee good, before the action can bee good; if the root bee corrupt, the fruites are answerable. IV An evill conscience is the greatest enemy a man can have, because it doth execute all the parts of judgement against him. It is the Lords sergeant: God needs not send out processe

by

by any of his creatures for man: the conscience within man will arrest him, and bring him before God. It is the Jailor to keepe man in prison in bolts and irons, that hee may bee forth comming at the day of judgement. It is the witnesse to accuse him, the Judge to condemne him, the hang-man to execute him, & the flashings of the fire of hell to torment him. Againe, it makes a man to be an enemy to God: because it accuseth him to God, and makes him fly from God, as *Adam* did when he had sinned. Also it makes a man to bee his owne enemy, in that it doth cause him to lay violent hands upon himselfe, and become his owne hang-man, or his owne cut-throat. And on the contrary, a good conscience is a mans best friend: when all men intreat him hardly, it will speake him faire and comfort him: it is a continuall feast, and a paradise upon earth. V The Scripture sheweth, that they which never seeke good conscience, have terrible ends. For either they die blocks, as *Nabal* did; or they die desperate, as *Cain, Saul, Achitophel, Judas*. VI We must consider often the terrible day of judgement, in which every man must receive according to his doings. And that wee may then be absolved, the best way is to seeke for a good conscience; for if our conscience be evill, and condemne us in this life, God will much more condemne us. And whereas wee must passe thorough three judgements; the judgement of men, the judgement of our conscience, and the last judgement of God: we shall never be strengthened against them, and cleared in them all, but by the seeking of a good conscience.

Act. 2. Mans second duty to keepe good conscience.

After that a man hath got good conscience, his second dutie is to keepe it. And as in the governing the ship on the sea, the Pilot holding the helme in his hand: hath alwayes an eye to the compasse; so we likewise, in the ordering of our lives and conversations, must alwayes have a speciall regard to conscience.

That wee may keepe good conscience, wee must doe two things; avoid the impediments thereof, and use convenient preservations.

Impediments of good conscience, are either in us or forth of us. In us, our owne sinnes and corruptions. When mens bodies lye dead in the earth, there breed certaine wormes in them, whereby they are consumed. For of the flesh come the wormes that consume the flesh: but unlesse wee take great heed, out of the sins and corruptions of our hearts, there will breed a worme a thousand fold more terrible, even the *worme of conscience* that never dieth; which will in a lingring manner waste the conscience, the soule, and the whole man; because he shall bee alwayes dying, and never dead. These sins are specially three; ignorance, unmortified affections, worldly lusts.

Touching the first, namely ignorance, it is a great and usuall impediment of good conscience. For when the mind erreth or misconceiveth, it doth mislead the conscience, and deceive the whole man. The way to avoyd this impediment is, to do our endevour that we may daily increase in the knowledge of the word of God, that it may dwell in us plentifully: to this end we must pray with *David*, that hee would open our eyes, that wee might understand the wonders of his law: and withall, we must daily search the Scriptures for understanding, as men use to search the mines of the earth for gold ore, *Prov.* 2. 4. Lastly, we must labour for spirituall wisdome, that wee might have the right use of Gods word in every particular action: that being by it directed, we may discerne what we may with good conscience do or leave undone.

The second impediment, is unstaied and unmortified affections: which, if they have their swing, as wilde horses overturne the chariot with men and all, so they overturne and overcarrie the judgement and conscience of man: and therefore when they beare rule, good conscience takes no place. Now to prevent the danger that comes hereby, this course must bee followed. When wee would have a sword or a knife not to hurt our selves, or others, we turne the edge of it. And so, that we may prevent our affections from hurting and annoying the conscience, wee must turne the course of them, by directing them from our neighbours to our selves and our owne sins, or by inclining them to God and Christ. For example: choller and anger directs it selfe upon every occasion against our neighbour, and thereby greatly indammageth the conscience. Now, the course of it is turned, when we begin to be displeased, and to bee angry with our selves for our owne sinnes. Our love set upon the world is hurtfull to the conscience, but when wee once begin to set our love on God in Christ, and to love the blood of Christ above all the world, then contrariwise it is a furtherance of good conscience.

The third impediment is worldly lusts, that is, the love and exceeding desire of riches, honours, pleasure. Every man is as *Adam*, his good conscience is his paradise; the forbidden fruit, is the strong desire of these earthly things; the serpent is the old enemy the devill: who if he may be suffered to entangle us with the love of the world, will straightway put us out of our paradise, and barre us from all good conscience. The remedie is to learne the lesson of *Paul, Phil.* 4. 12. which is, in every estate in which God shall place us, to be content, esteeming evermore the present condition the best for us all. Now that this lesson may be learned, wee must further labour to be resolved of Gods speciall providence toward us, in every case and condition of life: and when wee have so well profited in the schoole of Christ, that wee can see and acknowledge Gods providence and goodnesse, as well in sicknesse as in health, in poverty as in wealth, in hunger as in fulnesse, in life as in death, we shall be very well content, whatsoever any way befals unto us.

The preservatives of good conscience are two, the first, is to preserve and cherish that living faith whereby wee are perswaded of our

recon-

reconciliation with God in Chriſt, for this is the roote of good conſcience, as hath bin ſhewed. Now this faith is cheriſhed and confirmed by the daily exerciſe of invocation and repentance: which be, to humble our ſelves, to bewaile and confeſſe our ſinnes to God, to condemne our ſelves for them, to pray for pardon and ſtrength againſt ſinne, to praiſe God, and give him thanks for his daily benefits. And by the unfained and ſerious practice of theſe duties, repentance and faith are daily renewed and confirmed. The ſecond preſervative is the maintaining of the righteouſneſſe *of a good conſcience*: which righteouſneſſe (as I have ſaid) is nothing elſe but a conſtant endevour and deſire to obey the will of God in all things. That this righteouſneſſe may be kept to the end, we muſt practiſe three rules. The firſt is, that we are to carrie in our hearts [a] a purpoſe never to ſinne againſt God in any thing; for where a purpoſe is of committing any ſinne wittingly and willingly, there is neither good faith nor good conſcience. The ſecond is, to walke with God as *Enoch* did, *Gen.* 5. 24. which is, to order the whole courſe of our lives, as in the preſence of God, deſiring to approve all our doings ever unto him. Now this perſwaſion, that whereſoever we are, wee doe ſtand in the preſence of God, is a notable meanes to maintaine ſinceritie. *Gen.* 17. 1. *I am God all-ſufficient, walke before me and be perfect.* And the want of this, is the occaſion of many offences: as *Abraham* ſaid; *becauſe I thought ſurely the feare of God is not in this place, they will ſlay me for my wives ſake, Gen.* 20. 11. The third rule is, carefully to walke in our particular callings, doing the duties thereof to the glorie of God, to the good of the common wealth, and the edification of the Church: avoyding therein fraud, covetouſneſſe, and ambition, which cauſe men oftentemes to ſet their conſciences on the tenters, and make them ſtretch like cheverill.

[a] Conſc. bona non ſtat cum propoſito peccandi.

Thus we ſee how good conſcience may bee preſerved. Reaſons to induce hereunto are many. I. Gods ſtrait commandement. 1. *Tim.* 1. 19. *Keepe faith and good conſcience.* And *Prov.* 4. 23. *Keepe thine heart with all diligence.* II. The good conſcience is the moſt tender part of the ſoule; like to the apple of the eie; which being pierced by the leaſt pin that may be, is not only blemiſhed, but alſo loſeth his ſight. Therefore, as God doth to the eie, ſo muſt wee deale with the conſcience. God gives to the eie certaine lids of fleſh, to defend and cover it from outward injuries: and ſo muſt we uſe means to avoyd whatſoever may offend or annoy conſcience. III. Manifold benefits redound unto us in keeping good conſcience. Firſt, ſo long as we have care to keepe it, we keep and enjoy all other gifts of Gods ſpirit. Good conſcience and the reſt of Gods graces, are as a paire of turtle doves; when the one feeds, the other feedeth; when the one likes not, the other likes not; whe the one dies, the other dies: ſo where good conſcience is maintained, there are many other excellent gifts of God flouriſhing: and where conſcience decaies, they alſo decay. Againe, good conſcience gives alacrity unto us, and boldnes in calling on Gods name, 1 *Joh.* 3. 21. *If our heart condemne us not, wee have boldneſſe towards God.* Thirdly, it makes us patient in afflictions, and comforts us greatly: and when by reaſon of the grievouſneſſe of our affliction, wee are conſtrained to kneele on both knees and take up our croſſe, regenerate conſcience as a ſweet companion, or like a good *Simon*, laies to his ſhoulder, and helps to beare one end of it. Laſtly, when none can comfort us, it will be an amiable comforter, and a friend ſpeaking ſweetly unto us, in the very agonie and pang of death. IV. Not to preſerve the conſcience without ſpot, is the way to deſperation. It is the policy of the deyill, to uſe meanes to caſt the conſcience into the ſleepe of ſecuritie, that hee may the more eaſily bring man to his owne deſtruction. For as diſeaſes, if they be long neglected, become incurable, ſo the conſcience much and often wounded, admits little or no comfort. Neither will it alwayes boot a man, after many yeares, to ſay at the laſt caſt, Lord be mercifull to me, I have ſinned. Though ſome bee received to mercy in the time of death, yet far more periſh in deſperation, that live in their ſinnes wittingly and willingly, againſt their own conſcience. *Pharaoh*, *Saul*, and *Judas*, cryed all *peccavi*, I have ſinned againſt God: yet *Pharaoh* is hardened more and more, and deſpaireth: *Saul* goeth on in his ſin and deſpaireth: *Judas* made away himſelfe. And no marvell, for the multitude of ſins oppreſſe the conſcience, and make the heart to overflow with ſuch a meaſure of griefe, that it can faſten no affiance in the mercy of God. Laſtly, they that ſhall neglect to keep good conſcience, procure many hurts, and dangers, and judgements of God to themſelves. When a ſhip is on the ſea, if it be not well governed, or if there be a breach made into it; it drawes water and ſinkes: and ſo both men, and wares, and all in likelihood are caſt away. Now we are all paſſengers; the world is an huge ſea, through which wee muſt paſſe: our ſhip is the conſcience of every man, 1 *Tim.* 1. 19. and 3. 12. the wares are our religion and ſalvation, and all other gifts of God. Therefore it ſtands us in hand to bee alwayes at the helme, and to carry our ſhip with as even a courſe as poſſibly we can, to the intended port of happineſſe, which is the ſalvation of our ſoules. But if ſo bee it wee grow careleſſe and make breaches in the ſhip of conſcience, ſuffering it to daſh upon the rockes of ſin, it is a thouſand to one, that wee in the end ſhall caſt away our ſelves and all wee have. And in the meane ſeaſon as conſcience decayes, ſo proportionally all graces and goodneſſe goe from us: Gods commandements begin to be vile unto us; the knowledge thereof, as alſo faith, hope, and the invocation of Gods name, decay. Experience ſheweth that men of excellent gifts by uſing bad conſcience, loſe them all.

FINIS.

# A Reformed Catholike,

OR,

# A DECLARATION

SHEWING HOW NEERE WEE may come to the preſent Church of Rome in ſundrie points of Religion: and wherein we muſt for ever depart from them.

WITH AN ADVERTISEMENT TO all Favourers of the Roman Religion, ſhewing how the ſaid Religion is againſt the Catholike principles and grounds of the Catechiſme.

LONDON,
Printed by JOHN LEGATT.
1635.

# TO THE RIGHT WORSHIPFULL, SIR *WILLIAM BOWES* KNIGHT, &c.

## GRACE AND PEACE.

RIGHT Worshipfull, it is a notable policie of the devill, which hee hath put into the hands of sundry men in this age, to thinke that our Religion, and the Religion of the present Church of Rome, are all one for substance: and that they may bee re-united as (in their opinion) they were before. Writings to this effect are spread abroad in the French tongue, and respected of English Protestants more than is meet, or ought to bee. For, let men in shew of moderation, pretend the peace and good estate of the Catholik Church as long as they will; this union of the two Religions can never bee made, more than the union of light and darknesse. And this shall appeare, if we doe but a little consider, how they of the Romane Church have rased the foundation. For though in words they honour Christ, yet indeed they turne him to a Pseudo-Christ, and an idol of their owne braine. They call him our Lord, but with this condition, that the Servant of Servants of this Lord, may change and adde to his commandements: having so great power, that he may open and shut heaven to whom hee will; and bind the very conscience with his owne laws, and consequently be partaker of the spiritual! kingdome of Christ. Againe, they call him a Saviour, but yet in Us: in that he gives this grace unto us, that by our merits, we may partake in the merits of the Saints. And they acknowledge, that hee died and suffered for us, but with this caveat, that the Fault being pardoned, we must satisfie for the temporall punishment, either in this world, or in Purgatorie. In a word, they make him our Mediator of Intercession unto God: but withall, his Mother must be the Queene of Heaven, and by the right of a Mother command him there. Thus in word they cry *Osanna*, but indeed they crucifie Christ. Therefore we have good cause to blesse the name of God, that hath freed us from the yoke of this Romane bondage, and hath brought us to the true light and libertie of the Gospell. And it should be a great height of unthankfulnesse in us, not to stand out against the present Church of Rome, but to yeeld our selves to plots of reconciliation. To this effect and purpose I have penned this little Treatise, which I present to your Worship, desiring it might bee some token of a thankfull mind, for undeserved love. And I crave withall, not only your Worshipfull (which is more common) but also your learned protection; being well assured, that by skill and art you are able to justifie whatsoever I have truly taught. Thus wishing to you and yours the continuance and the increase of faith and good conscience, I take my leave. *Cambridge, Iune* 28. 1597.

Your Worships in the Lord,

*William Perkins.*

# THE AVTHOR TO THE CHRISTIAN READER.

BY a Reformed Catholike, *I understand any one that holds the same necessarie heads of Religion with the Romane Church: yet so, as hee pares off and rejects all errours in doctrine, whereby the said Religion is corrupted. How this may be done, I have begun to make some little declaration in this small Treatise: the intent whereof, is to shew how neere wee may come to the present Church of Rome, in sundry points of Religion: and wherein wee must ever dissent.*

*My purpose in penning this small discourse is three-fold. The first is, to confute all such Politickes as hold and maintaine, that our Religion, and that of the Romane Church differ not in substance, and consequently that they may bee reconciled: yet my meaning is not here to condemne any Pacification that tends to perswade the Romane Church to our Religion. The second is, that the Papists which thinke so basely of our Religion may bee wonne to a better liking of it: when they shall see how neere, wee come unto them in sundry points. The third, that the common Protestant might in some part see and conceive the points of difference betweene us and the Church of Rome: and know in what manner and how far forth wee condemne the opinions of the said Church.*

*I crave pardon for the order which I use, in handling the severall points: for I have set them downe one by one, as they come to minde, not respecting the lawes of method. If any Papist shall say that I have not alleaged their opinions aright, I answer that their bookes bee at hand, and I can justifie what I have said.*

*Thus craving thine acceptation for this my paines, and wishing unto thee the increase of knowledge, and love of pure and sound Religion, I take my leave, and make an end.*

## The places of Doctrine handled, ARE


1 Of Free-will.
2 Of Originall sinne.
3 Assurance of salvation.
4 Justification of a sinner.
5 Of Merits.
6 Satisfaction for sinne.
7 Of Traditions.
8 Of Vowes.
9 Of Images.
10 Of Reall presence.
11 The sacrifice of the Masse.
12 Of Fasting.
13 The state of Perfection.
14 Worshipping of Saints departed.
15 Intercession of Saints.
16 Implicite faith.
17 Of Purgatorie.
18 Of the Supremacie.
19 Of the efficacie of the Sacraments.
20 Of Faith.
21 Of Repentance.
22 The sinnes of the Romane Church.

# REVEL. 18. verſ. 4.

*And I heard another voice from heaven, ſaying, Goe out of her my people, that yee bee not partakers of her ſins, and receive not of her plagues.*

IN the former Chapter Saint *John* ſets downe a deſcription of the whoore of Babylon, and that at large as he ſaw her in a viſion deſcribed unto him. In the 16. verſ. of the ſame Chapter hee foretells her deſtruction: and in the three firſt verſes of this 18. chapter, he goeth on to propound the ſaid deſtruction, yet more directly and plainly: withall alleaging arguments to prove the ſame, in all the verſes following. Now in this fourth verſe is ſet downe a caveat ſerving to forewarne all the people of God, that they may eſcape the judgement which ſhal befall the whore: and the words containe two parts: a commandement, and a reaſon. The commandement, *Come out of her my people*, that is, from Babylon. The reaſon, taken from the event, *leſt yee bee partakers, &c.* Touching the commandement, firſt, I will ſearch the right meaning of it, and then ſet downe the uſe thereof, and doctrine flowing thence. In hiſtorie therefore are three Babylons mentioned: one is Babylon of Aſſyria, ſtanding on the river Euphrates, where was the confuſion of languages, and where the Jewes were in captivitie: which Babylon is in Scripture reproached for Idolatrie and other iniquities. The ſecond Babylon is in Egypt ſtanding on the river Nylus: and it is now called Cayr: of that mention is made, 1 *Peter* 5. 13. (as ſome thinke) though indeed it is as likely and more commonly thought, that there is meant Babylon of Aſſyria. The third Babylon is myſticall, whereof Babylon of Aſſyria was a type and figure; and that is Rome, which is without queſtion here to bee underſtood. And the whore of Babylon, as by all circumſtances may bee gathered, is the ſtate or regiment of a people that are the inhabitants of Rome and appertaine thereto. This may bee proved by the interpretation of the holy Ghoſt: for in the laſt verſe of the ſeventeenth Chapter, the woman, that is, the whore of Babylon, is ſaid to bee a *citie which reigneth over the kings of the earth*: now in the dayes when Saint *John* penned this booke of Revelation, there was no citie in A the world that ruled over the kings of the earth but Rome: it then being the ſeat where the Emperour put in execution his imperiall authoritie. Againe, in the ſeventh verſe ſhee is ſaid to *ſit on a beaſt having ſeven heads and ten hornes*: which ſeven heads bee *ſeven hils*, verſe 9. whereon the woman ſitteth, and alſo they bee *ſeven kings*. Therefore by the whore of Babylon is meant a citie ſtanding on ſeven hils. Now it is well knowne, not onely to learned men in the Church of God, but even to the heathen themſelves, that Rome alone is the Citie built on ſeven diſtinct hils, called *Celius*, *Aventinus*, *Exquilinus*, *Tarpeius*, or *Capitolinus*, *Viminalis*, *Palatinus*, *Quirinalis*. B Papiſts to helpe themſelves, doe alleage, that old Rome ſtood on ſeven hils, but now it is removed further to *Campus Martius*. I anſwer, that howſoever the greateſt part of the citie in regard of habitation bee not now on ſeven hils, yet in regard of regiment and practice of religion it is: for even to this day, upon theſe hils are ſeated certaine Churches and Monaſteries, and other like places where the Papall authoritie is put in execution: and thus Rome being put for a ſtate and regiment, even at this day it ſtands upon ſeven hils. And though it bee come to paſſe, that the harlot in regard of her latter dayes even changed her ſeat, yet in reſpect of her younger times in which ſhee was bred and borne, ſhee ſate upon C the ſeven hils. Others, becauſe they feare the wounding of their owne heads, labour to frame theſe words to another meaning, and ſay, that by the whore is meant the companie of all wicked men in the world whatſoever, the devill being the head thereof. But this expoſition is flat againſt the text: for in the ſecond verſe of the ſeventeenth Chapter, ſhee is oppoſed to the kings of the earth, with whom ſhee is ſaid to commit fornication: and in the laſt verſe ſhee is called a citie ſtanding on ſeven hils, and reigning over the kings of the earth (as I have ſaid,) and therefore muſt needs bee a ſtate of men in ſome particular place. And the Papiſts themſelves perceiving that this ſhift will not ſerve their turne, make two Romes, heatheniſh Rome, and that whereof the Pope is head: now (ſay they) the whore ſpoken of is heatheniſh Rome

which

which was ruled by cruell Tyrants, as *Nero*, *Domitian*, and the reſt; and that Rome whereof now the Pope is head, is not here meant. Behold a vaine and fooliſh diſtinction. For Eccleſiaſticall Rome in reſpect of ſtate, princely dominion, and cruelties in perſecuting the Saints of God, is all one with the Heathenish Empire: the See of the Biſhop being turned into the Emperours Court, as all hiſtories doe manifeſt. But let the diſtinction be as they ſuppoſe, yet by their leave, here by the whore muſt be underſtood, not onely Heathenish Rome, but even the Papall or Eccleſiaſticall Rome: for, verſe 3. of this Chapter, the Holy Ghoſt ſaith plainly, that ſhee *hath made all nations drunke with the wine of the wrath of her fornication*; yea it is added, *that ſhee hath committed fornication with the Kings of the earth*, whereby is ſignified, that ſhee hath endevoured to intangle all the nations of the earth in her ſpirituall idolatrie, and to bring the Kings of the earth to her religion. Which thing cannot be underſtood of Heathenish Rome, for that left all the Kings of the earth to their own religion and idolatrie: neither did they labour to bring forraine Kings to worſhip their gods. Againe, chap. 17. verſ. 16. it is ſaid, *that the ten hornes which he ten Kings, ſhall hate the whore, and make her deſolate and naked*; which muſt not be underſtood of Heathenish Rome, but of Popish Rome: for whereas in former times all the Kings of the earth did ſubmit themſelves to the Whore, now they have begun to withdraw themſelves, and make her deſolate: as the Kings of Bohemia, Denmarke, Germany, England, Scotland, and other parts: therefore this diſtinction is alſo frivolous. They further alleage, that the Whore of Babylon is drunke with the bloud of the Saints and Martyrs, chap. 17. 6. ſhed not in Rome, but in Jeruſalem, where *the Lord was crucified*: and the two Prophets being ſlaine, *lie there in the ſtreets*, *Rev.* 11. 8. But this place is not meant of Hieruſalem, as *Hierome* hath fully taught, but it may well be underſtood of Rome: Chriſt was crucified there, either becauſe the authoritie whereby hee was crucified, was from the Romane Empire: or elſe becauſe Chriſt in his members was and is there daily crucified, though locally in his owne perſon he was crucified at Hieruſalem. And thus, notwithſtanding all which hath beene ſaid, wee muſt here by the Whore underſtand the ſtate and Empire of Rome, not ſo much under the Heathen Emperours, as under the head thereof, the Pope: which expoſition, beſides the authoritie of the Text, hath the favour and defence of ancient and learned men. *Bernard* ſaith, *They are the miniſters of Chriſt, but they ſerve Antichriſt.* Againe, *The* Beaſt *ſpoken of in the Apocalyps, to which a mouth is given to ſpeake blaſphemies, and to make warre with the Saints of God, is now gotten into Peters* chaire, *as a Lyon prepared to his prey.* It will be ſaid, that *Bernard* ſpeakes theſe latter words of one that came to the Popedome by intruſion or uſurpation. It is true indeed: but wherefore was hee an Uſurper? Hee rendreth a reaſon thereof, in the ſame place: becauſe the Antipope called *Innocentius*, was choſen by the Kings of Almaine, France, England, Scotland, Spaine, Hieruſalem; with conſent of the whole Clergie and people in theſe nations, and the other was not. And thus *Bernard* hath given his verdict, that not onely this Uſurper, but all the Popes for theſe many yeeres, are the Beaſts in the Apocalyps, becauſe now they are onely choſen by the College of Cardinals. To this agreeth the decree of Pope *Nicholas* the ſecond, ann. 1059. that the Pope ſhall afterward be created by the ſuffrages of the Cardinall Biſhops of Rome, with the conſent of the reſt of the Clergie and people, and the Emperour himſelfe: and all Popes *are excommunicate and accurſed as Antichriſts*, that enter otherwiſe, as all now doe. *Joachimus Abbas* ſaith, *Antichriſt was long ſince borne in Rome, and ſhall yet be advanced higher in the Apoſtolike See.* *Petrarch* ſaith, *Once Rome, now Babylon.* And *Irenæus lib.* 5. *cap.* laſt, ſaid before all theſe, *that Antichriſt ſhould be Lateinus*, a Roman.

Againe, this Commandement muſt not ſo much be underſtood of a bodily departure in reſpect of cohabitation and preſence, as of a ſpirituall ſeparation in reſpect of faith and religion. And the meaning of the Holy Ghoſt is, that men muſt depart from the Romiſh Church, in regard of judgement and doctrine, in regard of their faith and the worſhip of God.

Thus then wee ſee that the words containe a commandement from God, injoyning his Church and people to make a ſeparation from Babylon. Whence I obſerve, *That all thoſe who will be ſaved, muſt depart and ſeparate themſelves from the faith and religion of this preſent Church of Rome.* And whereas they are charged with ſchiſme that ſeparate on this manner; the truth is, they are no Schiſmatikes that doe ſo, becauſe they have the commandement of God for their warrant: and the partie is the Schiſmatike, in whom the cauſe of this ſeparation lieth: and that is the Church of Rome, namely, the cup of abomination in the Whores hand, which is their hereticall and ſchiſmaticall religion.

Now touching the dutie of ſeparation, I meane to ſpeake at large, not ſtanding ſo much to prove the ſame, becauſe it is evident by the text, as to ſhew the manner and meaſure of making this ſeparation: and therein I will handle two things. Firſt, how farre forth wemay joyne with them in the matter of religion: ſecondly, how farre forth and wherein wee muſt diſſent and depart from them. And for this cauſe I meane to make choyce of certain points of religion, and to ſpeake of them in as good order as I can, ſhewing in each of them our conſent and difference: and the rather, becauſe

C. in nomine, diſt. 23.

Referente Juello. a Theſſa.

Epiſt. 17. Euſto. & Paulæ: ad Marcel.

Serm. in Can. 33. Epi. 125.

ſome harp much upon this ſtring, that a Union may bee made of our two Religions, and that wee differ not in ſubſtance, but in points of circumſtance.

The firſt point wherewith I meane to begin, ſhall bee the point of *Free-will*; though it bee not the principall.

*I. Our conſent.*

Free-will both by them and us, is taken for a mixt power in the minde & will of man, whereby diſcerning what is good and what is evill, he doth accordingly chuſe or refuſe the ſame.

*I. Concluſ.* Man muſt bee conſidered in a foure-fold eſtate, as hee was created, as hee was corrupted, as hee is renewed, as hee ſhall bee glorified. In the firſt eſtate, wee aſcribe to mans will liberty of nature, in which hee could will or nill either good or evill: in the third, liberty of grace: in the laſt, liberty of glory. All the doubt is of the ſecond eſtate: and yet therein alſo wee agree, as the concluſions following will declare.

*II. Concluſ.* The matters whereabout Free-will is occupied are principally the actions of men, which bee of three ſorts; naturall, humane, ſpirituall. Naturall actions are ſuch as are common to men with beaſts; as to eat, drink, ſleep, heare, ſee, ſmell, taſte; in all which, wee joyne with the Papiſts, and hold that man hath free-will, and ever ſince the fall of *Adam* by naturall power of the minde doth freely performe any of theſe actions, or the like.

*III. Concluſ.* Humane actions are ſuch as are common to all men good and bad, as to ſpeak, and uſe reaſon, the practice of all mechanicall and liberall Arts, and the outward performance of Civill and Eccleſiaſticall duties; as to come to the Church, to ſpeak and preach the word, to reach out the hand to receive the Sacrament, and to lend the eare to liſten outwardly to that which is taught. And hither wee may referre the outward actions of civill vertues: as namely, juſtice, temperance, gentleneſſe, and liberality. And in theſe alſo wee joyne with the Church of Rome, and ſay (as experience teacheth) that men have a natural freedome of will, to put them, or not to put them in execution. *Paul* ſaith, *Rom.* 2. 14. *The Gentiles that have not the law, doe the things of the law by nature*; that is, by naturall ſtrength: and hee ſaith of himſelfe, that before his converſion, touching the righteouſneſſe of the law, *hee was unblameable*, *Phil.* 3. 6. And for this externall obedience, naturall men receive reward in temporall things, *Matth.* 6. 5. *Ezek.* 29. 19. And yet here ſome caveats muſt bee remembred: I. That in humane actions mans will is weak and feeble, and his underſtanding dimme and dark: and thereupon hee often failes in them. And in all ſuch actions, with *Auguſtine* I underſtand the will of man to bee onely wounded or halfe dead. II. That the will of man is under the will of God, and therefore to bee ordered by it; as *Jer.* ſaith, chap. 10. 23. *O Lord I know that the way of man is not in himſelfe, neither is it in man to walk, or direct his ſteps.*

*IV. Concluſ.* The third kinde of actions are ſpirituall, more neerely concerning the heart or conſcience, and theſe bee two-fold: they either concerne the kingdome of darkneſſe, or elſe the kingdome of God. Thoſe that concerne the kingdome of darkneſſe, are ſinnes properly: and in theſe wee likewiſe joyne with the Papiſts, and teach, that in ſinnes or evill actions man hath freedome of will. Some peradventure will ſay, that wee ſinne neceſſarily, becauſe hee that ſinneth cannot but ſin: and that free-will and neceſſity cannot ſtand together. Indeed the neceſſity of compulſion or coaction, and free-will cannot agree: but there is another kinde of neceſſity, which may ſtand with freedome of will: for ſome things may bee done neceſſarily, and alſo freely. A man that is in cloſe priſon, muſt needs there abide, and cannot poſſibly get forth and walk where hee will; yet can hee move himſelfe freely and walk within the priſon: ſo likewiſe though mans will bee chained naturally by the bond of ſinne, and therefore cannot but ſinne, and thereupon ſinneth neceſſarily, yet doth it alſo ſinne freely.

*V. Concluſ.* The ſecond kinde of ſpirituall actions or things, concerne the kingdome of God: as repentance, faith, the converſion of a ſinner, new obedience, and ſuch like; in which, wee likewiſe in part joyne with the Church of Rome, and ſay, that in the firſt converſion of a ſinner, mans free-will concurres with Gods grace, as a fellow or co-worker in ſome ſort. For in the converſion of a ſinner three things are required; the word, Gods ſpirit, and mans will: for mans will is not paſſive in all and every reſpect, but hath an action in the beſt converſion and change of the ſoule. When any man is converted, this work of God is not done by compulſion, but hee is converted willingly: and at the very time when hee is converted, by Gods grace hee wils his converſion. To this end ſaith *Auguſtine*, *Serm.* 15. *de verb. Apoſt. Hee which made thee without thee, will not ſave thee without thee.* Againe, *That is certaine, that our will is required in this, that wee may doe any good thing well: but wee have it not from our owne power but God works to will in us.* For looke at what time God gives grace, at the ſame time he [a] giveth a will to deſire and will the ſame grace: as for example, when God works faith, at the ſame time hee works alſo upon the will, cauſing it to deſire faith, & willingly to receive the gift of beleeving. God makes of the unwilling will, a willing will: becauſe no man can receive grace utterly againſt his will, conſidering will conſtrained is no will. But here wee muſt remember, that howſoever in reſpect of time the working of grace by Gods ſpirit, and the willing of it in man goe together: yet in regard of order, grace is firſt wrought, and mans will muſt firſt of all bee acted and moved by grace, and then it alſo acteth, willeth, and moveth it ſelfe. And this is the laſt point

of

De gnat. & lib. arbit. r.

[a] Poſſe velle & actu velle recipere.

of consent betweene us and the Romane Church touching Free-will: neither may wee proceed further with them.

II. *The dissent or difference.*

The point of difference standeth in the cause of the freedome of mans will in spirituall matters, which concerne the kingdome of God. The Papists say, mans will concurreth and worketh with Gods graces in the first conversion of a sinner, *by it selfe*, and by it owne naturall power: and is onely helped by the holy Ghost. Wee say, that mans will worketh with grace in the first conversion: yet not of it selfe, but by grace. Or thus: They say, Will hath a naturall co-operation: wee deny it, and say it hath co-operation onely by grace, being in it selfe not active but passive, willing well only as it is moved by grace, whereby it must first bee acted and moved, before it can act or will. And that wee may the better conceive the difference, I will use this comparison: The Church of Rome sets forth the estate of a sinner by the condition of a prisoner, and so doe wee: mark then the difference: It supposeth the said prisoner to lie bound hand and foot with chaines and fetters, and withall, to bee sick and weak, yet not wholly dead, but living in part: it supposeth also, that being in this case, hee stirreth not himselfe for any help, and yet hath ability and power to stirre. Hereupon, if the keeper come and take away his bolts and fetters, and hold him by the hand, and help him up, hee can and will of himselfe stand and walk, and goe out of prison: even so (say they) is a sinner bound hand and foot with the chaine of his sinnes: and yet hee is not dead but sick, like to the wounded man in the way betweene Jericho and Jerusalem. And therefore doth hee not will and affect that which is good: but if the holy Ghost come and doe but untie his bands, and reach him his hand of grace, then can hee stand of himselfe, and will his owne salvation, or any thing else that is good. Wee in like manner grant, that a prisoner fitly resembleth a naturall man, but yet such a prisoner must hee bee, as is not onely sick and weak, but even stark dead: which cannot stirre though the keeper untie his bolts and chaines, nor heare though hee sound a trumpet in his eare; and if the said keeper would have him to move and stirre, hee must give him not onely his hand to help him, but even soule and life also: and such a one is every man by nature: not onely chained and fettered in his sinnes, but stark dead therein: as one that lyeth rotten in the graye, not having any ability or power to move or stirre: and therefore hee cannot so much as desire to doe any thing that is truly good of himselfe. But God must first come and put a new soule into him, even the spirit of grace to quicken and revive him: and then being thus revived, the will beginneth to will good things at the very same time, when God by his spirit first infuseth grace. And this is the true difference betweene us and the Church of Rome in this point of Free-will.

III. *Our reasons.*

Now for the confirmation of the doctrine wee hold, namely, that a man willeth not his owne conversion of himselfe by nature, either in whole or in part, but by grace wholly and alone; these reasons may be used: The first is taken from the nature and measure of mans corruption, which may bee distinguished into two parts. The first, is the want of that originall righteousnesse, which was in man by creation: the second, is a proneness and inclination to that which is evill, and to nothing that is truly good. This appeareth, *Gen.* 8. 21. *The frame of mans heart* (saith the Lord) *is evill from his childhood*: that is, the disposition of the understanding, will, affections, with all that the heart of man deviseth, frameth, or imagineth, is wholly evill. And *Paul* saith, *Rom.* 8. 7. *The wisedome of the flesh is enmity against God*: which words are very significant: for the word φρονημα translated *wisedome*, signifieth that the best thoughts, the best desires, affections, and indeavours that bee in any naturall man, even those that come most neere to true holinesse, are not onely contrary to God, but even enmity it selfe. And hence I gather, that the very heart it selfe, that is, the will, and minde from whence these desires and thoughts doe come, are also enmitie unto God. For such as the action is, such is the faculty whence it proceedeth: such as the fruit is, such is the tree; such as the branches are, such are the roots. By both these places it is evident, that in man there is not onely a want, absence, or deprivation of originall righteousnesse, but a proneness also by nature unto that which is evill: which proneness includes in it an inclination not to some few, but to all and every sinne, the very sin against the holy Ghost not excepted. Hence therefore, I reason thus:

*If every man by nature doth both want originall justice, and bee also prone unto all evill, then wanteth hee naturall free-will to will that which is truly good.*

*But every man by nature wants originall justice, and is also prone unto all evill.*

Ergo, *Every man naturally wants free-will, to will that which is good.*

Reason II. 1 *Cor.* 2. 14. *The naturall man perceiveth not the things of the spirit of God; for they are foolishnesse unto him, neither can hee know them, because they are spiritually discerned.* In these words Saint *Paul* sets downe these points: I. That a naturall man doth not so much as think of the things revealed in the Gospell. II. That a man hearing, and in minde conceiving them, cannot give consent unto them, and by naturall judgement approve of them; but contrariwise thinketh them to bee foolishnesse.

III. That no man can give assent to the things of God, unlesse hee bee enlightened by the spirit of God. And hence I reason thus:

*If a man by nature doth not know and perceive the things of God, and when he shall know them, cannot by nature give assent unto them, then hath hee no power to will them:*

*But the first is evidently true:* Ergo.

For first, the minde must approve and give assent, before the will can chuse or will: and when the minde hath no power to conceive or give assent, there the will hath no power to will.

Reason III. Thirdly, the holy Ghost avoucheth, *Eph.* 2. 1. *Coloss.* 2. 13. that all men by nature *are dead in sins and trespasses*: not as the Papists say, weak, sick; or halfe dead. Hence I gather, that man wanteth naturall power not to will simply, but freely and frankly to will that which is truly good. A dead man in his grave cannot stirre the least finger, because hee wants the very power of life, sense, and motion: no more can hee that is dead in sinne, will the least good: nay, if he could either will or doe any good, hee could not bee dead in sinne. And as a dead man in the grave, cannot rise but by the power of God; no more can hee that is dead in sinne rise, but by the power of Gods grace alone, without any power of his owne.

Reason IV. Fourthly, in the conversion and salvation of a sinner, the Scripture ascribeth all to God, and nothing to mans free-will. *Joh.* 3. 3. *Except a man bee borne againe, hee cannot see the kingdome of God. Eph.* 2. 10. *Wee are his workmanship created in Christ Jesus to good works.* And c. 4. v. 24. *the new man is created to the image of God.* Now to bee borne againe, is a work of no lesse importance than our first creation: and therefore wholly to be ascribed to God as our creation is. Indeed *Paul, Phil.* 2. 12, 13. biddeth the Philippians *work out their salvation with feare and trembling*: not meaning to ascribe unto them a power of doing good by themselves: And therefore in the next verse hee addeth, *It is God that worketh both the will and the deed*: directly excluding all naturall free-will in things spirituall: and yet withall, hee acknowledgeth that mans will hath a work in doing that which is good, not by nature, but by grace: Because when God gives man power to will good things, then hee can will them; and when hee giveth him a power to doe good, then hee can doe good, and hee doth it. For though there bee not in mans conversion a naturall co-operation of his will with Gods spirit, yet is there a supernaturall co-operation by grace, inabling man when hee is to bee converted, to will his conversion: according to which S. *Paul* saith, 1 *Cor.* 15. 10. *I have laboured in the faith.* But lest any man should imagine, that this was done by any naturall power, therefore hee addeth, *yet not I*, that is, not by any thing in me, *but Gods grace in me*, inabling my will to doe the good I doe.

[a] Aug. de corrept. & gratia. 12.

Reason V. The judgement of the ancient Church. [a] *August. The will of the regenerate is kindled only by the holy Ghost: that they may therefore bee able because they will thus: and they will thus, because God* workes in them to will. [b] And, *Wee have* lost our free-will *to love God, by the greatnesse of our sinne.* Serm. 2. on the words of the Apostle: *Man when hee was created, received great strength in his free-will: but by sinning hee* lost it. [c] *Fulgentius, God giveth grace freely to the unworthy, whereby the wicked man being justified, is enlightened* with the gift of good will, *and with a* faculty of doing good: *that by mercie preventing him, hee may* begin to will well, *and by mercy comming after, hee may doe the good hee will.* *Bernard* saith, [d] *It is wholly* the grace of God *that wee are created, healed, saved.* Concil. Arausic. 2. cap. 6. *To beleeve and to will is* given from above by infusion, *and inspiration of the holy Ghost.* More testimonies and reasons might bee alleaged to prove this conclusion, but these shall suffice: now let us see what reasons are alleaged to the contrary.

[b] Epist. 105.

[c] Fulg. lib. præd.

[d] Bernar. li. de liber arbitr.

### III. *Objections of the Papists.*

*Object.* I. First, they alleage that man by nature may doe that which is good, and therefore will that which is good: for none can doe that which hee neither willeth nor thinketh to doe, but first wee must will and then doe. Now (say they) men doe good by nature, as give almes, speak the truth, doe justice, and practise other duties of civill vertue: and therefore will that which is good. I answer, that a naturall man may doe good works for the substance of the outward work: but not in regard of the goodnesse of the manner: these are two divers things. A man without supernaturall grace may give almes, doe justice, speak the truth, &c. which bee good things considered in themselves, as God hath commanded them; but hee cannot doe them well. To think good things, and to doe good things are naturall works: but to think good things in a good manner, and to doe them well, so as God may accept the action done, are works of grace. And therefore the good thing done by a naturall man, is sinne in respect of the doer, because it failes both for his right beginning, which is a pure heart, good conscience, and faith unfained; as also for his end, which is the glory of God.

*Obj.* II. God hath commanded all men to beleeve and repent, therefore they have naturall free-will, by vertue whereof, (being helped by the spirit of God) they can beleeve and repent.

*Answ.* The reason is not good, for by such commandements God sheweth not what men are able to doe, but what they should doe, and what they cannot doe. Againe, the reason is not well framed, it ought rather to bee thus; because God gives men commandement to repent & beleeve, therefore they have power to repent and beleeve, either by nature or by grace, and then wee hold with them. For when God in the Gospell commandeth men to repent and to beleeve

as the ſame by his grace he enableth them both to will or deſire to beleeve and repent: as alſo actually to repent and beleeve.

*Obiect.* III. If man have no free-will to ſinne or not to ſinne, then no man is to be puniſhed for his ſinnes: becauſe hee ſinneth by a neceſſity not to be avoided. *Anſw.* The reaſon is not good: for though man cannot but ſinne, yet is the fault in himſelfe, and therefore he is to be puniſhed, as a bankrupt is not therefore freed from his debts, becauſe he is not able to pay them: but the bils againſt him ſtand in force, becauſe the debt comes through his owne default.

## The ſecond point: Of Originall ſin.

THe next point to bee handled, is concerning Originall ſinne after Baptiſme, that is, how farre forth it remaineth after Baptiſme: a point to bee well conſidered, becauſe hereupon depend many points of Poperie.

*I. Our conſent.*

I. *Concluſ.* They ſay, naturall corruption after Baptiſme is aboliſhed, and ſo ſay we: but let us ſee how farre it is aboliſhed. In orginall ſinne are three things; I. The puniſhment, which is the firſt and ſecond death. II. Guiltineſſe, which is the binding up of the creature unto puniſhment. III. The fault, or the offending of God, under which I comprehend our guiltineſſe in *Adams* firſt offence: as alſo the corruption of the heart: which is a naturall inclination and proneneſſe to any thing that is evill or againſt the law of God. For the firſt, we ſay, that after Baptiſme in the regenerate, the puniſhment of originall ſinne is taken away: *There is no condemnation* (ſaith the Apoſtle,) *to them that be in Jeſus Chriſt, Rom.*8. 1. For the ſecond, that is, guiltineſſe, we further condeſcend and ſay, that is alſo taken away in them that are borne anew: for conſidering there is no condemnation to them, there is no thing to binde them to puniſhment. Yet this caveat muſt bee remembred, namely, that the guiltineſſe is removed from the perſon regenerate, not from the ſinne in the perſon: but of this more afterward. Thirdly, the guilt in *Adams* firſt offence is pardoned. And touching the corruption of the heart, I avouch two things: I. That the very power or ſtrength whereby it raigneth in man, is taken away in the regenerate. II. That this corruption is aboliſhed (as alſo the fault of every actuall ſinne paſt) ſo farre forth as it is the fault and ſinne of the man in whom it is. Indeed it remaines till death, and it is ſin conſidered in it ſelfe, ſo long as it remaines, but it is not imputed unto the perſon: and in that reſpect is as though it were not: is being pardoned.

*II. The diſſent or difference.*

Thus farre we conſent with the Church of Rome: now the difference betweene us ſtands not in the aboliſhment, but in the manner, and the meaſure of the aboliſhment of this ſinne.

Papiſts teach, that Originall ſinne is ſo farre forth taken away after Baptiſme, that it ceaſeth to bee a ſin properly: and is nothing elſe but a want defect, and weakneſſe, making the heart fit and ready to conceive ſinne: much like tinder, which though it bee not fire of it ſelfe, yet is it very apt and fit to conceive fire. And they of the Church of Rome denie it to be ſinne properly, that they might uphold ſome groſſe opinion of theirs, namely, that a man in this life may fulfill the law of God, and doe good workes void of ſinne: that he may ſtand righteous at the barre of Gods judgement by them.

But we teach otherwiſe, that though Originall ſinne be taken away in the regenerate, and that in ſundry reſpects: yet doth it remaine in them after Baptiſme, not onely as a want and weakneſſe, but as a ſinne, and that properly: as may by theſe reaſons be proved.

Reaſon. I. *Rom.* 7. 17. *Paul* ſaith directly: *It is no more I that doe it, but ſinne that dwelleth in me:* that is, Originall ſin. The Papiſts anſwer againe, that it is ſo called *improperly:* becauſe it commeth of ſinne, and alſo is an occaſion of ſin to be done. But by the circumſtances of the Text, it is ſinne properly: for in the words following, S. *Paul* ſaith, that this ſin dwelling in him, made him to doe the evill which he hated. And v. 24. he cryeth out, *O wretched man that I am, who ſhall deliver me from this body of death!* whence I reaſon thus:

*That which once was ſinne properly, and ſtill remaining in man maketh him to ſinne, and intangleth him in the puniſhment of ſinne, and makes him miſerable: that is ſinne properly. But Originall ſinne doth all theſe.* Ergo.

Reaſon. II. Infants baptized and regenerate, die the bodily death before they come to the yeeres of diſcretion: therefore Originall ſinne in them is ſinne properly: or elſe they ſhould not die, having no cauſe of death in them: *for death is the wages of ſinne*, as the Apoſtle ſaith, *Rom.* 6. 23. and *Rom.* 5. 12. *Death entred into the world by ſinne.* As for actuall ſin they have none, if they die preſently after they are borne, before they come to any uſe either of reaſon or affection.

Reaſon. III. That which luſteth againſt the ſpirit, and by luſting tempteth, and in tempting intiſeth and draweth the heart to ſinne, is for nature ſinne it ſelfe: but concupiſcence in the regenerate luſteth againſt the ſpirit, *Gal.* 5. 17. and tempteth as I have ſaid, *James* 1. 14. *God tempteth no man, but every man is tempted when hee is drawne away by his owne concupiſcence, and is intiſed: then when luſt conceiveth, it bringeth forth ſinne.* And therefore it is ſinne properly: ſuch as the fruit is, ſuch is the tree. [p] *Auguſt. Concupiſcence againſt which the ſpirit luſteth, is ſinne, becauſe in it there is diſobedience againſt the rule of the minde: and is is thy puniſhment*

[p] Aug. contra Iul. l. 5. cap. 3.

*of ſin, becauſe it befals man for the merits of his diſobedience, and it is the cauſe of ſinne.*

Reaſon IV. The judgement of the ancient Church. *Auguſt.* Epiſt. 29. *Charitie in ſome is more, in ſome leſſe, in ſome none: the higheſt degree of all which cannot bee increaſed, it in none, as long as man lives upon earth. And as long as it may bee increaſed*, that which is leſſe than it ſhould bee, is in fault: *by which fault it is, that there is no juſt man upon earth that doth good and ſinneth not: by which fault none living ſhall bee juſtified in the ſight of God. For which fault if wee ſay wee have no ſinne, there is no truth in us: for which alſo, though wee poſit never ſo much, it is neceſſary for us to ſay, forgive us our debts, though all our words, deeds, and thoughts bee already forgiven in Baptiſme.* Indeed *Auguſtine* in ſundry places ſeemes to deny concupiſcence to bee ſinne after Baptiſme: but his meaning is, that concupiſcence in the regenerate is not the ſinne of the perſon in whom it is, for thus hee expounds himſelfe, [a] *This is not to have ſinne, not to bee guiltie of ſinne.* And [b] *The law of ſinne in Baptiſme is remitted and not* ended. And [c] *Let not ſinne reigne: hee ſaith not, let not ſinne bee, but let it not reigne. For as long as thou liveſt, of neceſſity ſinne will bee in thy members: at the leaſt, looke it reigne not in thee, &c.*

[a] Ad Valer. lib. 1. cap. 14.
[b] Lib. 2. cont. Iul.
[c] Tract. 42. in Ioh.

*Objections of Papiſts.*

The arguments which the Church of Rome alleageth to the contrary are theſe.

*Object.* I. In Baptiſme men receive perfect and abſolute pardon of ſinne: and ſinne being pardoned, is taken quite away: and therefore originall ſinne after Baptiſme ceaſeth to bee ſin. *Anſw.* Sinne is aboliſhed two wayes: firſt, in regard [d] of imputation to the perſon: ſecondly, in regard of [e] exiſting and being. For this cauſe, God vouchſafeth to man two bleſſings in Baptiſme, Remiſſion of ſinne, and Mortification of the ſame. Remiſſion or pardon aboliſheth ſinne wholly in reſpect of any imputation thereof unto man, but not ſimply in regard of the being thereof. Mortification therefore goeth further, and aboliſheth in all the powers of body and ſoule, the very concupiſcence or corruption it ſelfe, in reſpect of the being thereof. And becauſe Mortification is not accompliſhed till death, therefore originall corruption remaineth till death, though not imputed.

[d] Quoad imputationem.
[e] Quoad exiſtentiam.

*Object.* II. Every ſinne is voluntary: but originall ſinne in no man after Baptiſme is voluntary; and therefore no ſin. *Anſw.* The propoſition is a politick rule pertaining to the courts of men, and muſt bee underſtood of ſuch actions as are done of one man to another: and it doth not belong to the Court of conſcience, which God holdeth and keepeth in mens hearts, in which every want of conformity to the law is made ſin. Secondly, I anſwer, that originall ſinne was voluntarie in our firſt parent *Adam*: for hee ſinned, and brought this miſerie upon us willingly: though in us it bee otherwiſe upon juſt cauſe. Actuall ſinne was firſt in him, and then originall corruption: but in us originall corruption is firſt, and then actuall ſinne.

*Object.* III. Where the forme of any thing is taken away, there the thing it ſelfe ceaſeth alſo: but after Baptiſme in the regenerate, the forme of originall ſin, that is, *the guilt* is quite removed: and therefore ſinne ceaſeth to bee ſinne. *Anſw.* The guilt or obligation to puniſhment, is not the forme of originall corruption, but (as wee ſay in Schooles) an accident or neceſſary companion thereof. The true forme of originall ſinne, is a defect and deprivation of that which the law requireth at our hands in our minde, will, affections, and in all the powers both of ſoule and body. But they urge this reaſon further, ſaying, Where the guilt and puniſhment is taken away, there is no fault remaining, but after Baptiſme the guilt and puniſhment is removed, and therefore though originall corruption remaine, it is not as a fault to make us guiltie before God; but onely as a weakneſſe. *Anſw.* Guilt is removed, and not removed. It is removed from the perſon regenerate, which ſtands not guilty for any ſinne, originall or actuall; but Guilt is not removed from the ſinne it ſelfe; or as ſome anſwer, there bee two kindes of guilt, actuall, and potentiall. The actuall guilt is, whereby ſin maketh man ſtand guilty before God; and that is removed in the regenerate. But the potentiall guilt, which is an aptneſſe in ſinne, to make a man ſtand guilty if hee ſinne, that is not removed; and therefore ſtill ſinne remaineth ſinne. To this or like effect ſaith *Auguſtine*, *Wee ſay that the guilt of concupiſcence, not whereby* it is Guiltie (*for that is not a perſon*) *but that whereby it made man guilty from the beginning, is pardoned, and that the thing it ſelfe is evill, ſo as the regenerate deſire to bee healed of this plague.*

Cont. Iul. lib. 6. cap. 6

*Object.* IV. Laſtly, for our diſgrace they alleage that wee in our doctrine teach that originall ſinne after Baptiſme is onely clipped or pared, like the haire of a mans head, whoſe roots ſtill remaine in the fleſh, growing and increaſing after they are cut, as before. *Anſw.* Our doctrine is abuſed; for in the paring of any thing; as in cutting of the haire, or in lopping a tree, the roote remaines unconched, and thereupon multiplieth as before. But in the Mortification of originall ſin after Baptiſme, wee hold no ſuch paring; but teach, that in the very firſt inſtant of the converſion of a ſinner, ſinne receiveth his deadly wound in the root, never afterward to be recovered.

## The third point: Certaintie of ſalvation.

*I. Our conſent.*

I. *Concl.* Wee hold and beleeve that a man in this life, may bee certaine of ſalvation; and the ſame thing doth the Church of Rome teach and hold.

II. *Conclus.* Wee hold and beleeve that a man is to put a certaine affiance in Gods mercy in Christ for the salvation of his soule; and the same thing by common consent holdeth the foresaid Church: this point maketh not the difference betweene us.

III. *Concl.* Wee hold that with assurance of salvation in our heares is joyned doubting; and there is no man so assured of his salvation, but hee at some time doubteth thereof, especially in the time of temptation; and in this the Papists agree with us, and wee with them.

IV. *Conclus.* They goe further, and say, that a man may bee certaine of the salvation of men, or of the Church by Catholike faith: and so say wee.

V. *Concl.* Yea they hold that a man by faith may bee assured of his owne salvation through extraordinary revelation, as *Abraham* and others were, and so doe wee.

VI. *Concl.* They teach that wee are to bee certaine of our salvation by speciall faith in regard of God that promiseth: though in regard of our selves and our indisposition wee cannot; and in the former point they consent with us.

Belar. l. 3. p. 1129 cl.

II. *The dissent or difference.*

The very maine point of difference lies in the manner of assurance.

I. *Contl.* Wee hold that a man may bee certaine of his salvation in his owne conscience even in this life, and that by ordinary and speciall faith. They hold that a man is certaine of his salvation onely by hope: both of us hold a certainty, wee by faith, they by hope.

II. *Conclus.* Further, wee hold and avouch that our certainty by true faith is unfallible: they say their certainty is onely probable.

III. *Conclus.* And further, though both of us say, that wee have confidence in Gods mercie in Christ for our salvation: yet wee doe it with some difference. For our confidence commeth from certaine and ordinary faith: theirs from hope, ministring (as they say) but a conjecturall certainty.

Thus much of the difference: now let us see the reason to and fro.

III. *Objections of Papists.*

*Object.* I. Where there is no word, there is no faith, for these two are relatives: but there is no word of God, saying, *Cornelius* beleeve thou, *Peter* beleeve thou, and thou shalt bee saved. And therefore there is no such ordinarie faith to beleeve a mans owne particular salvation. *Answ.* The proposition is false, unlesse it bee supplied with a clause on this manner: *Where there is no word of promise, nor any thing that doth countervaile a particular promise, there is no faith.* But (say they) there is no such particular word. It is true, God doth not speak to men particularly, Beleeve thou, and thou shalt bee saved. But yet doth hee that which is answerable hereunto, in that hee giveth a generall promise, with a commandement to apply the same: and hath ordained the holy ministerie of the word to apply the same to the persons of the hearers in his owne name: and that it is as much as if the Lord himselfe should speak to men particularly. To speak more plainly; in the Scripture the promises of salvation be indefinitely propounded: it saith not any where, If *John* will beleeve, hee shall bee saved; or if *Peter* will beleeve, hee shall bee saved; but whosoever beleeveth shall bee saved. Now then comes the Minister of the word, who standing in the roome of God, and in the stead of Christ himselfe, takes the indefinite promises of the Gospell, and layes them to the hearts of every particular man: and this in effect is as much as if Christ himselfe should say, *Cornelius* beleeve thou, and thou shalt bee saved: *Peter* beleeve thou, and thou shalt be saved. It is answered, that this applying of the Gospell is upon condition of mens faith and repentance, and that men are deceived touching their owne faith and repentance: and therefore faile in applying the word unto themselves. *Answ.* Indeed this manner of applying is false in all hypocrites, heretickes, and unrepentant persons, for they apply upon carnall presumption, and not by faith. Nevertheless it is true in all the elect having the spirit of grace, and prayer: for when God in the ministerie of the word being his owne ordinance, saith, *Seeke yee my face*: the heart of Gods children truly answereth, *O Lord, I will seeke thy face*, Psalm. 27. 8. And when God shall say, *Thou are my people*, they shall say againe, *The Lord is my God*, Zach. 13. 9. And it is a truth of God, that hee which beleeveth, knoweth that hee beleeveth: and hee that truly repenteth, knoweth that he repenteth: unlesse it bee in the beginning of our conversion, and in the time of distresse and temptation. Otherwise what thankfulnesse can there bee for grace receyved?

*Object.* II. It is no Article of the Creed, that a man must beleeve his owne salvation: and therefore no man is bound thereto. *Answ.* By this argument it appeares plainly, that the very pillars of the Church of Rome doe not understand the Creed: for in that which is commonly called the Apostles Creed, everie Article implieth in it this particular faith. And in the first Article, *I beleeve in God*, are three things contained: the first, to beleeve that there is a God; the second, to beleeve the same God to bee my God; the third, to put my confidence in him for my salvation: and so much containe the other Articles, which are conteining God. When *Thomas* said, *Joh.* 20. 28. *My God*, Christ answered, *Thou hast beleeved, Thomas.* Where wee see that to beleeve in God, is to beleeve God to bee our God. And *Psal.* 78. 22. to beleeve in God, and to put trust in him are all one. *They beleeved not in God, and trusted not in his help.* And the Articles concerning *Remission of sinnes*, and *Life everlasting*, doe include, and we in them acknowledge our speciall faith, concerning our own salvation. For to beleeve this or that, is to beleeve there is such

a thing, and that the ſame thing belongs to me: as when *David* ſaid, I ſhould have fainted except I had believed to ſee the goodneſſe of the Lord in the land of the living, *Pſal.* 27. 13. It is anſwered, that in thoſe Articles wee onely profeſſe our ſelves to beleeve remiſſion of ſinnes, and life everlaſting to bee vouchſafed to the people and Church of God. *Anſw.* This indeed is the expoſition of many, but it ſtands not with common reaſon. For if that bee all the faith that is there confeſſed, the Devill hath as good a faith as we. He knoweth and beleeveth that there is a God: and that this God impartech remiſſion of ſinnes and life everlaſting to his Church. And to the end that wee being Gods children, may in faith goe beyond all the devils in hell, wee muſt further beleeve, that remiſſion of ſins and life everlaſting belong unto us: and unleſſe we doe particularly apply the ſaid Articles unto our ſelves, wee ſhall little or nothing differ from the Devill, in making confeſſion of faith.

*Obj.* III. We are taught to pray for the pardon of our ſins day by day, *Matth.* 6. 12. and all this were needleſſe, if wee could be aſſured of pardon in this life. *Anſ.* The fourth petition muſt bee underſtood not ſo much of our old debts or ſinnes, as of our preſent and new ſins: for as wee goe on from day to day, ſo wee adde ſinne to ſinne: and for the pardon of them muſt we humble our ſelves and pray. I anſwer again, that wee pray for the pardon of our ſinnes; not becauſe wee have no aſſurance thereof; but becauſe aſſurance is weake and ſmall: wee grow on from grace to grace in Chriſt, as children doe to mans eſtate by little and little. The heart of every beleever is like a veſſell with a narrow necke, which being caſt into the ſea is not filled at the firſt: but by reaſon of the ſtraite paſſage, receiveth water drop by drop. God giveth unto us in Chriſt, even a ſea of mercy, but the ſame on our parts is apprehended and received onely by little and little, as faith groweth from age to age: and this is the cauſe why men having aſſurance pray for more.

*Our reaſons to the contrarie.*

Reaſon. I. The firſt reaſon may bee taken from the nature of faith, on this manner, True faith is both an unfallible aſſurance, and a particular aſſurance of the remiſſion of ſinnes, and of life everlaſting. And therfore by this faith, a man may be certainly and particularly aſſured of the remiſſion of ſinnes, and life everlaſting. That this reaſon may bee of force, two things muſt bee proved: firſt, that true faith is a certaine aſſurance of Gods mercie to that partie in whom it is. Secondly, that faith is a particular aſſurance thereof. For the firſt, that faith is a certaine aſſurance, Chriſt ſaith to *Peter*, *Matth.* 14. 31. *O thou of little faith, wherefore didſt thou doubt?* Where hee maketh an oppoſition betweene faith and doubting: thereby giving us directly to underſtand, that to bee certaine, and to give aſſurance is of the nature of faith. *Rom.* 4. 20. 22. *Paul* ſaith of *Abraham*, that hee did not *doubt of the promiſe of God through unbeleefe, but was ſtrengthened in faith, and gave glory to God, being fully aſſured*, that hee which had promiſed was able to doe it: where I obſerve firſt, that doubting is made a fruit of unbeleefe: and therefore unfallible certainty and aſſurance, being contrary to doubting, muſt needs proceed from true faith: conſidering that contrary effects come of contrary cauſes: and contrary cauſes produce contrary effects. Secondly, I note that the ſtrength of *Abrahams* faith, did ſtand in *fulneſſe of aſſurance*: for the text ſaith, hee was ſtrengthened in the faith, being fully aſſured: and againe, *Heb.* 11. 1. true ſaving faith is ſaid to be the ground and ſubſtance of things hoped for: and the evidence or demonſtration of things that are not ſeene: but faith can be no ground or evidence of things, unleſſe it bee for nature certainty it ſelfe; and thus the firſt point is manifeſt. The ſecond, that ſaving faith is a particular aſſurance is proved by this, that the property of faith is to apprehend and apply the promiſe, and the thing promiſed, Chriſt with his benefits, *Joh.* 1. 12. *As many*, ſaith S. *John, as received him, to them hee gave power to be the ſonnes of God, namely, to them that beleeve in his name.* In theſe words, to beleeve in Chriſt, and to receive Chriſt, are put for one and the ſame thing. Now to receive Chriſt, is to apprehend and apply him with all his benefits unto our ſelves, as he is offered in the promiſes of the Goſpell. For in the ſixth chapter following, firſt of all he ſets forth himſelfe not onely as a Redeemer generally, but alſo as the bread of life, and the water of life: ſecondly, he ſets forth his beſt hearers, as eaters of his body and drinkers of his bloud; and thirdly he intends to prove this concluſion, that to eat his body and to drink his bloud, and to beleeve in him, are all one. Now then, if Chriſt be as food, and if to eat and drinke the body and bloud of Chriſt, be to beleeve in him, then muſt there be a proportion betweene eating and beleeving. Looke then as there can be no eating without taking or receiving of meat, ſo no beleeving in Chriſt without a ſpirituall receiving and apprehending of him. And as the body hath his hand, mouth, and ſtomack, whereby it taketh, receiveth, and digeſteth meat for the nouriſhment of every part: ſo likewiſe, in the ſoule there is a faith, which is both hand, mouth, and ſtomache to apprehend, receive, and apply Chriſt and all his merits, for the nouriſhment of the ſoule. And *Paul* ſaith yet more plainly, *Gal.* 3. 14. *that through faith we receive the promiſe of the ſpirit.*

Now as the property of apprehending and applying of Chriſt belongeth to faith, ſo it agreeth not to hope, love, confidence, or any other gift or grace of God. But firſt by faith we muſt apprehend Chriſt, and apply him to our ſelves, before we can have any hope or confidence in him. And this applying ſeemes not to

be

bee done by any election of the will, but by a supernaturall act of the minde, which is to acknowledge, set downe, and beleeve that remission of sins, and life everlasting by the merit of Christ, belong to us particularly. To this which I have said agreeth *Augustine*, *Tract.* 15. on *Iohn*: *Why preparest thou teeth and belly?* beleeve and thou hast eaten: and, *Tract.* 50. *How shall I reach my hand into heaven, that I may hold him sitting there? Send up thy faith, and thou layest hold on him.* And *Bernard* saith, *Homil. in Cant.* 16. *Where hee is thou canst not come now*——: *yet goe to, follow him, and seeke him*——; *beleeve and thou hast found him: for* to beleeve is to finde. *Chrysost.* on *Marke Homil.* 10. *Let us beleeve and wee see Jesus present before us.* *Ambros.* on *Luk. lib.* 6. *c.* 8. *By faith Christ is touched, by faith Christ is seene.* *Tertul. de resur. car. He must bee chewed by understanding, and bee digested by faith.*

Reason II. Whatsoever the holy Ghost testifieth unto us, that wee may, yea that wee must certainly by faith beleeve: but the holy Ghost doth particularly testifie unto us our adoption, the remission of our sins, and the salvation of our soules: and therefore wee may and must particularly and certainly by faith beleeve the same. The first part of the reason is true, and cannot bee denied of any. The second part is proved thus: S. *Paul* saith, *Rom.* 8. 15. *Wee have not received the spirit of bondage to feare: but the spirit of adoption, whereby wee cry Abba, father:* adding further, that *the same spirit beareth witnesse with our spirits, that wee are the children of God.* Where the Apostle maketh two witnesses of our adoption: the spirit of God, and our spirits, that is, the conscience sanctified by the holy Ghost. The Papists to elude this reason, alleage that the spirit of God doth indeed witnesse of our adoption, by some comfortable feeling of Gods love and favour, being such as is weak and oftentimes deceitfull. But by their leaves, the testimony of the spirit is more than a bare sense or feeling of Gods grace: for it is called the *pledge* and *earnest* of Gods spirit in our hearts, 2 *Cor.* 1. 22. and therefore it is fit to take away all occasion of doubting of our salvation: as in a bargaine the earnest is given betweene the parties to put all out of question. *Bernard* saith, that the testimony of the spirit is a most sure testimony, *Epist.* 107.

Reason III. That which wee must pray for by Gods commandement, that wee must beleeve: but every man is to pray for the pardon of his owne sins, and for life everlasting; of this there is no question: therefore hee is bound to beleeve the same. The proposition is most of all doubtfull: but it is proved thus. In every petition there must be two things: a desire of the thing wee aske, and a particular faith whereby wee beleeve, that the thing wee aske shall bee given unto us. So Christ saith, *Whatsoever yee desire when you pray, beleeve that you shall have it, and it shall bee given unto you.* And, S. *John* further noteth out this particular faith, calling it our *assurance, that God would give unto us whatsoever wee aske according to his will.* And hence it is, that in every petition there must bee two grounds; a commandement to warrant us in making a petition, and a promise to assure us of the accomplishment thereof. And upon both these followes necessarily an application of the things which wee aske to our selves.

Mark. 11. 24.

1 Joh. 5. 14.

Reason IV. Whatsoever God commandeth in the Gospell; that a man must and can performe; but God in the Gospell commandeth us to beleeve the pardon of our owne sins, and life everlasting, and therefore wee must beleeve thus much, and may bee assured thereof. This proposition is plaine by the distinction of the commandements of the law, and of the Gospell. The commandements of the law shew us what wee must doe, but minister no power to performe the thing to bee done; but the doctrine and commandements of the Gospell doe otherwise, and therefore they are called *spirit* and *life*: God with the commandement giving grace that the thing prescribed may bee done. Now this is a commandement of the Gospell, to beleeve remission of sinnes, for it was the substance of Christs ministery, *repent and beleeve the Gospell.* And that is not generally to beleeve that Christ is a Saviour, and that the promises made in him are true (for so the devils beleeve with trembling) but it is particularly to beleeve that Christ is my Saviour, and that the promises of salvation in Christ belong in speciall to mee, as S. *John* saith, *This is his commandement, that wee beleeve in the Name of Jesus Christ*; now to beleeve in Christ is to put confidence in him; which none can doe, unlesse hee bee first assured of his love and favour. And therefore in as much as wee are injoyned to put our confidence in Christ, wee are also injoyned to beleeve our reconciliation with him, which standeth in the remission of our sinnes, and our acceptation to life everlasting.

Joh. 6. 63.

1 Joh. 3. 23.

Reason V. Whereas the Papists teach, that a man may bee assured of his salvation by hope; even hence it followes, that hee may bee unfallibly assured thereof. For the property of true and lively hope *is never to make a man ashamed*, *Rom.* 5. 5. And the true hope followeth faith, and presupposeth certainty of faith; neither can any man truly hope for his salvation, unlesse by faith hee bee certainly assured thereof in some measure.

The Popish Doctors make exception to these reasons on this manner. First, they say, it cannot bee proved that a man is as certaine of his salvation by faith, as hee is of the Articles of the Creed. I answer. First, they prove thus much, that wee ought to bee as certaine of the one as of the other. For looke, what commandement wee have to beleeve the Articles of our faith, the like we have injoyning us to beleeve the pardon of our sinnes, as I have proved. Secondly, these arguments prove it to bee the nature or essentiall property of faith; as certainly to assure man of his salvation, as it doth assure him of the Articles

which

which hee beleeveth. And howſoever commonly men doe not beleeve their ſalvation as unfallible, as they do their Articles of faith: yet ſome ſpeciall men doe, having Gods word applied by the ſpirit as a ſure ground of their faith, whereby they beleeve their owne ſalvation, as they have it for a ground of the Articles of their faith. Thus certainly was *Abraham* aſſured of his owne ſalvation: as alſo the Prophets and Apoſtles, and the Martyrs of God in all ages: whereupon without doubting they have been content to lay downe their lives for the name of Chriſt: in whom they are aſſured to receive eternall happineſſe. And there is no queſtion, but there be many now, that by long and often experience of Gods mercy, and by the inward certificate of the holy Ghoſt, have attained to full aſſurance of their ſalvation.

II. Exception. Howſoever a man may bee aſſured of his preſent eſtate, yet no man is certaine of his perſeverance unto the end. *Anſ.* It is otherwiſe: for in the ſixth petition, *Lead us not into temptation*, we pray that God would not ſuffer us to bee wholly overcome of the devill in any temptation: and to this petition wee have a promiſe anſwerable: 1 *Cor.* 10. 13. *That God with temptation will give an iſſue:* and therefore howſoever the devill may buffet, moleſt, and wound the ſervants of God, yet ſhall hee never bee able to overcome them. Againe, hee that is once a member of Chriſt, can never bee wholly cut off. And if any by ſin were wholly ſevered from Chriſt for a time, in his recoverie hee is to bee baptized the ſecond time: for Baptiſme is the Sacrament of initiation or ingrafting into Chriſt. By this reaſon wee ſhould as often bee baptized as wee fall into any ſinne, which is abſurd. Againe, S. *John* ſaith, 1 *Joh.* 1. 19. *They went out from us, but they were not of us: for if they had beene of us, thy would have continued with us.* Where hee taketh it for granted, that ſuch as be once in Chriſt ſhall never wholly be ſevered or fall from him. Though our communion with Chriſt may be leſſened, yet the union and the bond of conjunction is never diſſolved.

III. Exception. They ſay, wee are indeed to beleeve our ſalvation on Gods part: but wee muſt needs doubt in regard of our ſelves: becauſe the promiſes of remiſſion of ſinnes are given upon condition of mans faith and repentance. Now wee cannot (ſay they) bee aſſured that wee have true faith and repentance, becauſe wee may lie in ſecret ſinnes; and ſo want that indeed, which wee ſuppoſe our ſelves to have. *Anſ.* I ſay againe, hee that doth truly repent and beleeve, doth by Gods grace know that hee doth repent and beleeve: for elſe *Paul* would never have ſaid, *Prove your ſelves whether you bee in the faith or not:* and the ſame Apoſtle ſaith, 1 *Cor.* 2. 12. *Wee have not received the ſpirit of the world, but the ſpirit which is of God, that wee might know the things which are given us of God:* which things are not onely life everlaſting, but juſtification, ſanctification, and ſuch like. And as for ſecret ſinnes, they cannot make our repentance void: for hee that truly repenteth of his knowne ſinnes, repenteth alſo of ſuch as bee unknowne, and receiveth the pardon of them all. God requireth not an expreſſe or ſpeciall repentance of unknowne ſinnes: but accepts it as ſufficient, if wee repent of them generally: as *David* ſaith, *Pſal.* 19. 12. *Who knowes the errours of this life? forgive mee my ſecret ſinnes.* And whereas they adde, that faith and repentance muſt bee ſufficient: I anſwer, that the ſufficiencie of our faith and repentance, ſtands in the truth, and not in the meaſure or perfection thereof; and the truth of both, where they are, is certainly diſcerned.

Reaſon VI. The judgement of the ancient [a] Church: *Auguſt. Of an evill ſervant thou art made a good: therefore* preſume *not of thine owne doing, but of the grace of Chriſt: it is not arrogancie,* but faith: *to acknowledge what thou haſt received, it is not pride but devotion.* And [b] *Let no man aske another man, but returne to his owne heart: if hee finde charity there,* hee hath ſecurity *for his paſſage from life to death.* *Hilar.* on *Matth.* 5. *The kingdome of heaven which our Lord profeſſed to bee in himſelfe, his will is that it muſt bee hoped for,* without any doubtfulneſſe of uncertaine will, *Otherwiſe there is no juſtification by faith, if faith it ſelfe bee made doubtfull.* *Bernard* in his epiſt. 107. *Who is the juſt man, but hee that being loved of God, loves him againe: which comes not to paſſe but by the* ſpirit revealing by Faith *the eternall* purpoſe of God, *of his* ſalvation *to come. Which revelation is nothing elſe but infuſion of ſpirituall grace: by which, when the deeds of the fleſh are mortified, the man is prepared to the kingdome of heaven——. Together receiving in one ſpirit that whereby hee* may preſume *that hee is loved and alſo love againe.*——

[a] De verbis Dei ſerm. 28.

[b] Tract. 5. in epiſt. Ioh.

To conclude, the Papiſts have no great cauſe to diſſent from us in this point. For they teach and profeſſe, that they doe by a ſpeciall faith beleeve their own ſalvation certainly and unfallibly in reſpect of God, that promiſeth. Now the thing which hindreth them is their owne indiſpoſition and unworthineſſe (as they ſay) which keepes them from being certaine otherwiſe than in a likely hope. But this hinderance is eaſily removed, if men will judge indifferently. For firſt of al in regard of our ſelves and our diſpoſition, wee cannot bee certaine at all, but muſt deſpaire of ſalvation even to the very death. Wee cannot be ſufficiently diſpoſed ſo long as we live in this world, but muſt alwayes ſay with *Jacob*, *I am leſſe than all thy mercies*, *Gen.* 32. 10. and with *David*, *Enter not into judgement with thy ſervant, O Lord, for none living ſhall bee juſtified in thy ſight:* and with the Centurion, *Lord, I am not worthy that thou ſhouldeſt come under my roofe*, *Matth.* 8. 8. Secondly, God in making promiſe of ſalvation reſpects not mens worthineſſe. For hee choſe us to life everlaſting when wee were not: hee redeemed us from death being enemies; and intitles us to the promiſe of ſalvation, *if wee acknowledge our ſelves to bee ſinners*, *Matth.* 9. 13. *if wee labour and*

2 Cor. 13. 5.

Pſal. 143. 10.

travell

*travell under the burden of them, Matth.* 11. 28. *If wee hunger and thirſt after grace, Joh.*7.37. And theſe things wee may certainly and ſenſibly perceive in our ſelves, and when wee find them in us, though our unworthineſſe bee exceeding great, it ſhould not hinder our aſſurance. For God makes manifeſt his power in our weakneſſe, 2 *Cor.* 12. 9. and hee will not break the bruiſed reed, nor quench the ſmoaking flax, *Iſa.* 42. 3. Thirdly, if a man love God for his mercies ſake, and have a true hope of ſalvation by Chriſt, hee is in Chriſt and hath fellowſhip with him: and hee that is in Chriſt hath all his unworthineſſe and wants laid on Chriſt, and they are covered and pardoned in his death; and in reſpect of our ſelves thus conſidered *as wee are in Chriſt*, wee have no cauſe to waver, but to bee certaine of our ſalvation, and that in regard of our ſelves.

## The fourth point: touching the juſtification of a ſinner.

THat wee may ſee how far wee are to agree with them, and where to differ, firſt I will ſet downe the doctrine on both parts, and ſecondly the maine differences wherein wee are to ſtand againſt them, even to death.

Our doctrine touching the juſtification of a ſinner, I propound in foure rules.

Rule I. That juſtification is an action of God, whereby hee abſolveth a ſinner, and accepteth him to life everlaſting for the righteouſneſſe and merit of Chriſt.

Rule II. That juſtification ſtands in two things: firſt, in the remiſſion of ſins by the merit of Chriſt his death: ſecondly, is the imputation of Chriſt his righteouſneſſe: which is another action of God whereby hee accounteth and eſteemeth that righteouſneſſe which is in Chriſt, as the righteouſnes of that ſinner which beleeveth in him. By Chriſt his righteouſneſſe wee are to underſtand two things, firſt, his ſufferings, ſpecially in his death & paſſion, ſecondly, his obedience in fulfilling the law: both which go together: for Chriſt in ſuffering obeyed, and obeying ſuffered. And the very ſhedding of his bloud to which our ſalvation is aſcribed, muſt not onely bee conſidered as it is paſſive, that is, a ſuffering: but alſo as it is active, that is, an obedience, in which hee ſhewed his exceeding love both to his Father and us, & thus fulfilled the law for us. This point if ſome had well thought on, they would not have placed all juſtification in remiſſion of ſins as they doe.

Rule III. That juſtification is from Gods meere mercy and grace, procured onely by the merit of Chriſt.

Rule IV. That a man is juſtified by faith alone; becauſe faith is that alone inſtrument created in the heart by the holy Ghoſt, whereby a ſinner layeth hold of Chriſt his righteouſneſſe, and applyeth the ſame unto himſelfe. There is neither hope, nor love, nor any other grace of God within man, that can doe this but faith alone.

The doctrine of the Romane Church touching the juſtification of a ſinner is on this manner.

I. They hold that before juſtification there goes a preparation thereunto: which is an action wrought partly by the holy Ghoſt, and partly by the power of naturall freewill, whereby a man diſpoſeth himſelfe to his owne future juſtification.

In the preparation they conſider of the ground of juſtification, and things proceeding from it. The ground is faith, which they define to be a generall knowledge, whereby wee underſtand and beleeve that the doctrine of the word of God is true. Things proceeding from this faith, are theſe, a ſight of our ſins, a feare of hell, hope of ſalvation, love of God, repentance, and ſuch like: all which, when men have attained, they are then fully diſpoſed, (as they ſay) to their juſtification.

This preparation being made, then comes juſtification it ſelfe: which is an action of God, whereby hee maketh a man righteous. It hath two parts: the firſt, and the ſecond. The firſt is when a ſinner of an evill man is made a good man. And to effect this, two things are required: firſt, the pardon of ſin, which is one part of the firſt juſtification: ſecondly, the infuſion of inward righteouſneſſe, whereby the heart is purged and ſanctified, and this habit of righteouſneſſe ſtands ſpecially in hope and charity.

After the firſt juſtification, followeth the ſecond; which is, when a man of a good or juſt man is made better and more juſt: and this, ſay they, may proceed from works of grace: becauſe hee which is righteous by the firſt juſtification, can bring forth good works: by the merit whereof hee is able to make himſelfe more juſt and righteous: and yet they grant that the firſt juſtification commeth onely of Gods mercy by the merit of Chriſt.

I. *Our diſſent and difference.*

Now let us come to the points of difference betweene us and them touching juſtification.

The firſt maine difference is in the matter thereof, which ſhall bee ſeene by the anſwer both of Proteſtant and Papiſt to this one queſtion, *What is the very thing, that cauſeth a man to ſtand righteous before God, and to bee accepted to life everlaſting?* wee anſwer: Nothing but the righteouſneſſe of Chriſt, which conſiſteth partly in his ſufferings, and partly in his active obedience in fulfilling the rigour of the law. And here let us conſider how neere the Papiſts come to this anſwer, and wherein they diſſent.

*Conſent.* I. They grant that in juſtification ſin is pardoned by the merits of Chriſt, and that none can bee juſtified without remiſſion of ſins, and that is well.

II. They grant, that the righteouſneſſe whereby a man is made righteous before God, commeth from Chriſt, and from Chriſt alone.

III. The moſt learned among them ſay,

that

that Christ his satisfaction, and the merit of his death is imputed to every sinner that doth beleeve, for [a] his satisfaction before God: and hitherto wee agree.

[a] Bellarm. de justif. l. 2. cap. 7.

The very point of difference is this: Wee hold that the satisfaction made by Christ in his death, and obedience to the law is imputed to us and becomes our righteousnesse. They say, it is our satisfaction; and not our righteousnesse, whereby wee stand righteous before God: because it is inherent in the person of Christ as a subject. Now the answer of the Papist to the former question is on this manner: The thing (saith hee) that maketh us righteous before God, and causeth us to be accepted to life everlasting, is remission of sins, & the habit of inward righteousnesse, or charity with the fruits thereof. Wee condescend and grant that the habit of righteousnesse, which wee call sanctification, is an excellent gift of God, and hath his reward of God; and is the matter of our justification before man; because it serveth to declare us to be reconciled to God, and to be justified: yet wee deny it to bee the thing, which maketh us of sinners to become righteous or just before God.

And this is the first point of our disagreement in the matter of justification: which must bee marked: because if there were no more points of difference betweene us, this one alone were sufficient to keep us from uniting of our ligions: for hereby the Church of Rome doth raze the very foundation.

Now let us see by what reasons wee justifie our doctrine: and secondly, answer the contrary objections.

*Our reasons.*

Reason I. That very thing which must bee our righteousnesse before God, must satisfie the justice of the law, which saith, *doe these things and thou shalt live.* Now there is nothing to satisfie the justice of the law but the righteousnes or obedience of Christ for us. If any alleage civil justice, it is nothing: for Christ saith, *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharises, yee cannot enter into the kingdome of heaven.* What? shall wee say that works doe make us just? that cannot bee: for all mens works are defective in respect of the justice of the law. Shall we say our sanctification, whereby wee are renewed to the image of God in righteousnesse and true holinesse? that also is imperfect and cannot satisfie Gods justice required in the law: as *Esay* hath said of himselfe and the people, *All our righteousnesse is as a menstruous cloath.* To have a cleare conscience before God is a principall part of inward righteousnesse: and of it *Paul* in his owne person saith thus, *I am privie to nothing by my selfe, yet am I not justified thereby,* 1 *Cor.* 4. 4. Therefore nothing can procure unto us an absolution and repentance to live everlasting, but Christs imputed righteousnesse. And this will appeare, if wee doe consider, how wee must come one day before Gods judgement seat, there to be judged in the rigour of justice: for then wee must bring something that may countervaile the justice of God; not having onely acceptation in mercy, but also approbation in justice: God being not onely mercifull, but also a just judge.

Rom. 10. 5.

Mat. 5. 20.

Isa. 46. 6.

Reason II. 2 *Cor.* 5. 21. *Hee which knew no sin, was made sin for us, that wee might bee made the righteousnesse of God, which is in him.* Whence I reason thus: As Christ was made sin for us, so are wee made the righteousnesse of God in him: but Christ was made sin, or, a sinner by imputation of our sins, hee being in himselfe most holy: therefore a sinner is made righteous before God, in that Christs righteousnesse is imputed and applied unto him. Now if any shall say, that man is justified by righteousnesse infused: then by like reason, I say Christ was made sin for us by infusion of sin, which to say, is blasphemy. And the exposition of this place by S. *Hierome* is not to bee despised. *Christ* (saith hee) *being offered for our sins took the name of sin, that wee might bee made the righteousnesse of God in him. Not ours nor in us.* If this righteousnesse of God bee neither ours nor in us, then it can bee no inherent righteousnesse, but must needs bee righteousnesse imputed. And *Chrysostome* on this place saith, *It is called Gods righteousnesse, because it is not of works, and because it must bee* without all staine or *want*; and this cannot bee inherent rigteousnesse. *Anselme* saith, *Hee is made sin as wee are made justice: not ours but Gods: not in us but in him: as hee is made sin not his owne but ours: not in himselfe, but in us.*

Reason III. *Rom.* 5. 19. *As by one mans disobedience many were made sinners: so by the obedience of one shall many bee made righteous:* mark, here is a comparison betweene the first and the second *Adam.* And hence I reason thus: As by the disobedience of the first *Adam* men were made sinners: so by the obedience of the second *Adam*, are wee made righteous. Now wee are not onely made sinners by propagation of naturall corruption, but by imputation. For *Adams* first sinne was the eating of the forbidden fruit: which very act is no personall offence, but is imputed to all his posterity, *in whom wee have all sinned.* The [b] Fathers call this very sinne *Adams* hand writing, making us debters unto God. And therefore in like manner the obedience of Christ is made the righteousnesse of every beleever, not by infusion but by imputation.

[b] Iren. lib. 5. cap. 17. Chrysost. homil. ad Neoph.

Reason IV. A satisfaction made for the want of that justice or obedience which the law requires at our hands, is accepted of God as the justice it selfe. But Christs obedience is a satisfaction made for the want of that justice or obedience which the law requires, as the Papists themselves avouch. Therefore this satisfaction is our justice. And mee thinks, the Papists upon this consideration have little cause to dissent from us. For if they make Christs obedience their salvation, why should

they

they not fully close hands with us, and make it their justice also?

V. *Reason.* The consent of the ancient Church. *Bernard* saith, epist. 190. The justice of another *is assigned unto man, who wanted his own: mans wrat inclined, and man made payment. The* satisfaction *of one is imputed to all. And, why may not justice bee from another, as well as guiltinesse is from another?* And in *Cant.* serm. 25. *It sufficeth mee for all righteousnesse, to have him alone mercifull to mee, against whom I have sinned.* And, *Not to sin is Gods justice,* mans justice *is the* mercifulnesse of God. And serm. 61. *Shall I sing mine owne righteousnesse? Lord I will remember thy righteousnesse alone: for* it is mine also: *in that even thou art made unto mee righteousnesse of God. What, shall I feare lest that one bee not sufficient for us both? it is not a short cloke that cannot cover two: it will cover both thee and mee largely, being both a Large and eternall justice.* *August.* on *Psal.* 22. *Hee prayeth for our faults, and hath made our faults his faults, that hee might make his* justice our justice.

*Objections of Papists.*

Objections of the Papists proving inherent righteousnesse to be in the matter of our justice before God, are these: I. *Object.* It is absurd, that one man should bee made righteous by the righteousnesse of another: for it is as much as if one man were made wise by the wisdome of another. *Answ.* It is true, that no man can be made righteous by the personall righteousnesse of another, because it pertaines onely to one man. And because the wisdome that is in one man, is his altogether wholly, it cannot bee the wisdome of another: no more than the health and life of one bodie, can bee the health of another. But it is otherwise with the righteousnesse of Christ: it is his indeed, because it is inherent in him as a subject: it is not his alone, but his and ours together by the tenour of the Covenant of grace. Christ as hee is a Mediator is given to every beleever as really and truly, as land is given from man to man; and with him are given all things that concerne salvation: they being made ours by Gods free gift; among which, is Christ his righteousnesse. By it therefore, as being a thing of our owne, wee may bee justified before God, and accepted to life everlasting.

II. *Object.* If a sinner bee justified by Christ his righteousnesse, then every beleever shall be as righteous as Christ: but that cannot bee. *Answ.* The proposition is false; for Christ his righteousnesse is not applyed to us according as it is in Christ: neither according to the same measure, nor the same manner. For his obedience in fulfilling the law, is above *Adams* righteousnesse, yea above the righteousnesse of all Angels. For they were all but creatures, and their obedience the obedience of creatures: But Christ his obedience is the obedience or righteousnesse of God: so tearmed, *Rom.* 1. 17, 18. 2 *Cor.* 5. 21. not onely because God accepted of it, but because it was in that person, which is very God. When Christ obeyed, God obeyed: and when hee suffered, not because the Godhead suffered or performed any obedience, but because the person which according to one nature in God, performed obedience and suffered. And by this meanes his righteousnesse is of infinite value, price, merit, and efficacie. Hence also it commeth to passe, that this obedience of Christ serveth not onely for the justifying of some one person (as *(a) Adams* did,) but of all and every one of the elect: yea it is sufficient to justifie many thousand worlds. Now to come to the point, this righteousnesse that is in Christ, in this largenesse and measure; is pertaining to us in a more narrow skantling: because it is onely received by faith, *(b)* so farre forth, as it serveth to justifie any particular beleever. But they urge the reason further, saying; If Christ his righteousnesse bee the righteousnesse of every beleever; then every man should bee a Saviour; which is absurd. *Answ.* I answer as before, and yet more plainly thus: Christ his righteousnesse is imputed to the person of this or that man, not as it is the price of redemption for all mankind, but as it is the price of redemption for one particular man: as for example, Christ his righteousnesse is imputed to *Peter*, not as it is the price of redemption for all, but as it is the price of redemption for *Peter*. And therefore Christ his righteousnesse is not applyed to any one sinner in that largenesse and measure, in which it is in the person of Christ: but onely so farre forth as it serveth to satisfie the law for the said sinner, and to make his person accepted of God as righteous, and no further.

III. *Object.* If wee bee made righteous by Christ his righteousnesse truly, then Christ is a sinner truly by our sinnes; but Christ is not indeed a sinner by our sinnes. *Answ.* Wee may with reverence to his Majestie in good manner say, that Christ was a sinner and that truly; not by any infusion of sinne into his most holy person, but because our sinnes were laid on him: thus saith the holy Ghost: hee which knew no sinne *was made sinne for us:* and, hee was accounted with sinners, *Isa.* 53. 12. yet so, as even then in himselfe hee was without blot, yea more holy than all men and Angels. On this manner said *Chrysostome.* 2. *Cor.* 5. *God permitted Christ to bee condemned as sinner.* Againe, *Hee made the just one to bee a* sinner, *that hee might make sinners just.*

IV. *Object.* If a man bee made righteous by imputation, then God judgeth sinners to bee righteous, but God judgeth no sinner to bee righteous, for it is abomination to the Lord. *Answ.* When God justifieth a sinner by Christ his righteousnesse, at the same time, he ceaseth in regard of guiltinesse to bee a sinner; and to whom God imputeth righteousnesse, them hee sanctifieth at the very same instant by his holy Spirit; giving also unto originall corruption his deadly wound.

V. *Object.* That which *Adam* never lost,

a Namely, for himselfe.

b As any one starre partakes in the whole light of the Sun with the rest of the starrs, so far forth as the said light makes it to shine.

2 Cor. 5. 21.

was never given by Christ: but hee never lost imputed righteousnesse: therefore it was never given unto him. *Answ.* The proposition is not true: for saving faith, that was never lost by *Adam*, is given to us in Christ: and *Adam* never had this privelege, that after the first grace should follow the (a) second, and therefore being left to himselfe, hee fell from God: and yet this mercie is vouchsafed to all beleevers: that after the first conversion God will still confirme them with new grace: and by this meanes, they persevere unto the end. And whereas they say that *Adam* had not imputed righteousnesse: I answer, that hee had the same for substance, though not for the manner of applying by imputation.

a We have posse & velle, hee had no more but posse, si vellet, and he wanted velle quod posset. Aug. de corrept. & grat. cap. 11.

VI. *Object.* Justification is eternall: but the imputation of Christ his righteousnesse is not eternall, for it ceaseth in the end of this life: therefore it is not that which justifieth a sinner. *Answ.* The imputation of Christs righteousnesse is everlasting: for hee that is esteemed righteous in this life by Christ his righteousnesse, is accepted as righteous for ever: and the remission of sinnes granted in this life, is for ever continued. And though sanctification bee perfect in the world to come, yet shall it not justifie: for wee must conceive it no otherwise after this life, but as a fruit springing from the imputed righteousnesse of Christ, without which it could not bee. And a good child will not cast away the first garment, because his father gives him a second. And what if an inward righteousnesse bee perfect in the end of this life, shall wee therefore make it the matter of our justification? God forbid: For the righteousnesse whereby sinners are justified, must bee had in the time of this life, before the pangs of death.

### II. *Difference about the manner of justification.*

All, both Papists and Protestants agree, that a sinner is justified by faith. This agreement is onely in word, and the difference betweene us is great indeed. And it may bee reduced to these three heads. First, the Papist saying that a man is justified by faith, understandeth a generall or a Catholike faith, whereby a man beleeveth the articles of religion to bee true. But wee hold that the faith which justifieth, is a particular faith, whereby wee apply to our selves the promises of righteousnesse and life everlasting by Christ. And that our opinion is the truth, I have proved before: but will adde a reason or twaine.

I. *Reason.* The faith whereby we live, is that faith whereby wee are justified: but the faith whereby we live spiritually, is a particular faith whereby we apply Christ unto our selves, as *Paul* saith, *Gal.* 2. 20. *I live*, that is, spiritually, *by the faith of the Sonne of God*; which faith hee sheweth to bee a particular faith in Christ, in the very words following, *who hath* loved mee, *and given himselfe* for mee particularly; and in this manner of beleeving *Paul* was, and is an example to all that are to bee saved. 1 *Tim.* 1. 16. and *Phil.* 3. 15. 17.

II. *Reason.* That which wee are to aske of God in prayer, wee must beleeve it shall bee given to us, as wee aske it; but in prayer wee are to aske the pardon of our owne sinnes, and the merit of Christs righteousnesse for our selves: therefore wee must beleeve the same particularly. The proposition is a rule of Gods word, requiring that in every petition wee bring a particular faith, whereby we beleeve, that the thing lawfully asked, shall be given accordingly, *Marke* 11. 24. The *minor* is also evident, neither can it bee denied: for wee are taught by Christ himselfe to pray on this manner, *Forgive us our debts*: and to it wee say, *Amen*, that is, that our petitions shall without doubt be granted unto us. *Aug. serm. de Temp.* 82.

And here note, that the Church of Rome in the doctrine of justification by faith, cuts off the principall part and propertie thereof. For in justifying faith, two things are required; first, knowledge revealed in the word touching the meanes of salvation: secondly, an applying of things knowne unto our selves, which some call affiance. Now the first they acknowledge, but the second which is the very substance and part thereof, they deny.

III. *Reason.* The judgement of the ancient Church. (b) *August. I demand now, doest thou beleeve in Christ, O sinner? Thou sayest, I beleeve. What beleevest thou? that all thy sinnes may freely bee pardoned in him.* Thou hast that which thou beleevest. (c) *Bernard, The Apostle thinketh that a man is justified freely by faith. If thou beleevest that thy sinnes cannot bee remitted, but by him alone against whom they were committed: but goe further, and beleeve this too, that by him* thy sinnes are forgiven thee, *This is the testimonie which the holy Ghost giveth in the heart: saying, Thy sins are forgiven thee.* (d) *Cyprian, God promiseth thee immortalitie when goest out of this world, and doest* thou doubt? *This is indeed not to know God, and this is for a member of the Church in the house of faith not to have faith. If wee beleeve in Christ, let us beleeve his words and promises, and wee shall never die, and shall come to Christ with* joyfull securitie *with him to reigne for ever.*

b De verb. Dei serm. 7.

c Serm. de Annun.

d Serm. de Natal.

The second difference touching faith in the act of justification, is this. The Papist saith, we are justified by faith, because it disposeth a sinner to his justification after this manner: By faith (saith hee) the minde of a man is inlightened in the knowledge of the law and the Gospell: knowledge stirres up a feare of hell with a consideration of the promise of happinesse, as also the love and feare of God, and hope of life eternall. Now when the heart is thus prepared, God infuseth the habit of charitie and other vertues, whereby a sinner is justified before God. Wee say otherwise, that faith justifieth, because it is a supernaturall instrument created by God in the heart of man at his conversion, whereby hee apprehendeth and receiveth Christs righteousnesse for his justification.

In

In this their doctrine is a twofold errour: I. that they make faith which iustifieth, to goe before iustification it selfe, both for order of nature, as also for time, whereas by the word of God at the verie instant, when any man beleeveth, first, he is then iustified and sanctified. For hee that beleeveth, eateth and drinketh the body and blood of Christ, and is already passed from death to life, *Ioh.* 6. 54. The second is, that faith being nothing else with them but an illumination of the minde, stirreth up the will: which being moved and helped, causeth in the heart many spirituall motions: and thereby disposeth man to his future iustification. But this indeed is as much as if hee should say, that dead men only helped, can prepare themselves to their future resurrection. For we are all by nature dead in sin, and therefore must not only be inlightened in minde, but also renewed in will, before wee can so much as will and desire that which is good. Now wee (as I have said) teach otherwise: that faith iustifieth as it is an instrument to apprehend & apply Christ with his obedience, which is the matter of our iustification. This is the truth, I prove it thus. In the covenant of grace two things must be considered: the substance thereof, and the condition. The substance of the covenant is, that *righteousnesse and life everlasting is given to Gods Church and people by Christ*. The condition is, that wee for our parts, are by faith to receive the foresaid benefits: and this condition is by grace as well as the substance. Now then, that we may attaine to salvation by Christ, hee must be given unto us really, as hee is propounded in the tenour of the foresaid covenant. And for the giving of Christ, God hath appointed speciall ordinances, as the preaching of the Word, and the administration of the Sacraments. The Word preached is the power of God to salvation to everie one that beleeves: and the end of the Sacrament is to communicate Christ with all his benefits to them that come to be partakers thereof: as is most plainly to be seene in the Supper of the Lord, in which the giving of bread and wine to the severall communicants, is a pledge and signe of Gods particular giving of Christs body and bloud with all his merits, unto them. And this giving on Gods part cannot be effectuall without receiving on our parts: and therefore faith must needs be an instrument or hand to receive that which God giveth, that wee may finde comfort by his giving.

The III. Difference concerning faith is this: the Papist saith, that a man is iustified by faith: yet not by faith alone, but also by other vertues, as hope, love, the feare of God, &c. The reasons which are brought to maintaine their opinion are of no moment.

I. Reason. *Luk.* 7. 47. *Many sinnes are forgiven her, because she loved much.* Whence they gather that the woman here spoken of, was iustified & had the pardon of her sinnes by love. *Ans.* In this text, love is not made an impulsive cause to move God to pardon her sinnes, but onely a signe to shew and manifest that God had already pardoned them. Like to this is the place of *John*, who saith, 1 *John* 3. 14. *We are translated from death to life, because wee love the brethren*: where love is no cause of the change, but a signe and a consequent thereof.

II. Reason. *Gal.* 5. 6. *Neither circumcision, nor uncircumcision availeth any thing, but faith that worketh by love.* Hence they gather that faith doth iustifie together with love. *Ans.* The propertie of true faith is, to apprehend and receive something unto it selfe: & love, that goes alwayes with faith, as a fruit and unseparable companion thereof, is of another nature: For it doth not receive in, but as it were give out it selfe in all the duties of the first and second table towards God and man; and this thing faith by it selfe cannot doe: and therefore *Paul* saith, that faith worketh by love. The hand hath a propertie to reach out it selfe, to lay hold of any thing, & to receive a gift: but the hand hath no propertie to cut a peece of wood of it selfe, without saw or knife, or some like instrument: and yet by help of them, it can either divide or cut. Even so it is the nature of faith, to goe out of it selfe & to receive Christ into the heart: as for the duties of the first and second table, faith cannot of it selfe bring them forth; no more than the hand can divide or cut: yet joyne love to faith, and then can it practise duties commanded concerning God and man. And this I take to be the meaning of this text which speaketh not of iustification by faith, but onely of the practice of common duties, which faith putteth in execution by the help of love.

III. Reason. Faith is never alone, therefore it doth not iustifie alone. *Answ.* The reason is naught, & they might as well dispute thus. The eye is never alone from the head, and therefore it seeth not alone: which is absurd. And though in regard of substance the eye is never alone, yet in regard of seeing it is alone: and so though faith subsist not without love, and hope, and other graces of God, yet in regard of the act of iustification it is alone without them all.

IV. Reason. If faith alone doth iustifie, then wee are saved by faith alone, but wee are not saved by faith alone, and therefore not iustified by faith alone. *Ans.* The proposition is false: but more things are requisite to the maine end, than to the subordinate meanes. And the assumption is false: for wee are saved by faith alone, if wee speake of faith as it is an instrument apprehending Christ for our salvation.

V. Reason. *Rom.* 8. 24. *We are saved by hope*: therefore not by faith alone. *Ans.* We are saved by hope, not because it is any cause of salvation: *Pauls* meaning is only this: that we have not salvation as yet in possession, but waite patiently for it, in time to come to be possessed of it, expecting the time of our full deliverance: that is all, that can justly be gathered hence.

Now the doctrine which wee teach on the

Particula non causalis, sed illativa vel rationalis.

contrary is, *That a sinner is justified before God by faith*: yea, by faith alone. The meaning is, that nothing within man, and nothing that man can doe, either by nature, or by grace, concurreth to the act of justification before God, as any cause thereof, either efficient, materiall, formal, or finall, but faith alone: all other gifts and graces, as hope, love, the feare of God, are necessary to salvation, as signes thereof, and consequents of faith. Nothing in any man concurres as any cause to this work but faith alone. And faith it selfe is no principall but onely an instrumentall cause whereby wee receive, apprehend, and apply Christ and his righteousnesse for our justification.

Reason I. *Joh.* 3. 14, 15. *As Moses lift up the serpent in the wildernesse, so must the sonne of man be lift up: that whosoever believeth in him shall not perish but have everlasting life.* In these words Christ makes a comparison on this manner: When any one of the Israelites were stung to death by fierie serpents, his cure was not by any physick or chirurgerie, but onely by the casting of his eyes up to the brazen serpent, which *Moses* had erected by Gods commandement: even so in the cure of our soules, when wee are stung to death by sin, there is nothing required within us for our recoverie, but onely that wee cast up and fix the eye of our faith on Christ and his righteousnesse.

Reason II. The *exclusive formes* of speech used in Scripture prove thus much: *We are justified freely, not of the law, not by the law, without the law, without works, not of works, not according to works, not of us, not by the works of the law, but by faith*, Gal. 2. 16. *All boasting excluded, onely believe*, Luk. 8. 50. These distinctions, whereby works and the law are excluded in the work of justification, doe include thus much, that faith alone doth justifie.

Reason III. Very reason may teach thus much: for no gift in man is apt and fit as a spirituall hand to receive and apply Christ and his righteousnesse unto a sinner, but faith. Indeed love, hope, the feare of God, and repentance, have their severall uses in men, but none serve for this end to apprehend Christ and his merits, none of them all have this receiving property: and therefore there is nothing in man that justifieth as a cause but faith alone.

Reason IV. The judgement of the ancient Church. *Ambrose* on *Rom.* 4. *They are blessed to whom* without any labour or work done, *iniquities are remitted and sinne covered*: no works or repentance *required of them, but* onely that they believe. And cap. 3. *Neither working any thing, nor requiring the like, are they justified by faith alone through the gift of God.* And 1 *Cor.* 1. *This is appointed of God, that whosoever believeth in Christ, shall be saved without any work by faith alone, freely receiving remission of sinnes.* [a] *Austine, There is one propitiation for all sins, to believe in Christ. Hesse.* on *Levit. lib.* 4. cap. 2. *Grace which is of mercie is apprehended by faith alone, and not of merits. Bernard,* [b] *Whosoever is pricked for his sinnes, and thirsteth after righteousnesse, let him believe in the, who justifieth the sinner, and being justified by faith alone, he shall have peace with God. Chrysost.* on *Gal.* 3. *I by said, he which resteth on faith alone, is accursed, but Paul sheweth, that he is blessed which resteth* on faith alone. *Basil. de Humil. Let man acknowledge himselfe to want true justice, and that he is justified* onely by faith in Christ. *Orig.* on c. 3. *Rom. We think, that a man is justified by faith without the works of the law: and the faith, justification by faith alone sufficeth, that a man onely believing may be justified.* And, *therefore it hath upon us — to search, who was justified by faith without works. And for an example, I think upon the theefe, who being crucified with Christ, cryed unto him, Lord remember mee when thou comest into thy kingdome: and there is* no other good work *of his mentioned in the Gospell: but for this alone faith, Jesus saith unto him, This night thou shalt be with me in Paradise.*

[a] De verbis dom. serm. 40.
[b] Super Cant. serm. 22.

III. *Difference.*

The third difference about justification is concerning this point, namely, how far forth good works are required.

The doctrine of the Church of Rome, is that there bee two kindes of justification: the first and the second, as I have said. The first, is when one of an evill man is made a good man, and in this, works are wholly excluded, it being wholly of grace. The second, is when a man of a just man is made more just. And this they will have to proceed from works of grace: for (say they) as a man when hee is once borne, can by eating and drinking make himselfe a bigger man, though hee could not at the first make himselfe a man: even so, a sinner having his first justification, may afterward by grace make himself more just. Therefore they hold these two things: I. That good works are meritorious causes of the second justification, which they terme Actuall. II. That good works are meanes to increase the first justification which they call Habituall.

Now let us see how far forth wee must joyne with them in this point. Our consent therefore stands in three conclusions.

I. That good works done by them that are justified doe please God, and are approved of him, and therefore have a reward.

II. Good workes are necessary to salvation two wayes: first, not as causes thereof, either conversant, adjuvant, or procreant, but only as consequents of faith, in that they are inseparable companions and fruits of that faith, which is indeed necessary to salvation. Secondly, they are as necessary as marks in a way, and as the way it selfe directing us unto eternall life.

III. Wee hold and believe, that the righteous man is in some sort justified by works: for so the holy Ghost speaketh plainly and truly, *Iam.* 2. 21. *That Abraham was justified by works.*

Thus far wee joyne with them: and the very difference is this. They say, wee are justified by works, as by causes thereof: wee say, that wee are justified by works, as by signes and fruits of our justification before God, and no otherwise:

and

and in this sense must the place of Saint *James* bee understood, that *Abraham* was justified, that is, declared and made manifest to be just indeed by his obedience, and that even before God. Now that our doctrine is the truth, it will appeare by reasons on both parts.

*Our Reasons.*

I. *Rom.* 3.28. *Wee conclude that a man is justified by faith without the workes of the law.* Some answer, that ceremoniall workes bee excluded here; some, that morall workes; some, workes going before faith. But let them devise what they can for themselves, the truth is, that *Paul* excludeth all workes whatsoever, as by the very text will appeare. For v. 24. he saith, *wee are justified* freely *by his grace*: that is, by the meere gift of God: giving us to understand, that a sinner in his justification is meerly passive, that is, doing nothing on his part, whereby God should accept him to life everlasting. And vers. 27. he saith, justification by faith *excludeth all boasting*: and therefore all kind of works are thereby excluded; and specially such as are most of all the matter of boasting, that is, good workes. For if a sinner, after that hee is justified by the merit of Christ, were justified more by his owne workes, then might hee have some matter of boasting in himselfe. And that wee may not doubt of *Pauls* meaning, consider and read, *Eph.* 2.8, 9. *By grace* (saith hee) *you are saved through faith: and that not of your selves, it is the gift of God: not of workes, lest any man should boast himselfe.* Here *Paul* excludes all and every worke, and directly workes of grace themselves, as appeares by the reason following; *For wee are his workemanship* created *in Christ Jesus* unto good works; which God hath ordained *that wee should walke in them.* Now let the Papists tell mee, what be the works which God hath prepared for men to walke in, and to which they are regenerate; unlesse they bee the most excellent workes of grace? and let them marke how *Paul* excludes them wholly from the worke of justification and salvation.

II. *Gal.* 5.3. *If you bee circumcised, yee are bound to the whole law, and yee are abolished from Christ.* Here *Paul* disputeth against such men as would bee saved partly by Christ, and partly by the workes of the law: hence I reason thus: If any men will bee justified by workes, hee is bound to fulfill the whole law, according to the rigour thereof: that is *Pauls* ground. I now assume: no man can fulfill the law according to the rigour thereof: for the lives and works of most righteous men are imperfect, and stained with sinne: and therefore they are taught every day to say on this manner: *forgive us our debts.* Againe, our knowledge is imperfect, and therefore our faith, repentance, and sanctification is answerable. And lastly, the regenerate man is partly flesh and partly spirit: and therefore his best workes are partly from the flesh and in part onely spirituall. Thus then for any man to bee bound to the rigour of the whole law, is as much as if he were bound to his owne damnation.

III. Election to salvation is of grace without workes; therefore the justification of a sinner is of grace alone without workes. For it is a certaine rule, that the cause of a cause is the cause of a thing caused. Now grace without workes is the cause of election, which election is the cause of our justification: and therefore grace without workes is the cause of justification.

IV. A man must first be fully justified before he can do a good work: for the person must first please GOD before his works can please him. But the person of a sinner cannot please GOD till hee bee perfectly justified: and therefore till he bee justified, hee cannot doe so much as one good work. And thus good works cannot bee any meritorious cause of justification, after which they are, both for time, and order of nature. In a word, whereas they make two distinct justifications: we acknowledge that there be degrees of sanctification, yet so as justification is only one, standing in remission of sins, and Gods acceptation of us to life everlasting by Christ: and thus justification hath no degrees but is perfect at the very first.

*Objections of Papists.*

*Psal.* 7.8. *Judge me according to my righteousnes.* Hence they reason thus: If *David* be judged according to his righteousnesse, then may hee bee justified thereby: but *David* desires to be judged according to his righteousnesse: and therefore hee was justified thereby. *Answ.* There be two kinds of righteousnesse, one of the person, the other of the cause or action: The righteousnes of a mans person, is whereby it is accepted into the favour of God unto life eternall. The righteousnesse of the action or cause is, when the action or cause is judged of God to be good and just. Now *David* in this Psalme, speaketh onely of the righteousnesse of the action, or innocencie of his cause, in that he was fasly charged to have sought the kingdome. In like manner it is said of *Phinees*, *Psal.* 106.31. that his fact in killing *Zimri* and *Cosbie*, *was imputed to him for righteousnesse*: not because it was a satisfaction to the law, the rigour whereof could not bee fulfilled in that one worke: but because God accepted of it as a just worke, and as a token of his righteousnesse and zeale for Gods glory.

II. *Object.* The Scripture saith in sundry places, that men are blessed which doe good works, *Psal.* 119.1. *Blessed is the man that is upright in heart, and walketh in the law of the Lord.* *Ans.* The man is blessed that indevoureth to keep Gods commandements. Yet is hee not blessed simply, because he doth so; but because he is in Christ, by whom he doth so, and his obedience to the law of God is a signe thereof.

*Object.* III. When man confesseth his sins and humbleth himselfe by prayer and fasting, Gods wrath is pacified and staied; therefore

prayer and faſting are cauſes of juſtification before God. *Anſw.* Indeed, men that truly humble themſelves by prayer and faſting, doe appeaſe the wrath of God: yet not properly by theſe actions, but by their faith expreſſed and teſtified in them, whereby they apprehend that which appeaſeth Gods wrath, even the merit of Chriſt in whom the Father is well pleaſed: and for whoſe ſake alone hee is well pleaſed with us.

*Object.* IV. Sundrie perſons in Scripture are commended for perfection: as *Noe*, and *Abraham*, *Zacharie* and *Elizabeth*: and Chriſt biddeth us all to bee perfect, and where there is any perfection of works, there alſo works may juſtifie. *Anſ.* There be two kindes of perfection: perfection in parts, and perfection in degrees. Perfection in parts is, when being regenerate, and having the ſeeds of all neceſſary vertues, wee endevour accordingly to obey God, not in ſome few, but in all and every part of the law: as *Joſias* turned unto God according to all the law of *Moſes*. Perfection in degrees is, when a man keepeth every commandement of God, and that according to the rigour thereof, in the very higheſt degree. Now then whereas wee are commanded to bee perfected, and have examples of the ſame perfection in Scripture: both commandements and examples muſt bee underſtood of perfection in parts, and not of perfection in degrees, which cannot bee attained unto in this life: though wee for our parts muſt dayly ſtrive to come as neere it as poſſibly we can.

*Ob.* V. 2 *Cor.* 4. 17. *Our momentany afflictions worke in us a greater meaſure of glorie*: now if afflictions worke our ſalvation, then workes alſo doe the ſame. *Anſw.* Afflictions worke ſalvation not as cauſes procuring it, but as meanes directing us thereto. And thus alſo muſt wee eſteeme of works in the matter of our ſalvation, as of a certaine way or a marke therein, directing us to glorie, not cauſing and procuring it: as *Bernard* ſaith, that are *via Regni, non cauſa regnandi*; *The way to the kingdome, not the cauſe of reigning there.*

Lib. de grat. & lib. arbit.

*Object.* VI. Wee are juſtified by the ſame thing whereby wee are judged: but wee are judged by our good works: therefore juſtified alſo. *Anſw.* The propoſition is falſe: for judgement is an act of God, declaring a man to bee juſt that is alreadie juſt: and juſtification is another diſtinct act of God, whereby he maketh him to bee juſt, that is by nature unjuſt. And therefore in equitie the laſt judgement is to proceed by works: becauſe they are the fitteſt meanes to make triall of every mans cauſe, and ſerve fitly to declare whom God hath juſtified in this life.

*Object.* VII. Wicked men are condemned for evill works: and therefore righteous men are juſtified by good workes. *Anſ.* The reaſon holdeth not: for there is great difference betweene evill and good workes. An evill worke is perfectly evill, and ſo deſerveth damnation: but there is no good worke of any man that is perfectly good: and therefore cannot juſtifie.

*Object.* VIII. To beleeve in Chriſt is a worke, and by it wee are juſtified: and if one worke doe juſtifie, why may wee not bee juſtified by all the workes of the law? *Anſw.* Faith muſt bee conſidered two wayes: firſt, as a worke, qualitie, or vertue: ſecondly, as an inſtrument, or hand reaching out it ſelfe to receive Chriſts merit. And wee are juſtified by faith, not as it is a worke, vertue, or qualitie: but as it is an inſtrument to receive and apply that thing whereby we are juſtified. And therefore it is a figurative ſpeech to ſay, *Wee are juſtified by faith.* Faith conſidered by it ſelfe maketh no man righteous; neither doth the action of faith which is to apprehend, juſtifie; but the object of faith, which is Chriſts obedience apprehended.

These are the principall reaſons commonly uſed; which as wee ſee are of no moment. To conclude therefore, we hold that workes concurre to juſtification, and that wee are juſtified thereby as by ſignes and effects, not as cauſes: for both the beginning, middle, and accompliſhment of our juſtification is onely in Chriſt; and hereupon *Johns* ſaith, *If any man* (being already juſtified) *ſinne, wee have an Advocate with the Father, Jeſus Chriſt, and hee is the propitiation for our ſinnes.* And to make our good workes means, or cauſes of our juſtification, is to make every man a Saviour to himſelfe.

## The fifth point: Of Merits.

BY *Merit*, wee underſtand any thing or any work, whereby Gods favour and life everlaſting is procured; and that for the dignitie and excellency of the work or thing done; or, a good work done, binding him that receiveth it to repay the like.

*Our conſent.*

Touching Merits we conſent in two concluſions with them. The firſt concluſion, that merits are ſo farre forth neceſſary, that without them there can be no ſalvation.

The ſecond, that Chriſt our Mediator and Redeemer, is the root and fountain of all merit.

*The diſſent or difference.*

The Popiſh Church placeth merits within man, making two ſorts thereof: the merit of the perſon, and the merit of the worke. The merit of the perſon, is a dignitie in the perſon, whereby it is worthy of life everlaſting. And this (as they ſay) is to be found in Infants dying after baptiſme, who though they want good workes, yet are they not void of this kinde of merit, for which they receive the kingdome of heaven. The merit of the worke, is a dignity or excellency in the worke, whereby it is made fit and enabled to deſerve life everlaſting for the doer. And works (as they teach) are meritorious two wayes: firſt, by covenant, becauſe God hath made a promiſe of reward

unto them; ſecondly, by their owne dignitie: for Chriſt hath merited that our workes might merit. And this is the ſubſtance of their doctrine. From it wee diſſent in theſe points.

I. Wee renounce all perſonall merits, that is, all merits within the perſon of any meere man. II. And wee renounce all merit of workes, that is, all merit of any worke done by any meere man whatſoever. And the true merit whereby wee looke to attaine the favour of God, and life everlaſting, is to bee found in the perſon of Chriſt alone, who is the ſtorehouſe of all our merits: whoſe prerogative it is, to be the perſon alone in whom God is well pleaſed. Gods favour is of infinite dignitie, and no creature is able to doe a worke that may countervaile the favour of God, ſave Chriſt alone: who, by reaſon of the dignitie of his perſon, being not a meere man, but God-man, or Man-god, can doe ſuch workes as are of endleſſe dignitie, every way anſwerable to the favour of God: and therefo e ſufficient to merit the ſame for us. And though a merit or meritorious worke agree onely to the perſon of Chriſt, yet is it made ours, by imputation. For as his righteouſneſſe is made ours, ſo are his merits depending thereon: but his righteouſneſſe is made ours by imputation, as I have ſhewed. Hence ariſethanother point, namely, that as Chriſts righteouſneſſe is made ours really by imputation to make us righteous: ſo wee by the merit of his righteouſneſſe imputed to us, do merit and deſerve life everlaſting. And this is our doctrine. In a word, the Papiſt maintaineth the merit of his owne workes: but wee renounce them all, and reſt onely on the merit of Chriſt. And that our doctrine is truth, and theirs falſhood, I will make manifeſt by ſundry reaſons; and then anſwer their arguments to the contrary.

*Our Reaſons.*

The firſt ſhall bee taken from the properties and conditions that muſt bee in a worke meritorious, and they are foure. I. A man muſt do it of himſelfe, and by himſelfe: for if it be done by another, the merit doth not properly belong to the doer. II. A man muſt doe it of his owne free-will and pleaſure, not of due debt: for when wee doe that which wee are bound to doe, we doe no more but our duty. III. The worke muſt bee done to the profit of another, who thereupon muſt bee bound to repay the like. IV. The reward and the worke muſt bee in proportion equall: for if the reward be more than the worke, it is not a reward of deſert, but a gift of good will. Hence followes a notable concluſion: *That Chriſts manhood conſidered apart from his Godhead, cannot merit at Gods hand: though it bee more excellent every way, than all, both men and Angels.* For being thus conſidered, it doth nothing of it ſelfe, but by grace received from the Godhead: though it bee alſo without meaſure. Secondly, Chriſts manhood is a creature, and in that regard bound to doe whatſoever it doth. Thirdly, Chriſt as A man cannot give any thing to God, but that which hee received from God; therefore cannot the manhood properly by it ſelfe merit, but onely as it is perſonally united to the Godhead of the Son. And if this bee ſo, then much leſſe can any meere man, or any Angell merit: yea it is a madneſſe to think, that either our actions or perſons ſhould be capable of any merit whereby we might attaine to life eternall.

*Reaſon* II. *Exod.* 20. 6. *And ſhew mercie* upon thouſands in them that love mee, and keepe my commandements. Hence I reaſon thus: Where reward is given upon mercy, there is no merit: but reward is given of mercy to them that fulfill the law: therefore no merit. B What can wee any way deſerve, when our full recompence muſt be of mercie? And this appeares further by *Adam*: if he had ſtood to this day, hee could not by his continuall and perfect obedience have procured a further increaſe of favour at Gods hand, but ſhould only have continued that happie eſtate in which hee was firſt created.

*Reaſon* III. Scripture directly condemneth merit of workes. *Rom.* 6. 23. *The wages of ſinne is death: but* the gift of God *is eternall life thorow Jeſus Chriſt our Lord.* The propoſition of the argument required, that S. *Paul* ſhould have ſaid: the reward of good workes is eternall life, if life everlaſting could bee deſerved, which cannot: becauſe it is a free gift. Againe, *Tit.* C 3. 5. *Wee are ſaved, not by workes of righteouſneſſe which wee have done, but according to his mercie hee ſaved us.* And *Epheſ.* 2. 8. 10. *By grace you are ſaved through faith, and that not of your ſelves, it is the gift of God: not of workes, which God hath prepared that wee ſhould walke in them.* If any workes be crowned, it is certaine that the ſufferings of Martyrs ſhall bee rewarded; now of them *Paul* ſaith, *Rom.* 8. 18. *The ſufferings of this life* are not worthy *of the glorie to come.* Where then is the value and dignitie of others workes? To this purpoſe *Ambroſe* ſaith, *The juſt man though he bee tormented in the brazen Bull, is ſtill juſt, becauſe hee juſtifieth God, and ſaith,* he ſuffereth *leſſe than his ſinnes deſerve.*

*Reaſon* IV. Whoſoever will merit, muſt fulfill the whole law: but none can keepe the D whole law: *for if wee ſay we have no ſin, wee deceive our ſelves,* 1 *Joh.* 1. 8. And he that ſinnes againſt one commandement, is guilty of the whole law: and what can hee merit that is guiltie of the breach of the whole law? Iam. 2. 10. Matth. 6. 11.

*Reaſon* V. Wee are taught to pray on this manner, *Give us this day our daily bread:* wherein wee acknowledge every morſell of bread to bee the meere gift of God without deſert: and therfore muſt we much more acknowledge life eternall to bee every way the gift of God. It muſt needs therefore bee a Satanicall inſolencie for any man to imagine, that he can by his workes merit eternall life, who cannot merit bread.

*Reaſon* VI. Conſent of the ancient Church. *(a) Bernard, Thoſe which wee call our merits, are the way to the kingdome, and not* the cauſe of a De interpellatione. David 4. vel Pſal. 72.

reigning.

teigning. *August. Manuel*, chap. 22. *All my hope is in the death of my Lord. His death was my merit: my* merit is the passion of the Lord. *I shall not be void of merits, so long as Gods mercies are not wanting. Basil.* on *Psal.* 114. *Eternall rest is reserved for them, which have striven lawfully in this life: not* for the merits *of their doings, but upon the grace of the most bountifull God, in which they trusted. August.* on *Psal.* 120. *He crowneth thee, because he crowneth his owne gifts, not thy merits.* And *Psal.* 142. *Lord, thou wilt quicken mee in thy justice, not in mine: not because I deserved it, but because thou hast compassion.*

*Objections of Papists.*

*Object.* I. In sundry places of Scripture, promise of reward is made to them that beleeve and doe good workes: therefore our works do merit: for a reward and merit bee relatives. *Ans.* Reward is two-fold: of debt, and of mercie. Life everlasting is not a reward of debt, but of mercie, given of the good will of God, without any thing done of man. Secondly, the kingdome of heaven is properly an inheritance given of a father to a childe, and therefore it is called a reward not properly, but by a figure or by resemblance. For as a workeman having ended his labour, receiveth his wages; so after men have led their lives and finished their course in keeping faith and good conscience, as dutifull children, God giving them eternall life. And hereupon it is tearmed a reward. Thirdly, If I should grant that life everlasting is a deserved reward, it is not for our workes, but for Christs merit imputed to us, causing us thereby to merit: and thus the relation stands directly betweene the Reward and Christs Merit applied unto us.

*Object.* II. Christ by his death merited that our workes should merit life everlasting. *Ans.* That is false: all wee find in Scripture is, that Christ by his merit procured pardon of sinne, imputation of righteousnesse, and life everlasting: and it is no where said in the word of God, that Christ did merit that our workes should merit: it is a dotage of their owne devising. Hee died not for our good workes to make them able to satisfie Gods anger; but for our sinnes that they might bee pardoned. Thus much saith the Scripture, and no more. And in that Christ did sufficiently merit life eternall for us, by his owne death; it is a sufficient proofe, that he never intended to give us power of meriting the same: unlesse we suppose that at some time hee gives more than is needfull. Againe, Christ in the office of mediation as he is a King, Priest, and Prophet, admitteth no deputie or fellow. For hee is a most perfect Mediator, doing all things by himselfe, without the helpe of any. And the Ministers that dispence the word, are not his deputies, but reasonable and voluntarie instruments, which hee useth. But if men by workes can merit increase of grace and happinesse for themselves, then hath Christ partners in the worke of redemption: men doing that by him, which hee doth of himselfe, in procuring their salvation. Nay, if this might stand, that Christ did merit that our works should merit, then Christ should merit that our stained righteousnesse being for this cause not capable of merit, should nevertheless merit. I call it stained, because wee are partly flesh, and partly spirit: and therefore in our selves deserving the curse of the law, though wee bee regenerate. Againe, for one good worke wee doe, wee have many evill, the offence whereof defaceth the merit of our best deeds, and makes them too light in the ballance of the law.

*Object.* III. Our workes merit by bargaine or covenant, because God hath promised to reward them. *Answ.* The word of God sets downe two covenants: one legall, the other evangelicall. In the legall covenant life everlasting is promised to workes, for that is the condition of the law: Doe these things and thou shalt live. But on this manner can no man merit life everlasting, because none is able to doe all that the law requires; whether wee respect the manner, or the measure of obedience. In the Evangelicall covenant, the promises that are made, are not made to any work or vertue in man, but to the worker; not for any merit of his owne person or worke, but for the person and merit of Christ. For example, it a is promise of the Gospell, *Bee faithfull unto death, and I will give thee the crowne of life, Revelat.* 2. 10. Here the promise is not made to the vertue of fidelitie, but to the faithfull person; whose fidelitie is but a token that hee is in Christ: for the merit of whose obedience GOD promiseth the crowne of life: and therefore Christ saith further, *I come quickly and will give to every man according to his workes*: Rev. 22. 12. marke, hee saith not to the worke, or for the worke; but to the worker according to his workes. And thus the bond of all other promises of the Gospell, in which God willingly binds himselfe to reward our workes, doth not directly concerne us, but hath respect to the person and obedience of Christ, for whose sake alone God bindes himselfe as debter unto us, and gives the recompence or reward, according to the measure of our faith testified by our workes. And therefore it cannot bee truly gathered, that workes doe merit by any promise or covenant, passed on Gods part to man. Some may say, If workes merit not; why are they mentioned in the promise? I answer, not because they merit, but because they are tokens, that the doer of the workes, is in Christ, for whose merit the promise shall bee accomplished.

*Object.* IV. Good workes are perfect and without fault, for they are the workes of the holy Ghost, who cannot sinne: therefore they merit. *Answ.* If workes did proceed onely and immediately from the holy Ghost, there could not be any fault in them: but our workes come

from

from the holy Ghost, in and by the will and understanding of man: and by this meanes they are tainted with sin; as water in the fountaine is both cleare and sweet, yet the streames thereof passing thorow the filthy channell are defiled thereby. Againe, they reason thus: That which wee are bound to doe hath no fault in it: but wee are bound to doe good works: therefore they are perfect. *Answ.* The proposition must bee expounded: that which wee are bound to doe, in it selfe, according to the intention of the commander, hath no fault: or, that which wee are bound to doe, according as wee are bound to doe it, hath no fault: yet in regard of the intention of the doer, or in regard of our manner of doing, it may be faulty.

*Obiect.* V. Christ saith, *Revel.* 3. 4. that the faithfull in the Church of Sardis *shall walk with him in white, for they are worthy*: therefore beleevers merit. *Answ.* Every beleever is worthy to walk with Christ; yet not worthy in himselfe, but in Christ, to whom hee is united, and made bone of his bone, and flesh of his flesh. And by reason of this conjunction it is, that men are said to be worthy, because they are enriched with Christs merits and righteousnesse.

*Obiect.* VI. 2 *Tim.* 4. 8. Everlasting life is termed *a crowne*, and *a crowne of righteousnesse to bee given of a just judge*: therefore man for his part by his works deserves the same. *Answ.* Everlasting life is called a crowne onely in resemblance: for as hee which runneth a race, must continue and run to the end, and then bee crowned, even so must wee continue & walk in good works unto the end, and then receive eternall life. And it is called a crowne of righteousnesse, not because it belongs to any man by due and desert; but because God hath bound himselfe by a promise to give it, in performing whereof, hee is termed just: and by vertue of this promise it is obtained, and no otherwise. These are the principall objections, by which wee may judge what the rest are. And thus wee see what is the truth, namely, that merit is necessary to salvation: yet neither merit of any mans work, or person, but the merit of Christ imputed to us, whereby wee being in him, doe procure and deserve the favour of God and life eternall.

## The sixth Point: Of Satisfaction.

*Our consent.*

*Conclus.* I. First, wee acknowledge and hold Civill or Politick satisfaction: that is, a recompence for injuries and damnages offered any way to our neighbours. This *Zaccheus* practised, when at his conversion hee restored foure-fold, things gotten by forged cavillation. Againe, by civill satisfaction I understand, the impositions of fines, mulcts, and penalties upon offenders, and the inflicting of death upon malefactors. For all these are satisfactions to the law, and to cities of men when they are wronged. All these wee maintaine as necessary, for neither Church nor Common-wealth can bee without them: considering they are notable meanes to uphold civill peace; and other whiles they are fruits of true faith, as the satisfaction of *Zaccheus* was.

*Conclus.* II. Wee acknowledge canonicall or Ecclesiasticall satisfaction: and that is, when any having given offence to the Church of God, or any part thereof, doe make an open and publike testimonie of their repentance. *Miriam* for murmuring against *Moses*, *Numb.* 12. was stricken with leprosie, and afterward by his prayer shee was cleansed; and yet for all that, shee must goe seven dayes out of the tents and congregation, that shee might make kinde of satisfaction to the people for her trespasse. And in the old testament, sackcloth and ashes were signes of their satisfaction.

*Conclus.* III. Wee hold that no man can bee saved, unlesse hee make a perfect satisfaction to the justice of God for all his sinnes; because God is infinite in justice, and therefore will ever exact an everlasting punishment, or satisfaction for the same.

*The differs or difference.*

The points of our difference and dissent are these. The Church of Rome teacheth and beleeveth, that Christ by his death hath made a satisfaction for all the sinnes of men, and for the eternall punishment of them all: yet so, as they themselves must satisfie the justice of God for the temporall punishment of their offences, either on earth, or in Purgatory. Wee teach and beleeve, that Christ by his death and passion hath made a perfect and all-sufficient satisfaction to the justice of God for all the sins of men, and for the whole punishment thereof both eternall and temporall. Thus wee differ; and herein wee for our parts must for ever stand at difference with them: so as if there were no more points of variance but this one, it should bee sufficient to keep us always from building our religion, and cause us to obey the voyce of Christ, *Come out of her my people.* For as in the former points, so in this also, the Papists erre, not in circumstance, but in the very foundation and life of religion.

*Our reasons.*

I. A satisfaction that is made imperfect either directly or by consequent, is indeed no satisfaction at all. But the Papists make Christs satisfaction imperfect, in that they doe adde a supply by humane satisfactions; and thus much a learned Schoolman, *Bid* in plaine words confesseth: *Although* (saith he) *the passion of Christ be the principall merit, for which grace is conferred, the opening of the kingdome and glory*, yet is it never the alone totall and meritorious cause: *it is manifest, because also our with the merits of Christ, their concurreth some worke, as the merit of congruitie or congruity of him that receiveth grace or glory, if he be of yeares, and* Super lib. 3. dist. 19. conclus. 5.

*have the use of reason: or of some other for him if hee want reason.* For that which admits a supply by another, is imperfect in it selfe. Therefore humane satisfactions cannot stand. Learned Papists make answer, that Christs satisfaction and mans may stand well together. For (say they) Christs satisfaction is sufficient in it selfe to answer the justice of God for all sinnes and punishment: but it is not sufficient to this or that man, till it be applyed: and it must be applyed by our satisfaction made to God for the temporall punishment of our sinnes. But I say againe, that mans satisfaction can be no meanes to apply the satisfaction of Christ, and I prove it thus. The meanes of applying Gods blessings and graces unto man, are two-fold: some respect God himselfe, and some respect man. Those which respect God, are such whereby God on his part doth offer and convay his mercies in Christ unto man: of this sort are the preaching of the Word, Baptisme, and the Lords Supper: and these are as it were the hand of God, whereby he reacheth downe, and giveth unto us Christ with all his benefits. The other meanes of applying on mans part, are those whereby the said benefits are received. Of this sort there is onely one, namely faith, whereby wee beleeve that Christ with all his benefits belongs unto us; and that is the hand of man whereby he receiveth Christ as he is offered, or exhibited by God in the Word & Sacraments. As for other meanes beside these, in Scripture wee finde none. Foolish therefore is the answer of the Papists, that make mens satisfactions meanes to apply the satisfaction of Christ unto us: for by humane satisfactions, Christ is neither offered on Gods part, nor yet received on mans part: let them prove it if they can. Other, not contented with this their former answer, say; that our satisfactions doe nothing derogate from the satisfaction of Christ: because our works have their dignitie and merit from Christs satisfaction: bee meriting that our works should satisfie Gods justice for temporall punishment. But this is also absurd and false, as the former was: For if Christ did satisfie that man might satisfie, then Christ doth make everie Beleever to be a Christ, a Jesus, a Redeemer, and a Priest in the same order with his owne selfe. But to make sinfull man his owne Redeemer, though it be but from temporall punishments, is a doctrine of Devils. For the Holy Ghost teacheth, *Hebr.* 7. 24. That the Priesthood of Christ is *incommunicable, and cannot passe from him to any other.* Now to make satisfaction for sinne, or any part of the punishment thereof, is a dutie, or a part of Christ his Priesthood: and therefore to make a satisfaction, is a work that cannot passe from his person to the person of any man. Againe, if Christ by his satisfaction give power to man to satisfie, then man doth satisfie by Christ, and Christ besides his owne satisfaction upon the crosse, must daily satisfie in man to the end of the world: but this cannot

A be: for Christ upon the crosse, when death was upon him, said, *It is finished*, that is, I have fully satisfied for all the sinnes of mankinde, both in respect of the fault and punishment. As for Christs buriall and resurrection, which followed his death, they served not to satisfie, but to confirme the same. Againe, *Paul* saith, 2 *Cor.* 5. 21. Hee that knew no sinne, was made *sinne for us*, that is, the punishment of sinne for us: but if the Church of Rome say true, that Christ doth daily satisfie, then *Paul* spake too short, 2 *Cor.* 5. 19. and would have said further, That Christ was made *sinne for us, and in us too*: and that God was not onely in Christ, but also in us, reconciling the world
B to himselfe. But *Paul* never knew this learning: and therefore let them turne themselves which way they will, by putting a supplement to Christs satisfaction, they doe indeed annihilate the same.

Reason II. In sundrie places of Scripture, especially in the Epistles of *Paul*, weare said to be redeemed, justified, and saved *freely*: which word *freely*, doth import that wee are justified and saved without any thing done on our part, or by our selves, in the matter of our salvation: and if this be so, then can wee doe nothing at all that may satisfie the justice of God, for the least punishment of our sins. If wee satisfie in
C our owne persons, wee are not saved freely: and if wee be saved freely, wee make no satisfaction at all.

Reason III. Wee pray daily, *forgive us our sinnes*: now to plead pardon, and to satisfie for our sinnes, be contrarie: and for all things, for which wee can make satisfaction, wee need not crave a pardon: but wee are taught in the foresaid petition, wholly and onely, to use the plea of pardon for our sinnes, and therefore we acknowledge, that wee cannot make any satisfaction at all.

Reason IV. The judgement of the ancient Church. *Tertul.* de Baptisme: *Guiltinesse being taken away, the* punishment is also taken away. [a] *Augustine*, *Christ by taking upon him the punishment and not the fault, hath done away both fault and* the punishment: *Tom.* 10. *Hom.* 5.
D hee saith, *When wee are gone out of this world, there will remaine no compunction or satisfaction.* Some new Editions have foisted in the word (*aliqua*) and so have turned the sense on this manner: *There will remaine no compunction or some satisfaction.* But that is flat against *Augustines* meaning, who saith a little before; *that when the way is ended, there is no compounding of our cause with any. Chrysost.* Procem. *in Esa.* *Say not to me, I have sinned: how shall I be freed from so many sinnes? Thou canst not; but thy God can, Yea, and he will so blot out thy sinnes, that there shall* remaine no print of them; *which thing befals not to the body, for when it is healed there remaines a scarre: but God as soone as hee exempts thee from punishment, he giveth the justice.* *Ambrose* saith, *I read of Peters teares, but I read not of his satisfaction.* Againe, *Let us adore*

[a] Serm. 37. de verb. Apost.

Luc. 22. Petri negat. de bono mor.

Christ

*Christ, that hee may say unto us, Feare not the sinnes of this world, nor the waves of bodily sufferings: I have remission of sinnes.* Hierome saith in *Psalme* 31. *The sinne that is couered is not seene, the sinne that is not seene is not imputed, that which is* not imputed, is not punished. *Chrysostome* in *Matth.* homil. 44. *Among all men, some indure punishment in this life, and the life to come: others in this life alone: others alone in the life to come: others, neither in this life, nor in the life to come. There alone, as Dives, who was not Lord so much as of one drop of water. Here alone, the incestuous man among the Corinthians. Neither here nor there, as the Apostles and Prophets, as also Job and the rest of this kinde: for they indured* no sufferings for punishment, *but that they might bee knowne to bee conquerours in this fight.*

A

*Objections of Papists.*

*Object.* I. *Levit.* 4. *Moses* according to Gods commandement prescribeth severall sacrifices for severall persons; and they were meanes of satisfaction for the temporall punishments of their dayly sinnes. *Answ.* Those sacrifices were onely signes and types of Christs satisfaction to bee offered to his father in his alone sacrifice upon the crosse: and whosoever offered any sacrifice in the old Testament, did thus and no otherwise esteeme of it, but as a type and figure of better things. Secondly, the said sacrifices were satisfactions to the Church, whereby men did testifie their repentance for their offences, and likewise their desire to bee reconciled to God and men. And such kinde of satisfactions, wee acknowledge.

B

C

*Object.* II. Men, whose sinnes are all pardoned have afterward sundry crosses and afflictions laid upon them, unto the end of their daies: therefore in all likelihood they make satisfaction to God for temporall punishments. As for example, The Israelites for murmuring against the Lord in the wildernesse, were barred all from the land of promise: and the like befell *Moses* and *Aaron* for not glorifying God as they should have done at the waters of strife. *Answ.* Man must bee considered in a two-fold estate, as hee is under the law, and as hee is under grace. In the first estate, all afflictions are curses or legall punishments, bee they little or great: but to them that are in the second estate and beleeve in Christ, though the same afflictions remaine, yet doe they change their habit or condition, and are the actions of a Father serving to bee trials, corrections, preventings, admonitions, 1 *Cor.* 11. 32. *When wee are judged, wee are nurtured of the Lord.* and *Heb.* 12. 7. *If yee indure chastisements, God offereth himself unto you as children.* And *Chrysostome* saith, 1. *Cor.* hom. 28. *When wee are corrected of the Lord, it is more for our admonition than damnation: more for a medicine than for a punishment: more for a correction, than for a penalty.* And whereas God denyed the beleeving Israelites, with *Moses* and *Aaron* to enter into the land of Canaan, it cannot bee proved that it was a punishment or penaltie of the law upon them. The Scripture saith no more, but that it was an admonition to all men in all ages following, to take heed of like offences, as *Paul* writeth, *All these things came unto them for ensamples, and were written for our admonition*, 1 *Corinth.* 10. 11.

D

*Object.* III. *David* was punished after his repentance for his adulterie, for the child dyed and he was plagued in his owne kinde, in the incest of *Absolon*: and when hee had numbred the people, hee was yet punished in the death of his people after his owne repentance. *Answ.* I answer as before, that the hand of God was upon *David* after his repentance; but yet the judgements which befell him, were not curses unto him properly, but corrections for his sins and trials of his faith, and meanes to prevent further sinne, and to renew both his faith and repentance; as also they served to admonish others in like case; for *David* was a publike person, and his sinnes were offensive, both within the Church of God, and without.

*Object.* IV. The Prophets of God, when the people were threatned with the plague, famine, sword, captivitie, &c. exhorted them to repent, and to humble themselves in sackcloth and ashes: and thereby they turned away the wrath of God that was then comming forth against them. Therefore by temporall humiliation, men may escape the temporall punishments of the Lord. *Answ.* Famine, sword, banishment, the plague, and other judgements sent on Gods people, were not properly punishments of sinne, but onely the corrections of a father, whereby hee humbleth them, that they might repent: or thus, they were punishments tending to correction, not serving for satisfaction. And the punishments of God are turned from them, not because they satisfie the justice of God in their owne sufferings, but because by faith they lay hold on the satisfaction of the Messias, and testifie the same by their humiliation and repentance.

*Object.* V. *Dan.* 4. 24. *Daniel* giveth this counsell to *Nebuchadnezzar*, *Redeeme thy sinnes by justice, and thine iniquities by almes-deeds.* Behold (say they) almes-deeds are made a meanes to satisfie for mans iniquities. *Ans.* The word which they translate to *redeeme* (as the most learned in the Chaldie tongue with one consent avouch) doth properly signifie to *break off*: as if the Prophet should say: O King, thou art a mightie Monarke, and to enlarge thy kingdome thou hast used much injustice and cruelty, therefore now repent of thine iniquity, and breake off these thy sinnes, testifie thy repentance by doing justice, and give almes to the poore whom thou hast oppressed. Therefore here is nothing spoken of satisfaction for sinne, but onely of testification of repentance by the fruits thereof.

*Object.* VI. *Matth.* 3. 2. Doe penance, and

bring

bring forth fruits worthy of penance, which (say they) are workes of satisfaction injoyned by the Priest. *Answ.* This text is abused: for the word μετανοιτε signifieth thus much, *change your minder* from sinne to God, and testifie it by good workes, that is, by doing the duties of the morall law: which must bee done, not because they are meanes to satisfie Gods justice for mans sinne, but because they are fruits of that faith and repentance which lies in the heart.

*Obj.* VII. 2 *Cor.* 7. 11. *Paul* setteth downe sundry fruits of repentance: whereof the last is *revenge*, whereby repentant persons punish themselves, thereby to satisfie Gods justice for the temporall punishment of their sinnes. *Ans.* A repentant sinner must take revenge on himselfe, and that is onely to use all meanes which serve to subdue the corruption of nature, to bridle carnall affections, and to mortifie sinne: and these kindes of actions are *restraiments* properly, and not punishments: and are directed against the sinne, and not against the person.

Lastly, they make three works of satisfaction, prayer, fasting, and almes-deeds. For the first, it is meere foolishnesse to thinke, that man by prayer can satisfie for his sinnes. It is all one, as if they had said, that a beggar by asking of almes, should deserve his almes: or, that a debtor by requesting his creditor to pardon his debt, should thereby pay his debt. Secondly, a fasting is a thing indifferent of the same nature with eating and drinking, and of it selfe conferreth nothing to the obtainment of the kingdome of heaven, no more than eating and drinking doth. Thirdly and lastly, almes-deeds cannot bee works of satisfaction for sinnes. For when wee give them as wee ought, wee doe but our dutie, whereunto wee are bound. And wee may as well say; that a man by paying one debt may discharge another, as to say that by doing his dutie hee may satisfie Gods justice for the punishment of his sinnes. These wee confesse bee fruits of faith, but yet are they no works of satisfaction: but the onely and all-sufficient satisfaction made to Gods justice for our sinnes, is to bee found in the person of Christ, being procured by the merit of his death, and his obedience. And thus our doctrine touching satisfaction is cleared: and it is to bee learned carefully of our common people, because the opinion of humane satisfaction is naturall, and stickes fast in the hearts of naturall men. Hereupon when any have sinned, and feele touch of conscience any way, their manner is, then to performe some outward humiliation and repentance, thinking thereby to stoppe the mouth of conscience, and by doing some ceremoniall duties to appease the wrath of God for their sinnes. Yea many thinke to satisfie Gods justice by repeating the Creed, the Lords prayer, and the ten Commandements, so foolish are they in this kinde.

## The seventh point: Of Traditions.

Traditions, are doctrines delivered from hand to hand, either by word or mouth, or by writing, beside the written word of God.

*Our consent.*

*Conclus.* I. Wee hold that the very word of God hath beene delivered by tradition. For first, God revealed his will to *Adam* by word of mouth: and renewed the same unto the Patriarkes, not by writing, but by speech, by dreames, and other inspirations: and thus the Word of God went from man to man, for the space of two thousand and foure hundred years, unto the time of *Moses*, who was the pen-man of holy Scripture. For as touching the prophecie of *Enoch*, wee commonly hold it was not penned by *Enoch*, but by some Jew under his name. And for the space of this time, men worshipped God, and held the articles of their faith by tradition, not from men, but immediately from God himselfe. And the historie of the new Testament (as some say) for eightie yeares, as some others thinke, for the space of twentie yeares and more, went from hand to hand by tradition, till penned by the Apostles, or being penned by others it was approved by them.

*Conclus.* II. We hold that the Prophets, our Saviour Christ, and his Apostles, spake and did many things good and true, which were not written in the Scripture; but came either to us, or to our Ancestors onely by tradition. As 2 *Tim.* 3. 8. it is said, *Jannes and Jambres were the Magicians that withstood Moses*: now in the Books of the old Testament wee shall not finde them once named, and therefore it is like that the Apostles had their names by Tradition, or by some writings then extant among the Jews. So *Heb.* 12. 21. The author of the Epistle recordeth of *Moses*, that when he saw a terrible sight in Mount Sinai, he said, *I tremble, and am afraid*: which words are not to bee found in all the bookes of the old Testament. In the Epistle of *Jude* mention is made, *that the devill strove with Michael the Archangell about the body of Moses*: which point (as also the former) considering it is not to bee found in holy Writ, it seemes the Apostle had it by Tradition from the Jews. That the Prophet *Esay* was killed with a Fullers club is received for truth, but yet not recorded in Scripture: and so likewise that the Virgin *Mary* lived and died a Virgin. And in Ecclesiasticall Writers many worthy sayings of the Apostles and other holy men, are recorded and received of us for truth, which nevertheless are not set downe in the bookes of the old or new Testament. And many things wee hold for truth, not written in the Word, if they bee not against the Word.

III. *Conclus.*

*Concluſ.* III. Wee hold that the Church of God hath power to preſcribe ordinances, rules, or traditions, touching time and place of Gods worſhip, and touching order and comelineſſe to be uſed in the ſame: and in this regard *Paul*, 1 *Cor.* 11. 2. commendeth the Church of Corinth for keeping his traditions, and *Act.* 15. 29. the Councell at Jeruſalem decreed, That the Churches of the Gentiles ſhould abſtaine from blood, and from things ſtrangled. This decree is tearmed a tradition, and it was in force among them ſo long as the offence of the Jewes remained. And this kinde of traditions, whether made by generall Councels or particular Synods, we have care to maintaine and obſerve: theſe caveats being remembred: firſt, that they preſcribe nothing childiſh or abſurd to be done: ſecondly, that they be not impoſed as any part of Gods worſhip: thirdly, that they be ſevered from ſuperſtition or opinion of merit: laſtly, that the Church of God be not burdened with the multitude of them. And thus much touching Traditions.

*The difference.*

Papiſts teach, that beſide the written Word, there be certaine unwritten traditions, which muſt be beleeved as profitable and neceſſary to ſalvation. And theſe they ſay are two-fold; Apoſtolicall, namely, ſuch as were delivered by the Apoſtles, and not written: and Eccleſiaſticall, which the Church decreeth as occaſion is offered. We hold that the Scriptures are moſt perfect, containing in them all doctrines needfull to ſalvation, whether they concerne faith and manners: and therefore wee acknowledge no ſuch traditions beſide the written Word, which ſhall be neceſſarie to ſalvation: ſo as hee which beleeveth them not cannot be ſaved.

*Our Reaſons.*

Teſtimonie I. *Deut.* 4. 2. *Thou ſhalt not adde to the words that I command thee, nor take any thing there-from:* therefore the written Word is ſufficient for all doctrines pertaining to ſalvation. If it be ſaid, that this commandement is ſpoken as well of the unwritten, as of the written Word. I anſwer, that *Moſes* ſpeaketh of the written Word onely: for theſe few words are a certaine preface which hee ſet before a long Commentarie made of the written law, for this end, to make the people more attentive and obedient.

Teſtimony II. *Iſa.* 8. 20. *To the law and to the teſtimonie: If they ſpeake not according to this word, is it becauſe there is no light in them.* Here the Prophet teacheth what muſt bee done in caſes of difficultie. Men muſt not run to the Wizard or Sooth-ſayer, but to the law and teſtimonie, and here hee commends the written Word, as ſufficient to reſolve all doubts and ſcruples in conſcience whatſoever.

Teſtimonie III. *John* 20. 31. *Thoſe things were written that yee might beleeve that Jeſus is the Chriſt, and in beleeving might have everlaſting life.* Here is ſet downe the full end of the Goſpell, and the whole written Word, which is to bring men to faith, and conſequently to ſalvation: and therefore the whole Scripture alone is ſufficient to this end without traditions. If it be ſaid, that this place muſt bee underſtood of Chriſts miracles onely: I anſwer, that miracles without the doctrine of Chriſt, and knowledge of his ſufferings, can bring no man to life everlaſting: and therefore the place muſt bee underſtood of the doctrine of Chriſt, and not of his miracles alone, as *Paul* teacheth, *Gal.* 1. 8. *If wee, or an Angell from heaven preach unto you any thing,* beſide that *which wee have preached, let him be accurſed.* And to this effect hee blames them that taught but a divers doctrine to that which he had taught, 1 *Tim.* 1. 3.

Teſtimonie IV. 2 *Tim.* 3. 16, 17 *The whole Scripture is given by inſpiration of God, and is profitable to teach, to improve, to correct, and to inſtruct in righteouſneſſe, that the man of God may be abſolute, being made perfect unto every good worke.* In theſe words bee contained two arguments, to prove the ſufficiencie of Scripture, without unwritten verities. The 1. that which is profitable to theſe foure uſes: namely, to teach all neceſſary truth, to confute all errors, to correct all faults in manners, and to inſtruct in righteouſneſſe, that is, to informe all men in all good duties, that is ſufficient to ſalvation. But Scripture ſerveth for all theſe uſes: and therefore it is ſufficient: and unwritten traditions are ſuperfluous. The ſecond, that which can make the man of God, that is Prophets, and Apoſtles, and the Miniſters of the Word, perfect in all the duties of their callings, that ſame word is ſufficient to make all other men perfect in all good workes. But Gods Word is able to make the man of God perfect. Therefore it is ſufficient to preſcribe the true and perfect way to eternall life, without the help of unwritten traditions.

V. The judgement of the Church. *Tertull.* ſaith, [a] *Take from hereticks the opinions which they maintaine with the heathen, that they may defend their queſtions by* Scripture alone, *and they cannot ſtand.* Againe, *We need no curioſitie after Chriſt Jeſus, nor inquiſition after the Goſpell. When wee beleeve it, we deſire to* beleeve nothing beſide: *for this wee firſt beleeve, that there is nothing* more *which wee may beleeve.* *Hieron* on *Matth.* 23. writing of an opinion that *John Baptiſt* was killed, becauſe hee foretold the comming of Chriſt, ſaith thus; *This, becauſe it hath not authoritie from Scriptures, may as eaſily be contemned as approved.* In which words there is a concluſion with a *minor*, and the *major* is to bee ſupplyed by the rules of Logicke thus: that which hath not authoritie from Scriptures, may as eaſily bee contemned as approved: but this opinion is ſo; therefore. Behold a notable argument againſt all unwritten traditions. *Aug.* booke 2. cap. 9. de doctr. Chriſtian. *In theſe*

[a] De reſurrectione carnis.

*things which are plainly set downe in Scripture, are found* all those points which containe faith and manners *of living well. Vincentius Lirinen* saith, *the Canon of the Scripture is perfect, and fully sufficient in it selfe* for all things.

Beside these testimonies, other reasons there be that serve to prove this point. I. The practice of Christ and his Apostles, who for the confirmation of the doctrine which they taught, used alwayes the testimonie of Scripture; neither can it bee proved, that they ever confirmed any doctrine by tradition. *Act.* 26. 22. *I continue unto this day witnessing both to small and great, saying* none other things than those *which the Prophets and Moses did say should come.* And by this wee are given to understand, that wee must alwayes have recourse to the written Word, as being sufficient to instruct us in matters of salvation. II. If the beleeving of unwritten traditions were necessary to salvation, then wee must as well beleeve the writings of the ancient Fathers, as the writings of the Apostles, because Apostolicall traditions are not elsewhere to be found but in their books. And wee may not beleeve their sayings as the Word of God, because they often erre, being subject to errour: and for this cause their authoritie when they speake of traditions, may be suspected: and wee may not alwaies beleeve them upon their word.

### *Objections for Traditions.*

First they alleage, 2 *Thessal.* 2. 15. where the Apostle bids that Church keepe the *ordinances which hee taught them either by word or letter.* Hence they gather, that besides the written Word, there bee unwritten traditions, that are indeed necessary to be kept and obeyed. *Answ.* It is very likely, that this Epistle to the Thessalonians was the first that ever *Paul* writ to any Church, though in order it have not the first place: and therefore at that time when this Epistle was penning, it might well fall out, that some things needfull to salvation were delivered by word of mouth, not being as yet written by any Apostle. Yet the same things were afterward set downe in writing, either in the second Epistle, or in the Epistles of *Paul.*

*Object.* II. That *Scripture is Scripture,* is a point to bee beleeved: but that is a tradition unwritten: and therefore one tradition there is not written, that wee are to beleeve. *Answ.* That the Bookes of the old and new Testament are Scripture, it is to bee gathered and beleeved, not upon bare tradition, but from the very bookes themselves, on this manner: Let a man that is endued with the spirit of discerning, read the severall bookes, withall let him consider the professed Author thereof, which is G G D himselfe, and the matter therein contained, which is a most divine and absolute truth full of pietie; the manner and forme of speech, which is full of majestie in the simplicity of words; the end whereat they wholly aime, which is the honour and glorie of God alone, &c. and hee shall be resolved that Scripture is Scripture, even by the Scripture it selfe. Yea, and by this meanes hee may discerne any part of Scripture, from the writings of men whatsoever. Thus then Scripture proves it selfe to be Scripture: and yet we despise not the universall consent or tradition of the Church in this case; which though it do not perswade the conscience, yet is it a notable inducement to move us to reverence and regard the writings of the Prophets and Apostles. It will bee said, where is it written that Scripture is Scripture? I answer, not in any one particular place or booke of Scripture, but in every line and page of the whole Bible, to him that can read with the spirit of discerning, and can discerne the voyce of the true Pastor, as the sheepe of Christ can doe.

*Object.* III. Some bookes of the Canon of the Scripture are lost, as the *booke of the warres of God, Numb.* 21. 14. *the booke of the just, Josua,* 10. 13. the booke of the Chronicles of the Kings of Israel and Juda, 1 *King.* 14. 19. the bookes of certaine Prophets, *Nathan, Gad, Iddo, Ahiah,* and *Semiah:* and therefore the matter of these bookes must come to us by tradition. *Answ.* Though it bee granted that some bookes of Canonicall Scripture bee lost: yet the Scripture still remaines sufficient: because the matter of those bookes (so farre forth as it was necessary to salvation) is contained in these bookes of Scripture that are now extant. Againe, I take it to bee a truth (though some thinke otherwise) that no part of the Canon is lost: for *Paul* saith, *Whatsoever things were written afore time, were written for our learning that wee through patience and comfort of the Scriptures, &c. Rom.* 15. 4. Where hee takes it for granted, that the whole Canon of holy Scripture was then extant. For if hee had thought, that some bookes of Scripture had beene lost, hee would have said: whatsoever was written and is now extant, was written for our learning and comfort. For books that are lost serve neither for learning nor comfort. Againe, to hold that any Bookes of Scripture should bee lost, cals into question Gods providence: and the fidelitie of the Church, who hath the bookes of God in keeping, and is therefore called the pillar and ground of truth. And touching the bookes before mentioned, I answer thus: The booke of the warres of God, *Numb.* 21. 14. might be some short bill or narration of things done among the Israelites, which in the dayes of *Moses* went from hand to hand. For sometimes a booke in Scripture signifieth a *roule* or *catalogue,* as the first chap. of *Matthew,* which containeth the genealogie of our Saviour Christ, is called *the booke of the generation of Jesus Christ.* Againe, the *booke of the just,* and the bookes of the Chronicles, which are said to bee lost, were but as the Chronicles of England are with us; even politicke records of the acts and events of things, in

the kingdome of Juda and Iſrael: out of which the Prophets gathered things neceſſarie to be knowne, and placed them in holy Scripture. As for the bookes of *Iddo*, *Ahiah*, *Semian*, *Gad*, and *Nathan*, they were contained in the bookes of the Kings and Chronicles, and in the bookes of *Samuel*, which were not written by him alone, but by ſundrie Prophets, 1 *Chron.* 29. 29. as alſo was the booke of Judges. As for the bookes of *Salomon* which are loſt, they did not concerne religion and matters of ſalvation, but were concerning matters of Philoſophy, and ſuch like things.

*Object. IV.* *Moſes* in Mount Sina, beſide the written Law, required from God a more ſecret doctrine, which hee never writ, but delivered by tradition or word of mouth to the Prophets after him: and this the Jewes have now ſet downe in their *Cabala*. *Anſ.* This indeed is the opinion of ſome of the Jewes, whom in effect and ſubſtance ſundrie Papiſts follow: but wee take it for no better than a Jewiſh dotage. For if *Moſes* had knowne any ſecret doctrine beſide the written Law, hee would never have given this commandement of the ſaid Law, *Thou ſhalt not adde any thing thereto.*

*Object. V.* *Heb.* 5. 12. Gods word is of two ſorts, *milke*, and *ſtrong meat*. By milke wee muſt underſtand the word of God written, wherein God ſpeakes plainely to the capacitie of the rudeſt: but ſtrong meat is unwritten traditions, a doctrine not to be delivered unto all, but to thoſe that grow to perfection. *Anſw.* We muſt know, that one and the ſame word of God, is milke and ſtrong meat, in regard of the manner of handling and propounding of it. For being delivered generally and plainely to the capacitie of the ſimpleſt, it is milke: but being handled particularly and largely, and ſo fitted for men of more underſtanding, it is ſtrong meat. As for example, the doctrine of the creation, of mans fall, and redemption by Chriſt, when it is taught overly and plainely, it is milke: but when the depth of the ſame is thorowly opened, it is ſtrong meat. And therefore it is a conceit of mans braine, to imagine that ſome unwritten word is meant by ſtrong meat.

*Object. VI.* Sundrie places of Scripture be doubtfull, and everie religion hath his ſeverall expoſition of them, as the Papiſts have theirs, and the Proteſtants theirs. Now then ſeeing there can be but one truth, when queſtion is of the interpretation of Scripture, recourſe muſt be had to the tradition of the Church, that the true ſenſe may be determined, and the queſtion ended. *Anſw.* It is not ſo: but in doubtfull places Scripture it ſelfe is ſufficient to declare his owne meaning: firſt, by the analogie of faith, which is the ſumme of religion gathered out of the cleereſt places of Scripture: ſecondly, by the circumſtances of the place, and the nature and ſignification of the words: thirdly, by conference of place with place. By theſe and like helps contained in Scripture, wee may judge which is the trueſt meaning of any place. Scripture it ſelfe is the text and the beſt gloſſe. And the Scripture is falſly tearmed the matter of ſtrife, it being not ſo of it ſelfe, but by the abuſe of man.

Aug. de doct. Chr. l. 1. & 2.

And thus much of our diſſent concerning traditions, wherein wee muſt not be wavering but ſtedfaſt: becauſe notwithſtanding our renouncing of Poperie, yet Popiſh inclinations and diſpoſitions be rife among us. Our common people marvellouſly affect humane traditions: yea, mans nature is inclined more to be pleaſed with them, than with the word of God. The feaſt of the nativitie of our Saviour Chriſt, is onely a cuſtome and tradition of the Church, and yet men are commonly more carefull to keepe it, than the Lords day, the keeping whereof ſtands by the Morall Law. Poſitives Lawes are not ſufficient to reſtraine us from buying and ſelling on the Sabbath: yet within the twelve dayes no man keepes market. Againe, ſee the truth of this in our affection to the miniſterie of the Word: let the Preacher alleage *Peter* and *Paul*, the people count it but common ſtuffe, ſuch as any man can bring; but let men come and alleage *Ambroſe*, *Auguſtine*, and the reſt of the Fathers: oh, he is the man, he is alone for them. Againe, let any man be in danger any way, and ſtraight hee ſendeth to the wiſe man or wizard: Gods word is not ſufficient to comfort and direct him. All this argues, that Poperie denied with the mouth, abides ſtill in the heart: and therefore wee muſt learne to reverence the written Word, by aſcribing unto it all manner of perfection.

## The eighth Point: Of Vowes.

*Our conſent.*

Touching Vowes this muſt be knowne, that wee doe not condemne them altogether, but onely labour to reſtore the puritie of doctrine touching this point, which by the Church of Rome from time to time hath beene corrupted and defaced. We hold therefore that a vow is a promiſe made to God touching ſome duties to be performed unto him: and it is twofold, generall, or ſpeciall. The generall vow is that which concernes all beleevers: and it is made in the covenant both of the Law, and of the Goſpell. I will here only ſpeake of the vow which is made in the covenant of the Goſpell, in which there be two actions: one of God, the other of man. God in mercie on his part promiſeth to men the remiſſion of ſinnes and life everlaſting: and man againe for his part promiſeth to beleeve in Chriſt, and to obey God in all his commandements. All men ever made this vow unto God, as the Jewes in circumciſion: which alſo they renewed ſo often as they received the Paſſeover: and in the new Teſtament all that are baptized doe the like. And in Baptiſme this vow is called the *ſtipulation of a good conſcience*, whereby wee purpoſe to re-

nounce our ſelves, to beleeve in Chriſt, and to bring forth the frutts of true repentance: and it ought to be renewed ſo oft as wee are partakers of the Supper of the Lord. This vow is neceſſarie, and muſt be kept as a part of the true worſhip of God; becauſe it is a promiſe wherein wee vow to performe all duties commanded of God, either in the Law, or in the Goſpell. It may be demanded, conſidering wee are bound to obedience, how wee binde our ſelves in Baptiſme thereto. *Anſw.* Though we be already bound, partly by nature, and partly by the written Word, yet may wee renew the ſame bond in a vow; and he that is bound may further binde himſelfe, ſo it be for this end, to help his dulneſſe, for want of zeale, and to make him more forward in duties of love to men, and the worſhip of God: to this end *David* ſware to keepe the Law of God, *Pſalm.* 119. 106. Though he were bound unto it by nature, and by the written Law it ſelfe.

The ſpeciall vow is that, which doth not reach to the perſon of all Beleevers, but onely concerne ſome ſpeciall men upon ſome ſpeciall occaſions. And this kinde of vow is twofold; The firſt is the vow of ceremoniall dutie, in the way of ſervice to God: and it was in practice in the Church of the Jewes under the old Teſtament: examples hereof, are two eſpecially: the firſt, was the vow of the Nazarites, whereto no kinde of men were bound by Gods commandement, but they bound themſelves: God onely preſcribing the manner and order of keeping the ſame, with rites pertaining thereto; as abſtinence from wine, the not cutting of the haire, and ſuch like. The ſecond example is of the Jewes, when of their owne accords, they vowed to give God houſe or land, ſheepe or oxen, or any like things for the maintenance of the legall worſhip: and of this alſo God preſcribeth certaine rules, *Levitic.* 27. Now theſe vowes were part of the Jewiſh Pedagogue or ceremoniall Law, wherein God trained up the Jewes in the old Teſtament: and being obſerved of them, they were parts of Gods worſhip: but now under the Goſpell they were not: being all aboliſhed with the ceremoniall Law, to which Chriſt put an end at his death upon the croſſe. It is true, *Paul* made a vow, and ſince kept the ſame, in the time of the new Teſtament, *Act.* 18. 18. yet not as a part of Gods worſhip: but as a thing indifferent for the time, wherein hee onely condeſcended to the weakneſſe of the Jewes, that by this meanes hee might bring them the better unto Chriſt. And whereas Chriſt is called a Nazarite, *Matth.* 2. 23. wee may not thinke hee was of that verie order, becauſe hee did not abſtaine from wine: but hee was ſo tearmed, becauſe hee was the veritie and accompliſhment of this order. For by it was ſignified that GODS Church was a peculiar people, ſevered or choſen out of the world, and that Chriſt in reſpect of holineſſe was alſo ſeparated from all ſinners. And the words in Saint *Matthew*, *He ſhall be called a Nazarite*, are borrowed from the booke of the Judges, cap. 13. where they are properly ſpoken of *Sampſon*, and in type or figure of Chriſt. For as *Sampſon* ſaved Iſrael by his death, ſo did Chriſt ſave his Church. And as *Sampſon* killed his enemies more by death than by life, ſo did Chriſt. It is plaine therefore, that this kinde of vow bindeth not us: for there are no more ceremonies to be kept under the Goſpell for parts of Gods worſhip, but the outward rites of Baptiſme and the Lords Supper. Vowes concerning meats, drinks, attire, touching, taſting, times, dayes, were proper to the Jewes.

The ſecond kinde of ſpeciall vow is that whereby a man promiſeth freely to performe ſome outward and bodily exerciſe, for ſome good end: and this vow alſo (if it be made accordingly) is lawfull, and belongs both to the Church of the old and new Teſtament. In the old wee have the example of the Rekabites, *Jerem.* 35. 6. who by the appointment of *Jonadab* their father, abſtained from ſtrong drinke, and wine, from planting vineyards and orchards: whereby *Jonadab* intended onely to breake them before hand, and to acquaint them with their future condition and ſtate, that they ſhould be ſtrangers in a forraine land: that ſo they might prepare themſelves to endure hardneſſe in the time to come. And now in the new Teſtament wee have warrant in like manner to vow: as if a man by drinking of wine or ſtrong drinke, finde himſelfe prone to drunkenneſſe, he may vow with himſelfe to drinke no more wine or ſtrong drinke, for ſo long time, as he feeles the drinking thereof will ſtirre up his infirmitie, and miniſter occaſion of ſinning. Of this kinde alſo are the vowes in which wee purpoſe and promiſe to God, to keepe ſet times of faſting, to take our ſelves in prayer, and reading of holy Scriptures, and to give ſet almes for ſpeciall cauſes knowne to our ſelves, and to doe ſundrie like duties: and that we be not deceived in making ſuch vowes, certaine rules muſt be remembred. I. That the vow be agreeable to Gods will and word; for if it be otherwiſe, the making, as alſo the keeping thereof is ſinne. Vowes muſt not be the bonds of iniquitie. II. It muſt be ſo made, that it may ſtand with Chriſtian libertie. For wee may not make ſuch things neceſſarie in conſcience, which God hath made free. Now Chriſtian libertie allowes unto us the free uſe of all things indifferent, ſo it be out of the caſe of offence. Hence it followes, that vowes muſt be made and kept, or not kept, ſo farre-forth as in conſcience they may ſtand or not ſtand with our libertie purchaſed by Chriſt. III. The vow muſt be made with conſent of ſuperiours, if wee be under government. Thus among the Jewes the vow of a daughter might not ſtand, unleſſe the conſent of parents came thereunto. IV. It muſt be in the power and abilitie of the maker thereof, to doe or not to doe. A vow made of a thing

impoſ-

impoſſible, is no vow. V. It muſt be agreeable to the calling of him that maketh it: that is, both to his generall calling, as hee is a Chriſtian, and to that particular calling wherein he liveth. if it be either againſt one or both, it is unlawfull. VI. It muſt be made with deliberation. Raſh vowes be not lawfull, though the things vowed may be done lawfully. VII. The end muſt be good, which is, to preſerve and exerciſe the gifts of faith, prayer, repentance, obedience, and other vertues of the mind; alſo to teſtifie our thankfulneſſe unto God for bleſſings received. Theſe are the principall rules that muſt be obſerved in making of vowes: and herewithall muſt bee remembred, that vowes made on this manner, are by themſelves no part of Gods worſhip, but onely helpes and furtherances thereunto: and thus wee are to eſteeme of all the vowes of the new Teſtament. And thus much of ſpeciall vowes, and of our conſent herein.

*The diſſent or difference.*

The points of difference betweene us touching vows are eſpecially three. I. The Church of Rome teacheth, that in the new Teſtament wee are as much bound to make vowes, as was the Church of the Jewes, and that even in externall exerciſes. Wee ſay no: conſidering the ceremoniall law is now aboliſhed: and we have onely two ceremonies by commandement to be obſerved; Baptiſme, and the Supper of the Lord. Againe, wee are not ſo much bound to make or keepe vowes, as the Jewes were; becauſe they had a commandement ſo to doe, and wee have none at all. But they alleage to the contrary, the Prophet *Eſay*, chap. 19. 21. who ſpeaking of the time of the Goſpell, ſaith, *The Egyptians ſhall know the Lord, and ſhall vow unto him, and keepe it.* I anſwer two wayes: firſt, that the Prophet in this place expreſſeth and ſignifieth the ſpirituall worſhippe of the new Teſtament, by ceremoniall worſhip then uſed: as hee doth alſo in the laſt chapter, where hee calleth the Miniſters of the new Teſtament, *Prieſts* and *Levites*. Secondly, wee grant, the Church of the new Teſtament makes vowes unto GOD, but they are of morall and Evangelicall duties; which muſt not bee left undone: and if vowing will indeed further them, it is not to be neglected. And therefore ſo oft as wee come to the Lords table, wee in heart renew the vow and promiſe of obedience. And though vowes bee made of things and actions indifferent, yet are they not any parts of Gods worſhip, which is the point to bee proved.

Againe, they alleage, *Pſal.* 76. 11. *Vow unto God and performe it.* And they ſay, that this commandement bindes all men. *Anſw.* That commandement firſt binds the Jewes to the making of ceremoniall vowes. Againe, *David* here ſpeakes of the vowing of prayſe and thankſgiving unto God: and ſo he expounds himſelfe, *Pſal.* 56. 12. *My vowes are upon me, I will offer praiſe unto God*: and this vow indeed concerneth all men; becauſe it reſpects a morall dutie, which is, to ſet forth the praiſe of God.

II. *Point of difference.* They alſo hold, that vowes made even of things not commanded, as meats, drinkes, attire, &c. are parts of Gods worſhip, yea, that they tend to a ſtate of perfection, in that the keeping of them brings man to an higher eſtate, than the keeping of the law can doe. Wee flatly ſay no, holding that lawfull vowes be certaine [a] ſtaies and props of Gods worſhip, and not the worſhip it ſelfe. For *Paul* ſaith plainly, 1 *Tim.* 4. 8. *Bodily exerciſe profiteth little, but godlineſſe is profitable for much.* Againe, as Gods kingdome is, ſo muſt his worſhip be: and Gods kingdome ſtandeth not in outward things, as in eating, drinking, and ſuch like actions; and therefore his worſhip ſtandeth not in outward things.

[a] Adminicula cultus divini.

III. *Point of difference.* They maintaine ſuch vowes to bee made, as are not agreeable to the rules before named: and herein alſo wee are to diſſent from them. The firſt and principall is, the vow of continencie, whereby a man promiſeth to God to keepe chaſtitie alwayes in ſingle life, that is, out of the eſtate of wedlock. This kinde of vow is flat againſt the Word of God: and therefore unlawfull. For *Paul* ſaith, 1 *Cor.* 7. 9. *If they cannot containe, let them marry.* 1 *Tim.* 4. 1. It is a *doctrine of devils* to forbid to marry. *Hebr.* 13. 4. *Marriage is honourable among all, and the bedde undefiled.* Againe, this vow is not in the power of himſelfe that voweth: for continencie is the gift of God, who giveth not it unto all, but to whom hee will, and when hee will, and as long as hee will. They alleage, that in the want of continencie, faſting and prayer obtaine it. *Anſw.* It is not ſo: Gods gifts be of two ſorts: ſome are common to all beleevers, as the gift of faith, repentance, and the feare of God, &c. others are peculiar to ſome onely, as the gift of continency, 1 *Corinth.* 7. 7. I would that all men were as I my ſelfe am, but *every man hath his proper gift of God, one this way, another that way.* Now if wee faſt and pray for the increaſe of the common gifts of God, as faith, repentance, and all ſuch as are needfull to ſalvation, wee may obtaine them in ſome meaſure, but the like cannot bee ſaid of particular gifts. The childe of GOD may pray for health or wealth, and not obtain neither of them in this world; becauſe it is not the will of God to vouchſafe theſe bleſſings to all men: and *Paul* prayed three times to be delivered from a temptation, and yet obtained not his ſuit. And ſo may wee likewiſe pray for chaſtitie in ſingle eſtate, and yet never obtaine it: becauſe, it may bee, it is the will of God to ſave us without it. This vow therefore wee abhorre, as a thing that hath heretofore, and doth ſtill, bring forth innumerable abominations in the world. Yet here marke in what manner wee doe it. Firſt of all, though wee miſlike the vow: yet we like

and commend ſingle life. Marriage indeed is better in two reſpects: firſt, becauſe God hath ordained it to bee a remedie of incontinencie to all ſuch perſons as cannot containe: ſecondly, becauſe it is the ſeminarie both of Church and common-wealth; and it brings forth a *ſeed of God* for the inlarging of his kingdome. Yet ſingle life in them that have that gift of continencie, is in ſome reſpects to bee preferred. Firſt, becauſe it brings libertie in perſecution. thus *Paul* ſaith, 1 *Cor.* 7. 26. *I ſuppoſe it to bee good for the preſent neceſſitie for a man ſo to bee.* Secondly, becauſe it frees men from the common cares, moleſtations, and diſtractions that bee in the familie, v. 28. *Such ſhall have trouble in the fleſh, but I ſpare you.* Thirdly, becauſe ſingle parties doe commonly with more bodily eaſe and libertie worſhip God; it being ſtill preſuppoſed, that they have the gift of continencie, v. 34. *The unmarried woman careth for the things of the Lord, that ſhee may be holy both in bodie and ſpirit.*

Againe, though wee miſlike the vow, yet wee hold and teach, that men or women being aſſured that they have the gift of continencie, may conſtantly reſolve and purpoſe with themſelves to live and lead a ſingle life, 1 *Corinth.* 7. 37. *Hee that ſtandeth firme in his owne heart, that hath no need, but hath power of his owne will, and hath ſo decreed* in his heart *that hee will keepe his virgin, hee doth well.* And wee imbrace the ſaying of *Theodoret* on 1 *Tim.* 4. *For hee doth not* (ſaith hee) *blame ſingle life or continencie, but hee accuſeth them that by* law enacted compell *men to follow theſe.* And men made themſelves chaſt for the kingdome of heaven, *Matth.* 12. 9. not by vow, but by a purpoſe of heart, which is farre leſſe than a vow, and may bee changed upon occaſion, whereas a vow cannot, unleſſe it doe evidently appeare to be unlawfull.

Thirdly, for ſuch perſons as are able to containe, to live ſingle, for the ends before named, indeed wee hold it to be no councell of perfection, yet doe wee not deny it to bee a councell of expedience, or outward eaſe, according to that which *Paul* ſaith, v. 25. *I give mine advice*——, and 35. *I ſpeake this for your commoditie, not to intangle you in a ſnare.*

Laſtly, wee thinke, that if any having the gift of continencie, doe make a vow to live ſingle, and yet afterward marry (the ſaid gift remaining) they have ſinned. Yet not becauſe they are married, but becauſe their vow is broken. And thus ſaid *Auguſtine* of Widdows that married after their vow, *lib. de bono viduit. cap.* 9.

The ſecond is the vow of povertie and monaſticall life, in which men beſtow all that they have on the poore: and give themſelves wholly and onely to prayer and faſting. This vow is againſt the will of God, *Act.* 20. 35. *It is a more bleſſed thing to give than to receive. Prov.* 30. 8. *Give mee neither riches nor povertie. Deut.* 28. 48. *povertie is numbred among the curſes of the law:* none whereof are to be vowed. And it is the rule of the holy Ghoſt, 2 *Theſſ.* 3. 10. *He that will not labour*, namely, in ſome ſpeciall and warrantable calling, *muſt not eat.* And verſ. 12. *I exhort that they worke with quietneſſe, and eat their owne bread.* Now when as men live apart from others, giving themſelves onely to prayer and faſting, they live in no calling. And it is againſt the generall vow made in Baptiſme, becauſe it freeth men from ſundry duties of the morall law, and changeth the proper end of mans life. For every man muſt have two callings. The firſt is a generall calling of a Chriſtian, by vertue of which hee performeth worſhip unto God, and duties of love to men. The ſecond is a particular calling, wherein according to his gift, hee muſt doe ſervice to men in ſome function, pertaining either to the Church or common-wealth whereof hee is a member. And the firſt of theſe twaine muſt bee performed in the ſecond: and the ſecond in and with the firſt. The end of mans life is, not only to ſerve God by the duties of the firſt table, but by ſerving of man in the duties of the ſecond table, to ſerve GOD. And therefore the love of our neighbour is called the *fulfilling of the whole law*, *Rom.* 13. 10. becauſe the law of God is practiſed not apart, but in and with the law of our neighbour. This being ſo, it is manifeſt, that vowed povertie in monkiſh life makes many unprofitable members both of Church and common-wealth.

And though wee miſlike this vow alſo, yet wee doe it holding theſe concluſions. I. That a man may forſake all his goods upon ſpeciall calling, as the Apoſtles did, when they were ſent to preach the Goſpell through the whole world. Secondly, goods may bee forſaken, yea wife, children, parents, brethren, and all, in the caſe of confeſſion, that is, when a man for the religion of Chriſt is perſecuted and conſtrained to forſake all hee hath. For then the ſecond table gives place to the duties of the firſt. *Marke* 10. 29. II. That, for the time of perſecution men may withdraw themſelves (juſt occaſion offered) and goe apart to wildernеſſes or like places, *Heb.* 11. 38. yet for the time of peace, I ſee no cauſe of ſolitary life. If it bee alleaged, that men goe apart for contemplation and ſpirituall excerciſes, I ſay againe, that Gods graces may as well bee exerciſed in the familie, as in the Cloyſter. The familie is indeed as it were a Schoole of GOD, in which they that have but a ſparke of Grace, may learne and exerciſe many vertues; the acknowledgement of GOD, invocation, the feare of God, love, bountifulneſſe, patience, meekeneſſe, faithfulneſſe, &c. Nay here bee more occaſions of doing or taking good, than bee or can bee in a Cloyſter. III. That wee condemne not the old and ancient Monks, though wee like not every thing in them. For they lived not like idle-bellies, but in the ſweat of their owne browes, as they ought to doe: and many of them were married: and in Zozom. l. 1. c. 13.

their

Epiph. hær. 78. August. de Mor. Eccl. l. 2. c. 31. & de oper. Monach. cap. 17.

their meat, drink, apparell, rule, vow, and whole course of life, differed from the Monks of this time; even as far as heaven from earth.

The third vow is a regular obedience, whereby men give themselves to keepe some devised rule or order, standing most commonly in the observation of exercises in outward things, as meats, and drinks, and apparrell, &c. This vow is against Christian libertie, whereby is granted a free use of all things indifferent, so it bee without the case of offence, *Gal.* 5. 1. *Stand fast in the libertie wherein Christ hath made you free. Col.* 2. 16. *Let no man judge you in meat and drinke.* To conclude, whereas the Papists magnifie these their vowes, and yet make no such account of the vow in Baptisme: wee for our parts must be contrary to them, not onely in judgement, but also in practice: and wee ought to have a speciall care to make good the vowes wee have plight to God according to his commandement. In our creation wee made a vow of obedience: and being received into the covenant of grace, wee vowed to beleeve in Christ, and to bring forth fruits of new obedience, and this vow is renewed as oft as wee come to the Lords table: our dutie therefore is, to performe them also to God, as *David* saith, *Vow unto God and keepe it*: and if wee keepe them not, all turnes to our shame and confusion. Men stand much on the keeping of that word which they have passed to men, and it is taken for a point of much honestie, as it is indeed. Now then, if there bee such care to keepe covenant with men, much more should wee have care to keepe covenant with God.

## The ninth point. Of Images.

*Our consent.*

*Conclus.* I. Wee acknowledge the civill use of Images as freely and truly as the Church of Rome doth. By *civill use* I understand that use which is made of them in the common societies of men, out of the appointed places of the solemne worship of God. And this to be lawfull, it appeareth; because the arts of printing and graving are the ordinance of God; and to bee skilfull in them is the gift of God, as the example of *Bezaleel* and *Aholiab* declare, *Exod.* 35. 30. The use of Images may bee in sundry things. I. In the adorning and setting forth of buildings: Thus *Salomon* beautified his Throne with the images of Lions. And the Lord commanded his Temple to be adorned with images of palme trees, of pomegranats, bulles, cherubes, and such like. II. It serves for the distinction of coines; according to the practice of Emperors and Princes in all nations. When Christ was asked, *Matth.* 22. 20. whether it was lawfull to give tribute to *Cæsar* or no? hee called for a pennie, and said, *Whose image and superscription is this? they said, Cæsars*: hee then said, *Give to Cæsar the things that are Cæsars*: not condemning but approving the stampe or image upon his coyne. And though the Jewes were forbidden to make images in way of representation, or worship of the true God; yet the Sycle of the Sanctuarie, which they used, specially after the time of *Moses*, was stamped with the image of the Almond tree, and the pot of Manna. III. Images serve to keepe in memorie friends deceased, whom we reverence. And it is like that hence came one occasion of the images that are now in use in the Romane Church. For in the dayes of the Apostles men used privately to keepe the pictures of their friends departed: and this practice after crept into the open congregation; and at the last superstition getting head, images began to be worshipped.

*Concluf.* II. Wee hold the historicall use of images to bee good and lawfull: and that is, to represent to the eye the acts of histories whether they bee humane, or divine: and thus wee thinke the histories of the Bible may be painted in private places.

*Concl.* III. In one case it is lawfull to make an image to testifie the presence or the effects of the majesty of God, namely, when God himselfe gives any speciall commandement so to do. In this case *Moses* made and erected a brazen serpent, to be a type, signe, or image to represent Christ crucified. *John* 3. 14. And the Cherubes over the Mercy-seat served to represent the majestie of God, to whom the Angels are subject. And in the second commandement it is not simply said, Thou shalt not make a graven image: but with limitation, thou shalt not make *to thy selfe*, that is, on thine owne head, upon thine owne will and pleasure. Exod. 25. 18.

*Conclus.* IV. The right images of the new Testament which wee hold and acknowledge, are the doctrine and preaching of the Gospell, and all things that by the word of God pertaine thereto. *Gal.* 3. 1. *Who hath bewitched you that yee should not obey the truth, to whom Jesus Christ was before described in your sight, and among you crucified?* Hence it followes, that the preaching of the word is as a most excellent picture in which Christ with his benefits are lively represented unto us. And we dissent not from *Origen*, contra *Cels.* lib. 8. who saith, *We have no images framed by any base worke-man, but such as are brought forth and framed by the word of God, namely, patterns of vertue, and frames resembling Christians.* Hee meanes that Christians themselves are the images of Christians.

*The difference.*

Our dissent from them touching images stands in three points. I. The Church of Rome holds it lawfull for them to make images to resemble God, though not in respect of his divine nature; yet in respect of some properties and actions. Wee on the contrary hold it unlawfull for us to make any image, any way to represent the true God: or, to make any image of

any thing in way of religion, to worship God; much lesse the creature thereby. For the second commandement saith plainly, *Exod.* 20. 4. *Thou shalt not make to thy selfe any graven image, or the likenesse of any thing in heaven, &c.* The Papists say, the commandement is meant of the images of false gods. But, will they, nill they, it must bee understood of the images of the true *Jehovah*; and it forbids us *to resemble God either in his nature, properties, or workes, or to use any resemblance of him for any sacred use: as to helpe the memorie, when wee are about to worship God. Thus much the holy Ghost, who is the best expounder of himselfe, teacheth most plainly, *Deut.* 4. 15, 16. *Thou sawest no image at all* (either of false or true God,) *and therefore thou shalt not make any likenesse of any thing.* And againe, the Prophet *Esa.* 40. 18. reproving idolaters, asketh *to whom they will liken God*: or, *what similitude they will set up unto him?* and v. 21. *Know yee nothing? have you not heard? hath it not beene told you* from the beginning? As if hee should say: have yee forgotten the second commandement, that God gave unto your fathers? And thus hee flatly reproves all them that resemble the true God in images. But they say further, that by *Images* in the second commandement are meant *idols*, that is (say they) such things as men worship for Gods. *Answ.* If it were so, wee should confound the first and second commandements. For the first, Thou shalt have no other gods before my face, forbids all false gods, which man wickedly frames unto himselfe by giving his heart and principall affections thereof, to them: and therefore idols also are here forbidden, when they are esteemed as gods. And the distinction they make, that an Image is the representation of true things, and Idoll of things supposed, is false: [a] *Tertullian* saith, that every *forme*, or representation is to bee tearmed an *Idoll*. And, [b] *Isidore* saith, that the heathen used the names of *image* and *idoll* indifferently in one and the same signification. And Saint *Steven* in his apologie, *Act.* 7. 41. cals the golden calfe an *idoll*. *Hierome* saith, [c] that Idols are images of dead men. Ancient Divines accord with all this which I have said. *Lactantius* saith, *Inst. 2. lib. cap.* 19. *Where images are for religions sake, there is no religion.* The Councell of Elibera, *can.* 36. decreed, that *nothing should be painted on the wals of Churches, which is adored of the people.* [d] *Origen. Wee suffer not any to worship Jesus at altars, images, and temples*: because it is written, *Thou shalt have none other gods. And* [e] *Epiphanius* saith, *It is against the authoritie of the Scriptures to see the images of Christ or of any Saints hanging in the Church.* In the seventh Councell of *Constantinople*, these words of *Epiphanius* are cited against the Encratitæ; *Be mindefull beloved children not to bring images into the Church, nor set them in the places where the Saints are buried*, but alwayes carry God in your hearts: *neither let them be suffered in any common house: for it is not meet that a Christian should be occupied by the eyes, but by the meditation of the minde.*

A

B

C

D

* So saith Romane Catech. on 2. Command.

a De Idol. c. 3.

b Etym. l. 8.

c In Isay 37.

d Contr. Cels. lib. 7.

e Epist. ad Ioh. Hier.

### *Arguments of the Papists.*

The reasons which they use to defend their opinions are these: I. In *Salomons* temple were erected Cherubins, which were images of Angels, on the mercy-seat where God was worshipped: and thereby was resembled the Majestie of God: therefore it is lawfull to make images to resemble God. *Answ.* They were erected by speciall commandement from God, who prescribed the very forme of them and the place where they must bee set: and thereby *Moses* had a warrant to make them; otherwise hee had sinned: let them shew the like warrant for their images if they can. Secondly, the Cherubins were placed in the holy of holies in the most inward place of the Temple, and consequently were removed from the sight of the people, who onely heard of them: and none but the high Priest saw them, and that but once a yeare. And the Cherubins without the veile, though they were to be seene, yet were they not to be worshipped, *Exod.* 20. 4. Therefore they serve nothing at all to justifie the images of the Church of Rome.

1 King 6. 27.

*Object.* II. God appeared in the forme of a man to *Abraham*, *Gen.* 18. 1. 33. and to *Daniel*, who saw the Ancient of dayes sitting on a throne, *Dan.* 7. 9. Now as God appeared, so may hee be resembled: therefore (say they) it is lawfull to resemble God in the forme of a man or any like image, in which hee shewed himselfe to men. *Answ.* In this reason the proposition is false: For God may appeare in whatsoever forme it pleaseth his Majestie; yet doth it not follow, that men should therefore resemble God in those formes; man having no libertie to resemble him in any forme at all; unlesse hee bee commanded so to doe. Againe, when God appeared in the forme of a man, that forme was a signe of Gods presence onely for the time where God appeared, and no longer; as the bread and wine in the Sacrament are signes of Christs body and blood, not for ever, but for the time of administration: but afterward they become againe as common bread and wine. And when the holy Ghost appeared in the likenesse of a dove, that likenesse was a signe of his presence no longer than the holy Ghost so appeared. And therefore hee that would in these formes represent the Trinitie, doth greatly dishonour God, and doe that, for which hee hath no warrant.

*Object.* III. Man is the image of God, but it is lawfull to paint a man, and therefore to make the image of God. *Ans.* A very cavill: for first, a man cannot be painted, as he is the image of God, which stands in the spirituall gifts of righteousnes and true holinesse. Againe, the image

of

of a man may be painted for civill or hiſtoricall uſe, but to paint any man for this end to repreſent God, or in the way of religion, that wee may the better remember and worſhip God, it is unlawfull. Other reaſons which they uſe are of ſmall moment, and therefore I omit them.

II. *Differ.* They teach and maintaine, that images of God and of Saints may be worſhipped with religious worſhip, ſpecially the Crucifix. For [a] *Thomas* of Watering ſaith, *Seeing the croſſe doth repreſent Chriſt who died upon a croſſe, and is to be worſhipped with divine honour: it followeth that the croſſe it ſelfe is to be worſhipped ſo too.* Wee on the contrarie, hold they may not. Our principall ground is the ſecond commandement, which containeth two parts: the firſt forbiddeth the making of images to reſemble the true God: the ſecond forbids the worſhipping of them, or God in them: in theſe words, *Thou ſhalt not bow downe to them.* Now there can be no worſhip done to any thing leſſe than the bending of the knee. Againe, the brazen Serpent was a type or image of Chriſt crucified, *Ioh.* 3. 14. appointed by God himſelfe: yet when the people burned incenſe to it, 2 *King.* 18. 4. *Hezechias* brake it in peeces, and is therefore commended. And when the Devill bade our Saviour Chriſt, but to bow downe the knee unto him, and hee would give him the whole world: Chriſt rejects his offer, ſaying, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve, Matthew* 4. 10. Againe, it is lawfull for one man to worſhip another with civill worſhip, but to worſhip man with religious honour is unlawfull. For all religious worſhip is preſcribed in the firſt table: and the honour due to man is onely preſcribed in the ſecond table, and the firſt commandement thereof, *Honour thy father*, which honour is therefore civill and not religious. Now the meaneſt man that can be, is a more excellent image of God, than all the images of God or of Saints that are deviſed by men. *Auguſtine*, and long after him *Gregorie*, in plaine tearmes denieth images to be adored.

The Papiſts defend their opinions by theſe reaſons: I. *Pſal.* 99. 5. *Caſt downe your ſelves before his footſtoole. Anſ.* The words are thus to be read: *Bow at his footſtoole:* that is, at the Arke and Mercie-ſeat, for there hee hath made a promiſe of his preſence: the words therefore ſay not, *bow to the Arke*, but to God at the Arke.

IV. *Object. Exo.* 3. 5. God ſaid to *Moſes*, *Stand a farre off and put off thy ſhooes, for the place is holy.* Now if holy places muſt be reverenced, then much more holy images as the croſſe of Chriſt, and ſuch like. *Anſw.* God commanded the ceremony of the putting off the ſhooes, that hee might thereby ſtrike *Moſes* with a religious reverence, not of the place, but of his owne Majeſtie, whoſe preſence made the place holy. Let them ſhew the like warrant for images.

V. *Object.* It is lawfull to kneele downe to a chaire of eſtate in the abſence of the King or Queene: therefore much more to the images of God and of Saints in Heaven glorified, being abſent from us. *Anſ.* To kneele to the chaire of eſtate, is no more but a civill teſtimony, or ſigne of civill reverence, by which all good ſubjects when occaſion is offered, ſhew their loyaltie and ſubjection to their lawfull Princes. And this kneeling being on this manner, and to no other end, hath ſufficient warrant in the word of God: but kneeling to the image of any Saint departed, is religious, and conſequently more than civill worſhip, as the Papiſts themſelves confeſſe. The argument then proves nothing, unleſſe they will keepe themſelves to one and the ſame kinde of worſhip.

II. *Difference.* The Papiſts alſo teach, that God may be lawfully worſhipped in images, in which he hath appeared unto men: as the Father in the image of an old man: the Sonne in the image of a man crucified: and the Holy Ghoſt in the likeneſſe of a Dove, &c. But wee hold it unlawfull to worſhip God, in, by, or at any image: for this is the thing which (as I have proved before) the ſecond commandement forbiddeth. And the fact of the Iſraelites, *Exod.* 32. in worſhipping the golden Calfe is condemned as flat idolatrie; albeit they worſhipped not the Calfe, but God in the Calfe; for v. 5, *Aaron* ſaith, *To morrow ſhall be the ſolemnitie of Iehovah:* whereby hee doth give us to underſtand, that the Calfe was but a ſigne of *Iehovah* whom they worſhipped. *Object.* It ſeemes the Iſraelites worſhipped the Calfe. For *Aaron* ſaith, v. 4. *Theſe be thy Gods (O Iſrael) that brought thee out of Ægypt. Anſw. Aarons* meaning is nothing elſe, but that the golden Calfe was a ſigne of the preſence of the true God. And the name of the thing ſignified is given to the ſigne, as upon a ſtage hee is called a King that repreſents the King. And *Auguſt.* ſaith, that *images are wont to be called by the names of things whereof they are images*, as the counterfeit of *Samuel* is called *Samuel*. And we muſt not eſteeme them all as mad men, to thinke that a Calfe made of their earings, being but one or two dayes old, ſhould be the God that brought them out of Ægypt with a mightie hand many dayes before.

And theſe are the points of difference touching images; wherein wee muſt ſtand at variance for ever with the Church of Rome. For they erre in the foundation of religion, making indeed an idoll of the true God, and worſhipping another Chriſt than wee doe: under new tearmes maintaining the idolatrie of the Heathen. And therefore have wee departed from them: and ſo muſt wee ſtill doe becauſe they are Idolaters; as I have proved.

## The tenth Point: Of Reall Preſence.

*Our Conſent.*

I. Wee hold & beleeve a preſence of Chriſts body and blood in the Sacrament of the Lords

Supper:

[a] Summ. part. 3. quæſt 35. art. 3.

De morib. Eccleſ. cap. 35. lib. 9. Epiſt. 9.

Ad Simplic. lib. 2. q. 3.

Supper: and that no fained, but a true and reall
presence which must be considered two wayes;
first, in respect of the signes, secondly, in re-
spect of the communicants. For the first, wee
hold and teach that Christs body and bloud,
are truly present with the bread and wine, be-
ing signes in the Sacrament: but how? not in
respect of place or coexistence: but by Sacra-
mentall relation on this manner. When a
word is uttered, the sound comes to the eare;
and at the same instant, the thing signified
comes to the minde; and thus by relation the
word and the thing spoken of, are both pre-
sent together. Even so at the Lords Table
bread and wine must not be considered barely
as substances and creatures, but as outward
signes in relation to the body and bloud of
Christ. And this relation, arising from the ve-
rie institution of the Sacraments, stands in this,
that when the elements of bread and wine are
present to the hand and to the mouth of the
receiver; at the verie same time the body and
bloud of Christ are presented to the minde:
thus and no otherwise is Christ truly present
with the signes. The second presence, is in re-
spect of the communicants, to whose beleev-
ing hearts hee is also really present. It will be
said, what kinde of presence is this? *Ans.* Such
as the Communion in the Sacrament is, such is
the presence, and by the Communion must we
judge of the presence. Now the Communion is
on this manner: God the Father according to
the tenour of the Evangelicall covenant, gives
Christ in his Sacrament as really and truly, as
any thing can be given unto man, not by part
and peece-meale (as wee say) but whole Christ
God and man, on this sort. In Christ there be
two natures, the Godhead, and manhood. The
Godhead is not given in regard of substance,
or essence: but onely in regard of efficacie,
merits, and operation conveyed thence to the
manhood. And further in this Sacrament
Christs whole manhood is given both body
and soule, in this order. First of all, is given the
verie manhood in respect of substance, and that
really: Secondly, the merits and benefits there-
of, as namely, the satisfaction performed
by and in the manhood to the justice of God.
And thus the intire manhood with the bene-
fits thereof, are given wholly and joyntly toge-
ther. For the two distinct signes of bread and
wine signifie not two distinct givings of the
body apart and the bloud apart; but the full
and perfect nourishment of our soules. Againe,
the benefits of Christs manhood are diversly
given, some by imputation, which is an action
of God accepting that which is done by
Christ as done by us; and thus it hath pleased
God to give the passion of Christ and his obe-
dience. Some againe are given by a kinde of
propagation, which I cannot fitly expresse in
tearmes, but I resemble it thus. As one candle
is lighted by another, and one torch or candle-
light is conveyed to twentie candles: even so
the inherent righteousnesse of everie beleever
is derived from the store-house of righteous-
nesse, which is in the manhood of Christ; for
the righteousnesse of all the members, is but
the fruit thereof, even as the naturall corrupti-
on in all mankinde, is but a fruit of that ori-
ginall sinne which was in *Adam*. Thus wee see
how God for his part gives Christ: and that
really. To proceed, when God gives Christ,
hee gives withall at the same time the Spirit of
Christ, which Spirit creates in the heart of the
receiver the instrument of true faith, by which
the heart doth really receive Christ given of
God, by resting upon the promise which God
hath made that he will give Christ and his right-
eousnesse to everie true beleever. Now then,
when God gives Christ with his benefits, and
man for his part by faith receives the same as
they are given, there riseth that union which
is betweene everie good receiver and Christ
himselfe. Which union is not forged, but a re-
all, true, and neere conjunction: neerer than
which, none is or can be: because it is made by
a solemne giving and receiving that passeth be-
tweene God and man: as also by the bond of
one and the same Spirit. To come then to the
point, considering there is a reall union, and
consequently a reall Communion betweene us
and Christ, (as I have proved) there must needs
be such a kinde of presence, wherein Christ is
truly and really present to the heart of him that
receives the Sacrament in faith. And thus far
doe we consent with the Romish Church tou-
ching reall presence.

*The dissent.*

We differ not touching the presence it selfe,
but only in the manner of presence. For though
we hold a reall presence of Christs body and
bloud in the Sacrament, yet doe wee not take it
to be locall, bodily, or substantiall, but spiritu-
all and mysticall, to the signes by sacramentall
relation, and to the Communicants by faith
alone. On the contrarie the Church of Rome
maintaines Transubstantiation, that is, a locall,
bodily, & substantiall presence of Christs body
and bloud, by a change and conversion of the
bread and wine into the said body and bloud.

*Our reasons.*

I. This corporall presence overturnes sundrie
articles of faith. For wee beleeve that the bo-
dy of Christ was made of the pure substance of
the Virgin *Marie*, and that but once, namely,
when hee was conceived by the Holy Ghost,
and borne. But this cannot stand, if the body
of Christ be made of bread and his bloud of
wine, as they must needs be, if there be no suc-
cession or annihilation, but a reall conversion
of substances in the Sacrament: unlesse we must
beleeve contrarieties, that his body was made
of the substance of the Virgin, and not of the
Virgin; made once, and not once but often.
Againe, if his body and bloud be under the

formes

Ad Simplic. lib. 2. q. 3.

formes of bread and wine, then is hee not as yet ascended into heaven, but remaines still among us. Neither can he be said to come from heaven at the day of judgement: for he that must come thence to judge the quicke and dead, must bee absent from the earth. And this was the ancient faith. *Augustine* saith, that *Christ according to his Majestie and providence and grace, is present with us to the end of the world: but according to his* assumed flesh hee is not *always with us.* *Cyril* saith, *Hee is* absent in bodie, *and present in vertue, whereby all things are governed.* *Vigilius* saith, *That hee is gone from us* according to his humanitie: *hee hath left us in his humanitie: in the forme of a servant absent from us: when his flesh was on earth, it was not in heaven: being on earth, hee was not in heaven: and being now in heaven, hee is not on earth.* *Fulgentius* saith, *One and the same Christ according to his humane substance, was absent from heaven when hee was on earth: and* left the earth *when hee ascended into heaven.*

Tract. 1. in Ioh.

Lib. 9. in Ioh. c. 12. Contr. Eutych. l. 1. & 4.

Lib. 2. ad Thrasimundum.

Reason II. This bodily presence overturns the nature of a true bodie, whose common nature or essentiall propertie it is, to have length, breadth, and thicknesse; which being taken away, a bodie is no more a bodie. And by reason of these three dimensions, a bodie can occupie but one place at once, as *Aristotle* said, the propertie of a bodie is to bee seated in some place, so as a man may say where it is. They therefore that hold the bodie of Christ to bee in many places at once, doe make it no bodie at all; but rather a spirit, and that infinite. They alleage that God is almightie: that is true indeed, but in this and like matters wee must not dispute what God can doe, but what hee will doe. And I say further, because God is omnipotent, therefore there bee some things which hee cannot doe, as for him to deny himselfe, to lie, and to make the parts of a contradiction to be both true at the same time. To come to the point, if God should make the very body of Christ to be in many places at once, hee should make it to be no bodie while it remaines a bodie: and to be circumscribed in some one place and not circumscribed, because it is in many places at the same time: to be visible in heaven and invisible in the Sacrament; and thus should hee make contradictions to be true; which to doe, is against his nature, and argues rather impotencie than power. *Augustine* saith to this purpose. *If hee could lie, deceive, be deceived, steale unjustly, hee should not be omnipotent.* And, *therefore he is omnipotent, because hee* cannot doe *these things.* Againe, *Hee is called omnipotent by doing that which hee will, and not by doing that which hee will not: which if it should befall him, hee should not be omnipotent.*

Cap. de caregor. quant.

De symb. ad Catech. l. 1. c. 1.

Reason III. Transubstantiation overturns the very Supper of the Lord. For in every Sacrament there must be a signe, a thing signified, and a proportion or relation betweene them both: but Popish reall presence takes all away: for when the bread is really turned into Christs bodie, and the wine into his blood, then the signe is abolished, and there remaines nothing but the outward formes or appearance of bread and wine. Againe, it aboliseth the ends of the Sacrament, whereof one is to remember Christ till his comming againe, who being present in the Sacrament bodily, needs not to bee remembred, because helpes of remembrance are of things absent. Another end is to nourish the soule unto eternall life: but by transubstantiation the principall feeding is of the bodie and not of the soule, which is onely fed with spirituall food: for though the body may be bettered by the food of the soule, yet cannot the soule bee fed with bodily food.

Reason IV. In the Sacrament the bodie of Christ is received as it was crucified, and his blood as it was shed upon the crosse: but now at this time Christs body crucified remaines still as a bodie, but not as a body crucified; because the act of crucifying is ceased. Therefore it is faith alone, that makes Christ crucified to bee present unto us in the Sacrament. Againe, that blood which ran out of the feet, and hands, and side of Christ upon the crosse, was not gathered up againe and put into veines: nay, the collection was needlesse, because after the resurrection, hee lived no more a naturall but a spirituall life: and none knowes what is become of this blood. The Papists therefore cannot say it is present under the forme of wine locally: and wee may better say it is received spiritually by faith whose propertie is to give a being to things which are not.

Reason V. 1 *Cor.* 10. 3. The Fathers of the old Testament did eat the same spirituall meat, and drinke the same spirituall drinke: for they dranke of the rocke, which was Christ. Now they could not eat his bodie which was crucified, or drink his blood shed bodily, but by faith: because then his body and blood were not in nature. The Papists make answer, that the Fathers did eat the same meat, and drinke the same spirituall drinke with themselves, not with us. But their answer is against the text. For the Apostles intent is to prove, that the Jewes were every way equall to the Corinthians, because they did eat the same spirituall meat, and drink the same spirituall drink with the Corinthians; otherwise his reason proves not the point which hee hath in hand, namely, that the Israelites were nothing inferiour to the Corinthians.

Reason VI. As it is said, the Sabbath *was made for man, and not man for the Sabbath*: so it may bee said, that the Sacrament of the Lords Supper was made for man; and not man for it: and therefore man is more excellent than the Sacrament. But if the signes of bread and wine be really turned into the bodie and blood of Christ, then is the Sacrament infinitely better than man, who in his best estate is onely joyned to Christ, and made a member of his mysticall bodie: whereas the bread and wine are made very Christ. But the Sacrament or

Mark. 2. 27.

outward

outward elements indeed are not better than man: the end being alwaies better than the thing ordained to the end. It remaines therefore that Christs presence is not corporall but spirituall. Againe, in the Supper of the Lord, every beleever receiveth whole Christ, God and man, though not the Godhead: now by this carnall eating, wee receive not whole Christ, but only a part of his manhood: and therefore in the Sacrament there is no carnall eating, and consequently no bodily presence.

Dial. 1. Immutab.

Reason VII. The judgement of the ancient Church. *Theodoret* saith, *The same Christ who called his naturall bodie food and bread, who also called himselfe a Vine, bee vouchsafed the visible signes the name of his owne bodie,* not changing nature, *but putting grace to nature,* whereby hee meanes consecration. And, *The mysticall signes after sanctification lose not their proper nature. For they* remaine in their first nature, *and keepe their first figure and forme: and as before, may be touched and seene: and which they are made, is understood, beleeved, and adored.*

Same Dialog.

Lib. de duab. nat. Christ.

*Gelasius* saith, *Bread and wine passe into the substance of the bodie and blood of Christ, yet so as the* substance or nature of bread and wine ceaseth not. *And they are turned into the divine substance, yet the bread and wine* remaine still in the propertie of their nature.

Lib. 4. dist. 11.

*Lumbard* saith, *If it be asked what conversion this is, whether formall or substantiall, or of another kinde, I am not able to define.* And that the Fathers held not transubstantiation, I prove it by sundry reasons. First, they used in former times, [a] *to burne with fire that* which remained after the administration of the Lords Supper. Secondly, by the sacramentall union of the bread and wine with the bodie and blood of Christ, they used to confirme the personall union of the manhood of Christ with the Godhead against heretickes: which argument they would not have used, if they had beleeved a Popish reall presence. Thirdly, it was a custome in Constantinople, that if any parts of the Sacrament remained after the administration thereof was ended, *that young children should be sent for from the schoole to eat them*; who nevertheless were barred the Lords table. And this argues plainly that the Church in those dayes, took the bread after the administration was ended, for common bread. Againe, it was once an order in the Romane Church, that the wine should be *consecrated by dipping into it bread, which had been consecrated.* But this order cannot stand with the reall presence, in which the bread is turned both into the body and blood. *Nicholaus Cabasilus* saith, *After hee hath used some speech to the people, hee erects their mindes, and lifts their thoughts from earth, and saith, Sursum corda, Let us lift up our hearts, let us* think on things above, *and not on things that are upon the earth. They consent and say, that they lift up their hearts thither, where there is treasure, and where Christ sits at the right hand of his father.*

[a] Hesych. l. 2. c. 8. in Levit. Theodo. dialog.

Euag. l 4. Niceph. l. 17 c. 25.

Amala. 2. l. de off. Eccles. c. 12. and 15.

Lib. de expos. Liturg. cap. 26.

*Objections of Papists.*

I. The first reason is, *Joh. 6. 55. My flesh is meat indeed, and my blood is drinke indeed:* therefore (say they) Christs body must be eaten with the mouth, and his blood drunke accordingly. *Answ.* The chapter must bee understood of a spirituall eating of Christ; his body is meat indeed, but spirituall meat, and his blood spirituall drinke, to be received not by the mouth, but by faith. This is the very point that Christ here intends to prove, namely, that to beleeve in him, to eat his flesh, and to drinke his blood, are all one. Againe, this Chapter must not bee understood of that speciall eating of Christ in the Sacrament: for it is said generally, verse. 53. *Except yee eat the flesh of Christ, and drinke his blood, yee have no life in you:* and if these very words (which are the substance of the chapter) must be understood of a sacramentall eating, no man before the comming of Christ was saved: for none did bodily eat or drinke his body or blood, considering it was not then existing in nature, but onely was present to the beleeving heart by faith.

II. *Object.* Another argument is taken from the words of the institution, *This is my bodie.* Luk. 22. 19. *Answ.* These words must not bee understood properly, but by a figure: his bodie being put for the signe and seale of his bodie. It is objected, that when any make their last wils and testaments, they speake as plainly as they can; now in this supper Christ ratifies his last will and testament: and therefore hee spake plainly, without any figure. *Ans.* Christ here speaketh plainly, and by a figure also; for it hath been alwaies the usuall manner of the Lord in speaking of the Sacraments, to give the name of the thing signified to the signe: as *Gen.* 17. 10. circumcision is called *the covenant of God:* and in the next verse in the way of exposition, *the signe of the covenant,* and *Exod.* 12. 11. the paschall lambe is called the Angels passing by or over the houses of the Israelites; whereas indeed it was but a signe thereof: and 1 *Cor.* 10. 4. *The rock was Christ.* 1 *Cor.* 5. 7. *The Passeover was Christ.* And the like phrase is to bee found in the institution of this Sacrament concerning the cup, which the Papists themselves confesse to bee figurative: when it is said, *Luk.* 22. 20. *This cup is the new Testament in my blood,* that is, a signe, seale, and pledge thereof. Againe, the time when these words were spoken must bee considered, and it was before the passion of Christ, whereas yet his body was not crucified nor his blood shed: and consequently neither of them could bee received in bodily manner, but by faith alone. Againe, Christ was not onely the author, but the minister of this Sacrament at the time of the institution thereof: and if the bread had beene truly turned into his bodie, and the wine into his blood, Christ with his owne hand should have taken his owne body and blood, and have given it to his Disciples, nay, which is more, he should with his owne hands, have taken his owne flesh, and drunken his owne blood, and have eaten himselfe. For Christ himselfe did eat the bread and drinke the wine, that hee

Luk. 22. 19.

might

might with his owne person consecrate his last Supper, as hee had consecrated Baptisme before. And if these words should be properly understood, everie man should be a man-slayer in his eating of Christ. Lastly, by meanes of popish reall presence, it comes to passe, that our bodies should be nourished by naked qualities without any substance, which in all Philosophy is false and erroneous. To help this and the like absurdities, some Papists make nine wonders in the Sacrament. *The first, that Christs body is in the Eucharist in as large a quantitie as hee was upon the crosse, and is now in Heaven, and yet excludes not the quantitie of the bread. The second, that there be accidents without a subject. The third, that bread is turned into the body of Christ, and yet it is not the matter of the bodie, nor resolved to nothing. The fourth, that the bodie increaseth not by consecration of many hosts, and is not diminished by often receiving. The fifth, that the bodie of Christ is under many consecrated hosts. The sixth, that when the host is divided, the body of Christ is not divided, but under everie part thereof is whole Christ. The seventh, that when the Priest holds the host in his hand, the body of Christ is not felt by it selfe nor seene, but the formes of bread and wine. The eighth, that when the formes of bread and wine cease, the bodie and bland of Christ ceaseth also to be there. The ninth, that the accidents of bread and wine have the same effects with the bread and wine it selfe, which are to nourish and fill.* On this manner it shall be easie for any man to defend the most absurd opinion that is or can be, if hee may have libertie to answer the arguments alleaged to the contrarie by wonders.

Io. de Combis. comp. Theolog. l.6. cap. 14.

To conclude, seeing there is a reall communion in the Sacrament betweene Christ and everie beleeving heart, our dutie therefore is, to bestow our hearts on Christ, endevouring to love him, and to rejoyce in him, and to long after him above all things: all our affiance must be in him, and with him; wee being now on earth must have our conversation in Heaven. And this is the true reall presence, which the ancient Church of God hath commended unto us: for in all these Liturgies these words are used, and yet are extant in the Popish Masse, *Lift up your hearts: wee lift them up unto the Lord.* By which words the Communicants were admonished to direct their minds and their faith to Christ sitting at the right hand of God. Thus saith *Augustine*, *If wee celebrate the ascension of the Lord with devotion, let us ascend with him, and lift up our hearts.* Againe, *They which are already risen with Christ in faith and hope, are invited to the great table of Heaven, to the table of Angels*, where is the bread.

Serm. de Ascens. 1.

Serm. 14. 2. fer. paschæ.

## The eleventh Point: Of the Sacrifice in the Lords Supper, which the Papists call the Sacrifice of the Masse.

Touching this point, first I will set downe what must be understood by the name Sacrifice. A Sacrifice is taken properly, or improperly. Properly, it is a sacred or solemne action, in which man offereth and consecrateth some outward bodily thing unto God for this end, to please and honour him thereby. Thus all the Sacrifices of the old Testament, and the oblation of Christ upon the crosse in the new Testament, are Sacrifices. Improperly, that is, onely by the way of resemblance, the duties of the morall Law are called Sacrifices. And in handling this question, I understand a Sacrifice both properly and improperly by way of resemblance.

*Our consent.*

Our consent I propound in two conclusions.

*Conclus.* I. That the Supper of the Lord is a Sacrifice, and may truly be so called as it hath been in former ages; and that in three respects. I. Because it is a memoriall of the reall Sacrifice of Christ upon the crosse, and containes withall a thanksgiving to God for the same, which thanksgiving is the Sacrifice and *calves of our lips, Hebr.* 13. 15. II. Because everie communicant doth there present himselfe bodie and soule a living, holy, & acceptable Sacrifice unto God. For as in this Sacrament God gives unto us Christ, with his benefits: so we answerably give our selves unto God as servants to walke in the practice of all dutifull obedience. III. It is called a Sacrifice in respect of that which was joyned with the Sacrament, namely, the almes given to the poore as a testimony of our thankfulnesse unto God. And in this regard also, the ancient Fathers have called the Sacrament, *an unbloudie Sacrifice*: and the table, *an altar*; and the Ministers, *Priests*: and the whole action an *oblation*, not to God but to the congregation, and not by the Priest alone, but by the people. A Canon of a certaine Councell saith, *Wee decree that everie Lords day the oblation of the altar be offered of everie man and woman both for bread and wine.* And *Augustine* saith, that *women offer a Sacrifice at the altar of the Lord, that it might be offered by the Priest to God.* And usually in ancient writers the communion of the whole bodie of the congregation is called the Sacrifice or Oblation.

Concil. Matisc. 2. c. 2. Epist. 124.

*Conclus.* II. That the verie body of Christ is offered in the Lords Supper. For as wee take the bread, to be the body of Christ sacramentally by resemblance and no otherwise: so the breaking of bread is sacramentally the sacrificing or offering of Christ upon the crosse. And thus the Fathers have termed the Eucharist an immolation of Christ, because it is a commemoration of his Sacrifice upon the crosse. *Aug.* Epist. 23. *Neither doth hee lye which saith Christ was offered. For if the Sacraments had not the resemblance of things whereof they are Sacraments, they should in no wise be Sacraments: but from a resemblance, they often take their names.* Againe, Christ is sacrificed in the last Supper, in regard of the faith of the communicants, which makes a

thing past and done, as present. *Augustine* saith, *When wee believe in Christ, hee is offered for us daily.* And, *Christ is then slaine for every one, when hee believes that hee is slaine for him.* *Ambrose* saith, *Christ is sacrificed daily in the minds of Believers, as upon an altar.* *Hierome* saith, *Hee is alwayes offered to the Believers.*

Lib. 2. quæst. vet. & nov. Test. Ad Rom. Lib. 2. de Virg. ad Damas.

### II. *The Difference.*

They make the Euchariſt to be a reall, externall, or bodily Sacrifice offered unto God: holding and teaching, that the Miniſter is a Prieſt properly: and that in this Sacrament he offers Chriſts bodie and bloud to God the Father really and properly under the formes of bread and wine. Wee acknowledge no reall, outward, or bodily Sacrifice for the remiſſion of ſinnes, but onely Chriſts oblation on the croſſe once offered. Here is the maine difference betweene us, touching this point: and it is of that weight and moment, that they ſtiffly maintaining their opinion (as they doe) can be no Church of God. For this point raſeth the foundation to the verie bottome. And that it may the better appeare that wee avouch the truth, firſt, I will confirme our doctrine by Scripture, and ſecondly, confute the reaſons which they bring for themſelves.

### III. *Our Reaſons.*

Reaſon I. *Heb.* 9. 15. and 26. and c. 10. 10. the Holy Ghoſt ſaith, Chriſt offered himſelfe but once. Therefore not often: and thus there can be no reall or bodily offering of his bodie and bloud in the Sacrament of his Supper: the text is plaine. The Papiſts anſwer thus: The Sacrifice of Chriſt (ſay they) is one for ſubſtance, yet in regard of the manner of offering, it is either bloudy or unbloudy, & the Holy Ghoſt ſpeakes only of the bloudy Sacrifice of Chriſt: which was indeed offered but once. *Anſ.* But the Author of the Epiſtle takes it for granted, that the Sacrifice of Chriſt is onely one, & that a bloudy Sacrifice. For hee ſaith, *Hebr.* 9. 25. *Chriſt did not offer himſelfe often, as the high Prieſts did:* and verſe 26. *For then hee muſt have often ſuffered ſince the foundation of the world: but now in the end hee hath appeared once to put away ſinne by the ſacrifice of himſelfe:* and verſ. 22. without ſhedding of bloud *is no remiſſion of ſinnes.* By theſe words it is plaine, that the Scripture never knew the two-fold manner of ſacrificing of Chriſt. And everie diſtinction in Divinitie not founded in the written Word, is but a forgerie of mans braine. And if this diſtinction be good, how ſhall the reaſon of the Apoſtle ſtand, Hee did not offer himſelfe but once, becauſe hee ſuffered but once?

Reaſ. II. The Romiſh Church holds that the Sacrifice in the Lords Supper is all one for ſubſtance, with the Sacrifice which he offered on the croſſe: if that be ſo, then the Sacrifice in the Euchariſt, muſt either be a continuance of that Sacrifice which was begun on the croſſe, or elſe an alteration or repetition of it. Now let them chooſe of theſe twaine which they will: if they ſay, it is a continuance of the Sacrifice on the croſſe, Chriſt being but the beginner, and the Prieſt the finiſher thereof, they make it imperfect: for to continue a thing til it be accomplished, is to bring perfection unto it: but Chriſts Sacrifice on the croſſe was then fully perfected, as by his owne teſtimony it appeares, when hee ſaid, *Conſummatum eſt, It is finiſhed.* Againe, if they ſay, it is a repetition of Chriſts Sacrifice, thus alſo they make it imperfect: for that is the reaſon which the Holy Ghoſt uſeth to prove that the Sacrifices of the old Teſtament were imperfect, becauſe they were repeated.

Reaſon III. A reall and outward Sacrifice in a Sacrament, is againſt the nature of a Sacrament, and eſpecially the Supper of the Lord; for one end thereof is to keepe in memorie the Sacrifice of Chriſt. Now everie remembrance muſt be of a thing abſent, paſt, and done: and if Chriſt be daily and really ſacrificed, the Sacrament is no fit memoriall of his Sacrifice. Again, the principall end for which the Sacrament was ordained, is that God might give & we receive Chriſt with his benefits: and therefore to give and take, to eat and drinke, are here the principall actions. Now in a reall Sacrifice God doth not give Chriſt and the Prieſt receive him of God; but contrariwiſe hee gives and offers Chriſt unto God, and God receives ſome thing of us. To help the matter, they ſay, that this Sacrifice ſerves not properly to make any ſatisfaction to God, but rather to apply unto us the ſatisfaction of Chriſt being already made. But this anſwer ſtill maketh againſt the nature of a Sacrament, in which God gives Chriſt unto us: whereas in a Sacrifice God receives from man, and man gives ſomething to God: a Sacrifice therefore is no fit meanes to apply any thing unto us, that is given of God.

Reaſon IV. *Heb.* 7. 24, 25. The Holy Ghoſt makes a difference betweene Chriſt the high Prieſt of the new Teſtament, and all Leviticall Prieſts, in this, that they were many, one ſucceeding another: but hee is onely one, having an eternall Prieſthood, which cannot paſſe from him to any other. Now if this difference be good, then Chriſt alone in his owne verie perſon muſt be the Prieſt of the new Teſtament, and no other with, or, under him: otherwiſe in the new Teſtament there ſhould be more Prieſts in number than in the old. If they ſay, that the whole action remaines in the perſon of Chriſt, and that the Prieſt is but an inſtrument under him (as they ſay) I ſay againe: it is falſe; becauſe the whole oblation is acted or done by the Prieſt himſelfe: and hee which doth all, is more than a bare inſtrument.

Reaſon V. If the Prieſt doe offer to God Chriſts reall body and bloud for the pardon of our ſinnes, then man is become a mediator betweene God and Chriſt. Now the Church of Rome ſaith, that the Prieſt in his Maſſe is a

Prieſt

Priest properly, and his sacrifice a reall sacrifice, differing onely in the manner of offering from the Sacrifice of Christ upon the crosse: and in the verie Canon of the Masse they insinuate thus much, when they request *God to accept their gifts and offerings*, namely, Christ himselfe offered, as hee did the sacrifices of *Abel* and *Noe*. Now it is absurd, to thinke that any creature should be a mediator between Christ and God. Therefore Christ cannot possibly be offered by any creature unto God.

Toler. Concil. 12. c. 5.

Reason VI. The judgement of the ancient Church. A certaine Councell held at Toledo in Spaine, reproveth the Ministers that they offered sacrifice often the same day without the holy Communion. The words of the Canon are these: *Relation is made unto us that certaine Priests doe not so many times receive the grace of the holy Communion, as they offer sacrifices in one day: but in one day, if they offer many sacrifices to God, in all the oblations, they* suspend *themselves from the Communion*—. Here marke, that the sacrifices in ancient Masses were nothing else but formes of Divine Service; because none did communicate, no not the Priest himselfe. And in another Councell the *name* of the Masse is but onely for a forme of prayer. *It hath pleased us, that prayers, supplications, Masses, which shall be allowed in the Counsell* ——, *be used*. And in this sence it is taken when speech is used of the making or compounding of Masses: for the sacrifice propitiatorie of the body and blood of Christ admits no composition.

Milevet c. 12. Concil. Tol. 4. cap. 12. &c. Jacob de consecr. dist. 1.

Lib. de corpor. & sang. dom. cap. 9.

*Abbot Paschasius* saith, *Because wee sinne daily, Christ is sacrificed for us* mystically, *and his passion is given in mysterie*. These his words are against the reall sacrifice: but yet hee expounds himselfe more plainely, cap. 10. *The blood is drunk in* mysterie spiritually: and, *it is all* spirituall *which wee eat, and*, cap. 12. *The Priest* —— *distributes to everie one not as much as the outward sight giveth, but as much as* faith inwardly, cap. 13. *The* full *similitude is outwardly, and the immaculate flesh of the Lamb is* faith inwardly —, *that the truth be not wanting to the Sacrament, and it be not ridiculous to Pagans, that wee drinke the blood of a killed man*. cap. 6. *One eats the flesh of Christ spiritually and drinkes his blood, another seemes to receive not so much as a morsell of bread from the hand of the Priest*: his reason is, because they come unprepared. Now then considering all these places, hee makes no receiving but spirituall, neither doth hee make any Sacrifice but spirituall.

## VI. Obj. Of Papists.

I. *Gen.* 14. v. 18. When *Abraham* was comming from the slaughter of the Kings, *Melchizedech* met him, and brought forth bread and wine: and hee was a Priest of the most high God. Now this bread and wine (say they) hee brought forth to offer for a Sacrifice; because it is said, hee was a Priest of the most high God: and they reason thus, Christ was a Priest after the order of *Melchizedech*: therefore as *Melchizedech* offered bread and wine, so Christ under the formes of bread and wine offers himselfe in sacrifice unto God. *Answ. Melchizedech* was no type of Christ in regard of the act of sacrificing, but in regard of his person, and things pertaining thereto, which are fully expounded, *Hebr.* 7. the summe whereof is this: I. *Melchizedech* was both King and Priest: so was Christ: II. Hee was a Prince of peace & righteousnes: so was Christ. III. Hee had neither father nor mother: because the Scripture in setting down his historie makes no mention of either beginning or ending of his dayes: and so Christ had neither father nor mother: no father, as hee was man: no mother, as hee was God. IV. *Melchizedech* being greater than *Abraham* blessed him, and Christ by vertue of his Priesthood blesseth, that is, justifieth and sanctifieth all those that be of the faith of *Abraham*. In these things onely stands the resemblance, and not in the offering of bread and wine. Againe, the end of bringing forth the bread and wine, was not to make a Sacrifice, but to refresh *Abraham* and his servants that came from the slaughter of the Kings. And he is called there a Priest of the most high God, not in regard of any Sacrifice; but in consideration of his blessing of *Abraham*, as the order of the words teacheth, *And hee was the Priest of the most high God, and therefore hee blessed him*. Thirdly, though it were granted, that hee brought forth bread and wine to offer in Sacrifice, yet will it not follow, that in the Sacrament Christ himselfe is to be offered unto God under the naked formes of bread and wine. *Melchizedechs* bread & wine were absurd types of no bread and no wine, or of formes of bread and wine in the Sacrament.

II. *Obiect.* The Paschall Lamb was both a Sacrifice and a Sacrament: now the Eucharist comes in roome thereof. *Answ.* The Paschall Lamb was a Sacrament, but no Sacrifice. Indeed Christ saith to his Disciples, *Goe and prepare a place to sacrifice the Passeover in*, *Mark.* 14. 12. but the words, *to offer*, or *to sacrifice*, doe often signifie no more but *to kill*. As when *Jacob* and *Laban* made a covenant, it is said, *Jacob sacrificed beasts, and called his brethren to eat bread*, *Gen.* 31. 54. Which words must not be understood of killing for sacrifice, but of killing for a feast: because hee could not in good conscience invite them to his Sacrifice, that were out of the covenant, being (as they were) of another religion: Secondly, it may be called a Sacrifice, because it was killed after the manner of a Sacrifice. Thirdly, when *Saul* sought his fathers Asses, and asked for the Seer, a Maid bids him goe up in haste, *for* (saith shee) *there is an offering of the people this day in the high place*, 1 *Sam.* 9. 12. where the feast that was kept in Rama, is called a Sacrifice: in all likelihood because at the beginning thereof, the Priest offered a Sacrifice to God: and so the Passeover may be called a Sacrifice, because Sacrifices were offered within the compasse of

Deut. 16. 2.

of the appointed feast or solemnitie of the passeover: and yet the thing it self was no more a sacrifice than the feast in Rama was. Againe, if it were granted that the passeover was both, it will not make much against us: for the Supper of the Lord succeeds the Passeover only in regard of the maine end thereof, which is the increase of our communion with Christ.

III. *Object. Malac.* 1. 11. The Prophet foretelleth of a cleane sacrifice that shall be in the new testament: & that (say they) is the sacrifice of the Masse. *Answ.* This place must be understood of a spirituall sacrifice, as wee shall plainly perceive, if wee compare it with 1 *Tim.* 2. 8. where the meaning of the Prophet is fitly expounded, *I will* (saith *Paul*) *that men pray in all places*, lifting up pure hands, *without wrath or doubting*. And this is the cleane sacrifice of the Gentiles. Thus *Justin Martyr* saith, *That supplications and thanksgiving are the* onely *perfect sacrifice pleasing God, and that Christians have learned to* offer them alone. And *Tertull.* saith, *Wee sacrifice for the health of the Emperour — : as God hath commanded with pure prayer.* And *Irenæus* saith, that this cleane offering to be offered in everie place is the prayer of the Saints.

Dialog. cum Triph.

Ad Scapulam.

Lib. 4. c. 35.

IV. *Object. Heb.* 13. 10. *Wee have an altar, whereof they may not eat, which serve in the tabernacle.* Now (say they) if we have an Altar, then we must needs have a Priest; and also a reall sacrifice. *Ans.* Here is meant not a bodily, but spirituall Altar, because the Altar is opposed to the materiall Tabernacle; and what is meant thereby is expressed in the next verse, in which hee proves that wee have an Altar: *The bodies of the beasts, whose blood was brought into the holy place by the high Priest for sinne, were burnt without the camp: so Christ Jesus, that hee might sanctifie the people with his owne blood, suffered without the gate.* Now lay the reason or proofe to the thing that is proved, and wee must needs understand Christ himselfe, who was both the Altar, the Priest, and the Sacrifice.

verſ. 11, 12.

V. *Object.* Lastly, they say, where alteration is both of Law and Covenant, there must needs be a new Priest and a new Sacrifice. But in the new Testament there is alteration both of law and covenant: and therefore there is both new Priest and new sacrifice. *Ans.* All may be granted: in the new Testament there is both new Priest, & Sacrifice: yet not any popish Priest but onely Christ himselfe both God and man. The Sacrifice also is Christ as he is man: & the Altar, Christ as hee is God, who in the new Testament offered himselfe a Sacrifice to his Father for the sins of the world. For though hee were the Lamb of God slaine from the beginning of the world, in regard of the purpose of God, in regard of the value of his merit, and in regard of faith which maketh things to come, as present, yet was hee not actually offered till the fulnes of time came; and once offering of himselfe, hee remaineth a Priest for ever, and all other Priests beside him are superfluous: his one offering once offered, being all-sufficient.

## The twelfth Point: Of Fasting.

*Our Consent.*

Our consent may be set downe in three conclusions. I. We doe not condemne fasting, but maintaine three sorts thereof, to wit, a morall, civill, & a religious fast. The first being morall, is a practice of sobrietie or temperance, when as in the use of meats and drinks, the appetite is restrained, that it doth not exceed moderation. And this must be used of all Christians in the whole course of their lives. The second being civill, is when upon some particular and politike considerations men abstaine from certaine meats: as in this our Commonwealth the Law injoynes us to abstaine from flesh-meat at certaine seasons of the yeare, for these special ends; to preserve the breed of cattell, and to maintaine the calling of the Fishermen. The third, namely a religious fast, is when the duties of religion, as the exercise of prayer and humiliation are practised in fasting. And I doe now specially treat of this kinde.

*Conclus.* II. Wee joyne with them in the allowance of the principall and right ends of a religious fast, and they are three. The first is, that thereby the minde may become attentive in meditation of the duties of Godlines to be performed. The second is, that the rebellion of the flesh may be subdued: for the flesh pampered becomes an instrument of licentiousnes. The third, and (as I take it) the chiefe end of a religious fast is, to professe our guiltinesse, and to testifie our humiliation before God for our sinnes: and for this end in the fast of Ninive, the verie beast was made to abstaine.

*Conclus.* III. We yeeld unto them, that fasting is an help and furtherance to the worship of God; yea, and a good work also if it be used in a good manner. For though fasting in it selfe being a thing indifferent, as eating and drinking are, is not to be termed a good work; yet being applyed, and considered in relation to the right ends before spoken of, and practised accordingly, it is a work allowed of God, and highly to be esteemed of all the servants and people of God.

*The Dissent or Difference.*

Our dissent from the Church of Rome in the doctrine of fasting stands in three things. They appoint and prescribe set-times of fasting, as necessarie to be kept; but wee hold & teach, that to prescribe the time of a religious fast, is in the libertie of the Church and the Governours thereof, as speciall occasion shall be offered. When the disciples of *John* asked Christ, why they and the Pharisies fasted often, but his Disciples fasted not, hee answered, *Can the children of the marriage chamber mourne as long as the Bridegroome is with them? but the dayes will*

come

*come when the Bridegroome ſhall be taken away from them*, and then ſhall they faſt, *Matth.* 9. 15. where hee gives them to underſtand, that they muſt faſt, as occaſions of mourning are offered. Where alſo I gather, that a ſet time of faſting is no more to be enjoyned than a ſet time of mourning. It was the opinion of *Auguſtine*, that *neither Chriſt nor his Apoſtles appointed any times of faſting.* And *Tertullian* ſaith, *that they of his time faſted of their owne accords freely, without law or commandement, as occaſion and time ſerved.* And *Euſebius* ſaith, that *Montanus was the firſt that made lawes of faſting.* It is objected, that there is a ſet time of faſting preſcribed, *Levit.* 16. 29. *Anſw.* This ſet and preſcribed faſt was commanded of God, as a part of the legall worſhip, which had his end in the death of Chriſt. Therefore it doth not juſtifie a ſet time of faſting in the new Teſtament, where God hath left man to his owne libertie, without giving the like commandement. It is againe alleaged, that *Zach.* 7. 5. there were ſet times appointed for the celebration of religious faſts unto the Lord, the fifth and the ſeventh moneths. *Anſ.* They were appointed upon occaſion of the preſent afflictions of the Church in *Babylon*, and they ceaſed upon their deliverance. The like upon like occaſion may wee appoint. Is is further objected, that ſome Churches of the Proteſtants obſerve ſet times of faſting. *Anſw.* In ſome Churches there be ſet dayes and times of faſting, not upon the neceſſitie, or for conſcience or religions ſake, but for politike or civill regards, whereas in the Romiſh Church it is held a mortall ſinne, to deferre the ſet time of faſting till the next day following.

Epiſt. 86.

Cont. Phychi-os. Hiſt. Ls. c. 17.

Secondly, wee diſſent from the Church of Rome touching the manner of keeping a faſt. For the beſt learned among them allow the drinking of wine, water, electuaries, and that [a] often within the compaſſe of their appointed faſt: yea, they allow the eating of one meale on a faſting day at noone tide, and upon a reaſonable cauſe, one houre before: the time of faſting not yet ended. But this practice indeed is abſurd, and contrarie to the practice of the old Teſtament, yea it doth fruſtrate the end of faſting. For the bodily abſtinence is an outward meanes and ſigne whereby wee acknowledge our guiltineſſe and unworthineſſe of any of the bleſſings of God. Againe, they preſcribe a difference of meats, as whit-meat onely to be uſed on their faſting dayes, and that of neceſſitie, and for conſcience ſake in moſt caſes. But wee hold this diſtinction of meats, both to be fooliſh and wicked. Fooliſh, becauſe in ſuch meats as they preſcribe, there is as much filling and delight, as in any other meats: as namely in fiſh, fruits, wine, &c. which they permit. And it is againſt the end of a religious faſt to uſe any refreſhing at all; ſo far as neceſſitie of health and comelineſſe will permit. Thus the Church in times paſt uſed to abſtaine not onely from meat and drinke, but from all delights whatſoever, even from ſoft apparrell and ſweet oyntments. *Joel* 2. 15. —— *Sanctifie a faſt —: let the* Bridegroome goe forth of his chamber, *and the Bride out of her bride-chamber. Dan.* 10. 3. *I eat no* pleaſant *bread, neither came* fleſh nor wine *within my mouth, neither did I* annoint *my ſelfe at all, till three weekes of dayes were fulfilled.* 1 *Cor.* 7. 5. *Defraud not one another,* except *it be with conſent for a time, that yee may give your ſelves to* faſting *and prayer.*

Mola. tract. 3. c. 11. [a] Navar. c. 21. num. 27.

Againe, wee hold this practice to be wicked, becauſe it taketh away the libertie of Chriſtians, by which, *unto the pure all things are pure.* And the Apoſtle, *Gal.* 5. 1. bids us to *ſtand faſt in this liberty*, which the Church of Rome would thus abolish. For the better underſtanding of this, let us conſider how the Lord himſelfe hath from the beginning kept in his owne hands, as a Maſter in his owne houſe, the diſpoſition of his creatures for the uſe of man, that he might depend on him and his word for temporall bleſſings. In the firſt age, hee appointed unto him for meat everie herb of the earth bearing ſeed, and everie tree wherein there is the fruit of a tree bearing ſeed, *Geneſ.* 1. 29. And as for fleſh, whether God gave unto him libertie to eat or not to eat, wee hold it uncertaine. After the floud the Lord renewed his grant of the uſe of the creatures, and gave his people libertie to eat the fleſh of living creatures: yet ſo as hee made ſome things uncleane, and forbade the eating of them: among the reſt, the eating of bloud. But ſince the coming of Chriſt hee hath inlarged his word, and given libertie to all, both Jewes and Gentiles, *to eat of all kindes of fleſh.* This word of his wee reſt upon; holding it a doctrine of Devils, for men to command an abſtinence from meats for conſcience ſake; which the Lord himſelfe hath created to be received with thankſgiving. *Socrates* a Chriſtian Hiſtoriographer ſaith, *that the Apoſtles left it free to everie one to uſe what kinde of meat they would on faſting dayes and other times, Spiridion in Lent dreſſed Swines fleſh, and ſet it before a ſtranger, eating himſelfe, and bidding the ſtranger alſo to eat: who refuſing, and profeſſing himſelfe to be a Chriſtian, therefore (ſaith hee) the rather muſt thou doe it: for to the pure all things are pure, as the word of God teacheth us.*

Acts 10. 13. 15. 1 Tim. 4. 4.

Trip. hiſt. l. 9. c. 37. Hiſt. trip. l. 2. c. 10.

But they object, *Jer.* 35. 6. where *Jonadab* commanded the Rechabites to abſtaine from wine: which commandement they obeyed, and are commended for doing well in obeying of it: therefore (ſay they) ſome kinde of meats may lawfully be forbidden. *Anſw. Jonadab* gave this commandement not in awe of religion, or merit, but for other, wiſe and politike regards. For hee injoyned his poſteritie not to drink wine, nor to build houſes, not to ſow ſeed, or plant vineyards, or to have any in poſſeſſion: but to live in tents; to the end they might be prepared to beare the calamities, that ſhould befall them in time to come. But the Popiſh abſtinence from certaine

Jud. 10. 26. 1 Sam. 1. 12.

meats, hath respect to conscience and religion, and therefore is of another kinde, and can have no warrant thence.

II. *Object. Dan.* 10.3. *Daniel* being in heavinesse for three weeks of dayes, abstained from flesh: and his example is our warrant. *Answ.* It was the manner of the holy men in ancient times, when they fasted many dayes together, of their owne accords freely to abstaine from sundrie things; and thus *Daniel* abstained from flesh. But the popish abstinence from flesh is not free, but stands by commandement, and the omitting of it is mortall sinne. Againe, if they will follow *Daniel* in abstaining from flesh, why doe they not also abstaine from all pleasant bread and wine; yea from oyntments: and why will they eat any thing in the time of their fast; whereas they cannot shew that *Daniel* ate any things at all till evening? And *Molanus* hath noted, that our Ancestours abstained from wine and dainties, and that some of them ate nothing for two or three dayes together.

Tract. 3. c. 11. conc. 8.

Thirdly, they alleage the diet of *John* Baptist, whose meat was locusts and wild honey: and of *Timothy*, who abstained from wine. *Ans.* Their kinde of diet, and that abstinence which they used, was onely for temperance sake; not for conscience or to merit any thing thereby: let them prove the contrarie if they can.

Thirdly and lastly, wee dissent from them touching certaine ends of fasting. For they make abstinence it selfe in a person fitly prepared, to be a part of the worship of God: but wee take it to be a thing indifferent in it selfe, and therefore no part of Gods worship: and yet withall being well used, wee esteeme it as a prop or furtherance of the worship, in that wee are made the fitter by it to worship God. And hereupon some of the more learned sort of them say: Not the work of fasting done, but the devotion of the worker, is to be reputed the service of God. Againe, they say, that fasting in, or with devotion, is a work of satisfaction to Gods justice for the temporall punishment of our sins. Wherein wee take it they doe blasphemously derogate from Christ our Saviour, who is the whole and perfect satisfaction for sinne, both in respect of fault and punishment. Here they alleage the example of the Ninevites, and *Achabs* fasting, whereby they turned away the judgements of God denounced against them by his Prophets. Wee answer, that Gods wrath was appeased towards the Ninevites, not by their fasting, but by faith laying hold on Gods mercie in Christ, and thereby staying his judgement. Their fasting was onely a signe of their repentance: their repentance a fruit and signe of their faith, whereby they beleeved the preaching of *Jonas*. As for *Achabs* humiliation, it is nothing to the purpose; for it was in hypocrisie: if they get any thing thereby, let them take it to themselves. To conclude, wee for our parts doe not condemne this exercise of fasting, but the abuse of it: and it were to be wished, that fasting were more used of all Christians in all places: considering the Lord doth daily give us new and speciall occasions of publike and private fasting.

Mark 7. 6.

Mar. 12. 14.

## The XIII. Point: Of the state of perfection.

*Our consent.*

Our consent I will set downe in two conclusions. I. All true Beleevers have a state of true perfection in this life, *Matth.* 5.48. *Be you perfect as your father in Heaven is perfect. Gen.* 6.9. *Noah was a just and perfect man in his time, and walked with God. Gen.* 17. 1. *Walke before mee and be perfect.* And sundrie Kings of *Judah* are said to walk uprightly before God with a perfect heart, as *David*, *Josias*, *Hezechias*, &c. and *Paul* accounteth himselfe with the rest of the faithfull to be perfect, saying, *Let us all that are perfect be thus minded, Phil.* 3. 15. Now this perfection hath two parts. The first is, imputation of Christs perfect obedience, which is the ground and fountaine of all our perfection whatsoever. *Hebrewes* 10.14. *By one offering*, that is, by his obedience in his death and passion, *hath hee consecrated*, or made perfect, *for ever them that believe.* The second part of Christian perfection is sinceritie, or, uprightnesse, standing in two things. The first is, to acknowledge our imperfection and unworthinesse in respect of our selves: and hereupon, though *Paul* had said hee was perfect, yet hee addeth further, *Hee did account of himselfe, not as though hee had attained to perfection: but did forget the good things behinde, and endevoured himselfe to that which was before.* Here therefore it must be remembred, that the perfection whereof I speake, may stand with sundrie wants and imperfections. It is said of *Asa*, that his *heart was perfect with God all his dayes*: and yet *hee pulled not downe the high places*, and being diseased in his feet, *Hee put his trust in the Physitions and not in the Lord.* Secondly, this uprightnesse stands in a constant purpose, endevour, and care to keepe not some few, but all and everie Commandement of the Law of God, as *David* saith, *Psal.* 119. 6. *Then shall I not be confounded, when I have respect to all thy commandements.* And this endevour is a fruit of perfection, in that it proceeds from a man regenerate. For as all men through *Adams* fall, have in them by nature the seeds of all sinne, none excepted, no not the sinne against the Holy Ghost: so by grace of regeneration through Christ, all the faithfull have in them likewise the seeds of all vertues needfull to salvation: and hereupon they both can and doe endevour to yeeld perfect obedience unto God, according to the whole Law. And they may be termed perfect, as a child is called a perfect man: though it want perfection of age, & stature, & reason: yet

Phil. 3. 13. & 15.

1 King. 15. 14. 2 Chron. 15. 17. & 16. 12.

hath

hath it perfection of parts: because it hath all and everie part and faculties both of body and soule that is required to a perfect man.

*Conclus.* II. There be certaine works of supererogation: that is, such works as are not onely answerable to the Law, and thereupon deserve life everlasting: but goe beyond the Law, and merit more than the Law by it selfe can make any man to merit. But where may we finde these works? not in the person of any meere man, or Angel, nor in all men & Angels: but onely in the person of Christ God & man; whose works are not onely answerable to the perfection of the Law, but goe farre beyond the same. For first, the obedience of his life considered alone by it selfe, was answerable even to the rigour of the Law: and therefore the suffering of his death and passion, were more than the Law could require at his hand: considering it requireth no punishment of him that is a doer of all things contained therein. Secondly, the verie rigour of the Law requireth obedience onely of them that are meere men: but the obedience of Christ was the obedience of a person that was both God and man. Thirdly, the Law requires personall obedience, that is, that everie man fulfill the Law for himselfe, and it speakes of no more. *Christ obyed the Law for himselfe*, not because hee did by his obedience merit his owne glorie: but because hee was to be a perfect and pure high Priest, not only in nature, but also in life; and as hee was a creature, hee was to be conformable to the Law. Now the obedience which Christ performed, was not for himselfe alone, but it serveth also for all the Elect: and considering it was the obedience of God (as *Paul* signified when hee said, *Acts* 20. 28. feed the Church of God, which hee purchased *with his blood*,) it was sufficient for many thousand worlds: and by reason the Law requireth no obedience of him that is God: this obedience therefore may truly be termed a worke of supererogation. This one wee acknowledge, and beside this wee dare acknowledge none. And thus far wee agree with the Church of Rome, in the doctrine of the estate of perfection; and further wee dare not.

*The Difference.*

The Papists hold (as the writings of the learned among them teach) that a man being in the state of grace, may not onely keepe all the commandements of the Law, and thereby deserve his owne salvation; but also goe beyond the Law, and doe works of supererogation which the Law requireth not: as to performe the vow of single life, and the vow of regular obedience, &c. And by this meanes (they say) men deserve a greater degree of glorie than the Law can afford. Of perfection they make two kindes: one they call *necessarie perfection*, which is the fulfilling of the Law in everie commandement, whereby eternall life is deserved. The second, is *profitable perfection*, when men doe not onely such things as the Law requires, but over and besides, they make certaine vowes, and performe certaine other duties which the Law enjoynes not: for the doing whereof, they shall be rewarded with a greater measure of glorie than the Law designeth. This they make plaine by comparison: Two Souldiers fight in the field under one and the same Captaine: the one onely keepes his standing, and thereby deserves his pay: the other in keeping of his place, doth also win the enemies standard, or doe some other notable exploit: now this man besides his pay deserves some greater reward. And thus (say they) it is with all true Catholikes in the state of grace: they that keepe the Law shall have life eternall, but they that doe more than the Law, as works of supererogation, shall be crowned with greater glorie. This is their doctrine. But wee on the contrarie teach, that albeit we are to strive to a perfection as much as wee can, yet no man can fulfill the Law of God in this life: much lesse doe works of supererogation: for the confirmation whereof, these reasons may be vsed: I. In the morall Law two things are commanded. First, the love of God and man. Secondly, the manner of this love: now the manner of loving God, is to love him with all our heart and strength. *Luke* 10. 27. *Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy thought, &c.* As *Bernard* said, *The measure of loving God, is to love God without measure*, and that is, to love him with the greatest perfection of love that can befall a creature. Hence it followes, that in loving God no man can possibly doe more than the Law requireth: and therefore the performance of all vowes whatsoever, and all like duties, comes short of the intention or scope of the Law.

II. Reason. The compasse of the Law is large, and comprehendeth in it more than the minde of man can at the first conceive: for everie commandement hath two parts, the negative, and the affirmative. In the negative is forbidden not onely the capitall sinne named, as murther, theft, adulterie, &c. but all sins of the same kinde, with all occasions and provocations thereto. And in the affirmative is commanded, not onely the contrarie vertues, as the love of God, and the love of our neighbours honour, life, chastitie, goods, good name, but the use of all helps and meanes, whereby the said vertues may be preserved, furthered and practised. Thus hath our Saviour Christ himselfe expounded the Law, *Matth.* 5. Upon this plaine ground I conclude, that all duties pertaining to life and manners, come within the list of some morall commandement. And that the Papists making their works of supererogation meanes to further the love of God and man, must needs bring them under the compasse of the Law. Under which if they be, they cannot possibly goe beyond the same.

Reason

Reaſon III. *Luke* 17. 10. *When wee have done all thoſe things that are commanded us, wee are unprofitable ſervants: wee have done that which was our dutie to doe.* The Papiſts anſwer, that we are unprofitable to God, but not to our ſelves: but this ſhift of theirs is beſide the verie intent of the place. For a ſervant in doing his dutie is unprofitable euen to himſelfe, and doth not ſo much as deſerve thanks at his Maſters hand, as Chriſt ſaith, verſ. 9. *Doth hee thank that ſervant?* Secondly they anſwer, that we are unprofitable ſervants in doing things commanded: yet when we doe things preſcribed in the way of counſell, wee may profit our ſelves, and merit thereby. But this anſwer doth not ſtand with reaſon. For things commanded, in that they are commanded, are more excellent than things left to our libertie; becauſe the will and commandement of God gives excellencie and goodneſſe unto them. Againe, counſels are thought to be harder than the commandements of the Law: and if men cannot profit themſelves by obedience of morall precepts, which are more eaſie, much leſſe ſhall they be able to profit themſelves by counſels which are of greater difficultie.

Reaſon IV. If it be not in the abilitie and power of man to keepe the Law, then much leſſe hee is able to doe any work that is beyond and above all the Law requireth: but no man is able to fulfill the Law, and therefore no man is able to ſupererogate. Here the Papiſts deny the propoſition: for (ſay they) though wee keepe not the Law, yet wee may doe things of counſell above the Law, and thereby merit. But by their leave, they ſpeake abſurdly: for in common reaſon, if a man faile in the leſſe, hee cannot but faile in the greater. Now (as I have ſaid) in popiſh doctrine, it is eaſier to obey the morall Law, than to performe the counſels of perfection.

*Objections of Papiſts.*

I. *Iſa.* 56. 4. The Lord ſaith, *Unto Eunuchs that keepe his Sabbath, and chooſe the thing that pleaſeth him, will hee give a place and name better than the ſonnes and daughters.* Now (ſay they) an Eunuch is one that lives a ſingle life, and keepes the vow of chaſtitie, and hereupon he is ſaid to deſerve a greater meaſure of glorie. *Anſ.* If the words be well conſidered, they prove nothing leſſe: for honour is promiſed to Eunuchs, not becauſe they make and performe the vow of ſingle life, but becauſe (as the Text ſaith) they obſerve the Lords Sabbath, and chooſe the thing that pleaſeth God, and keepe his covenant, which is, to beleeve the word of God, and to obey the commandements of the morall Law.

*Object.* II. *Matth.* 19. 12. Chriſt ſaith, *There are ſome which have made themſelves chaſte for the kingdome of Heaven:* therefore the vow of ſingle life is warrantable, and is a work of ſpeciall glorie in Heaven. *Anſ.* The meaning of the text is, that ſome having received the gift of continencie, doe willingly content themſelves with ſingle eſtate, that they may with more libertie without diſtraction further the good eſtate of the Church of God, or the kingdome of grace in themſelves and others. This is that can be gathered out of this place; hence therefore cannot be gathered the merit of everlaſting glorie by ſingle life.

*Object.* III. *Matth.* 19. 21. Chriſt ſaith to the young man, *If thou wilt be perfect, goe ſell that thou haſt, and give to the poore, and thou ſhalt have treaſure in Heaven.* Therefore, ſay they, a man by forſaking all may merit not onely Heaven, but alſo treaſure there, that is, an exceeding meaſure of glorie. *Anſ.* This young man being in likelihood a ſtrict Phariſie, thought to merit eternall life by the works of the Law, as his firſt queſtion importeth, *Good maſter, what ſhall I doe to be ſaved?* and therefore Chriſt goeth about to diſcover unto him the ſecret corruption of his heart. And hereupon the words alleaged are a commandement of triall not common to all, but ſpeciall to him. The like commandement gave the Lord to *Abraham* ſaying, *Abraham, take thine onely ſonne Iſaac, and offer him upon the mountaine which I ſhall ſhew thee, Gen.* 22. 2.

IV. *Object.* 1 *Cor.* 7. 8. *Paul* ſaith, *It is good for to be ſingle as he was:* and verſe 38. he ſaith, *It is better for virgins not to marrie:* and, *this he ſpeakes by permiſſion, not by commandement,* v. 25. *Anſw.* Here the ſingle life is not preferred ſimply, but onely in reſpect of the preſent neceſſitie, becauſe the Church was then under perſecution: and becauſe ſuch as live a ſingle life, are freed from the cares and diſtractions of the world.

V. *Object.* 1 *Corinth.* 9. 15, 17, 18. *Paul* preached the Goſpell freely, and that was more than he was bound to doe: and for ſo doing hee had a reward. *Anſ.* It was generally in *Pauls* libertie to preach the Goſpell freely, or not to do it: but in Corinth upon ſpeciall circumſtances, hee was bound in conſcience to preach it freely as hee did; by reaſon of the falſe teachers, who would otherwiſe have taken occaſion to diſgrace his Miniſterie, and have hindered the glorie of God. Now it was *Pauls* dutie by all meanes to prevent the hindrances of the Goſpell and the glorie of God: and if hee had not ſo done, *hee had abuſed* his libertie, v. 18. Therefore hee did no more in that caſe than the Law it ſelfe required. For an action indifferent, or an action in our libertie, ceaſeth to be in our libertie, and becomes morall in the caſe of offence. What is more free and indifferent than to eat fleſh? yet in the caſe of offence *Paul* ſaid, *Hee would not eat fleſh as long as the world ſtood,* 1 *Cor.* 8. 13.

## The XIV. Point: Of the worſhipping of Saints, ſpecially of Invocation.

*Our conſent.*

*Concluſ.* I. The true Saints of God, as Prophets, Apoſtles, and Martyrs, and ſuch like, are

to

to be worshipped and honoured, and that three wayes. I. By keeping a memorie of them in godly manner. Thus the Virgin *Marie*, as a Prophetesse foretelleth, that *all nations shall call her blessed*, *Luk.* 1. 48. When a certaine woman powred a box of ointment on the head of Christ, hee saith, *This fact shall be spoken of in remembrance of her, wheresoever that Gospell should be preached thorowout the world*, *Matt.* 14. 9. This dutie also was practised by *David* towards *Moses*, *Aaron*, *Phineas*, and the rest that are commended, *Psal.* 105. and 106. and by the Chap. 11. Author of the Epistle to the Hebrewes, upon the Patriarks and Prophets, and many others that excelled in faith, in the times of the old and new Testament. II. They are to be honoured by giving of thanks to God for them, and the benefits that God vouchsafed by them unto his Church. Thus *Paul* saith, that when the Churches heard of his conversion, they *glorified God for him*, or, *in him*, *Gal.* 1. 23. And the like is to be done for the Saints departed. III. They are to be honoured by an imitation of their faith, humilitie, meeknesse, repentance, the feare of God, and all good vertues wherein they excelled. For this cause the examples of godly men, in the old and new Testament, are called a *cloud of witnesses* by allusion: for as the cloud did guide the Israelites thorow the wilderneſse to the land of Canaan, so the faithfull now are to be guided to the heavenly Canaan, by the examples of good men, that have beleeved in God before us, and have walked the strait way to life everlasting.

*Conclus.* II. Againe, their *true Reliques*, that is, their vertues and good examples left to all posteritie to be followed, wee keepe and respect with due reverence. Yea, if any man can shew us the bodily relique of any true Saint, and prove it so to be, though wee will not worship it, yet will we not despise it, but keepe it as a monument, if it may conveniently be done without offence. And thus far wee consent with the Church of Rome. Further wee must not goe.

*The Dissent.*

Our difference stands in the manner of worshipping of Saints. The Papists make two degrees of religious worship. The highest they call *Latria*, whereby God himselfe is worshipped, and that alone. The second lower than the former, is called *Doulia*, whereby the Saints and Angels that be in the speciall favour of God, and glorified with everlasting glorie in Heaven, are worshipped. This worship they place in outward adoration, in bending of the knee, and bowing of the body to them being in Heaven: in invocation, whereby they call upon them: in dedication of Churches and houses of religion unto them: in Sabbaths and festivall dayes: lastly, in pilgrimages unto their reliques and images. Wee likewise distinguish adoration or worship; for it is either religious A or civill. Religious worship, is that which is done to him that is Lord of all things, the Searcher and Trier of the heart, omnipotent, everie where present, able to heare and help them that call upon him everie where, the Author and first cause of everie good thing: and that simply for himselfe, because he is absolute goodnesse it selfe. And this worship is due to God alone, being also commanded in the first and second Commandement of the first Table. Civill worship is the honour done to men set above us by God himselfe, either in respect of their excellent gifts, or in respect of their offices and authoritie, whereby they governe others. The right end of this worship is, B to testifie and declare, that wee reverence the gifts of God, and that power which hee hath placed in those that be his instruments. And this kinde of worship is commanded onely in the second Table, and in the first Commandement thereof, *Honour thy father and mother*. Upon this distinction wee may judge, what honor is due to everie one. Honour is to be given to God, and to whom hee commandeth. He commandeth that inferiours should honour or worship their betters. Therefore the unreasonable creatures, and among the rest, images are not to be worshipped, either with civill or religious worship: being indeed farre baser than man himselfe is. Againe, uncleane spirits the enemies of God, must not be worshipped: C yea, to honour them at all, is to dishonour God. Good Angels, because they excell men both in nature and gifts, when they appeared were lawfully honoured: yet so, as when the least signification of honour was given, that was proper to God, they refused it. And because they appeare not now as in former times, not so much as civill adoration in any bodily gesture is to be done unto them. Lastly, Governours and Magistrates have civill adoration as their due: and it cannot be omitted without offence. Thus *Abraham* worshipped the Hittites, *Genes.* 23. and *Joseph* his brethren, *Genes.* 50. To come to the verie point, upon the former distinction, wee deny against the Papists, that any civill worship in the bending of the knee, or prostrating of the body, is D to be given to the Saints, they being absent from us: much lesse any religious worship; as namely, invocation signified by any bodily adoration. For it is the honour of God himselfe, let them call it *Latria*, or *Doulia*, or by what name they will.

*Our Reasons.*

Reason I. All true invocation and prayer made according to the will of God, must have a double foundation: a commandement, and a promise. A commandement, to move us to pray: and a promise, to assure us that we shal be heard. For all and everie prayer must be made in faith: and without a commandement or promise, there is no faith. Upon this unfallible

ground

ground I conclude, that wee may not pray to Saints departed: for in the Scripture there is no word, either commanding us to pray unto them, or assuring us that wee shall be heard when wee pray. Nay, wee are commanded, onely to call upon God; *Him onely shalt thou serve, Matth.* 4.10. And, *How shall wee call upon him, in whom wee have not beleeved? Rom.*10.14. And wee have no promise to be heard, but for Christs sake. Therefore prayers made to Saints departed, are unlawfull. Answer is made, that invocation of Saints, is warranted by miracles and revelations, which are answerable to commandements and promises. *Ans.* But miracles and revelations had an end before this kinde of invocation tooke any place in the Church of God: and that was about three hundred yeeres after Christ. Againe, to judge of any point of doctrine by miracles, is deceitfull; unlesse three things concurre: the first is, doctrine of faith and pietie to be confirmed: the second is, prayer unto God, that something may be done for the ratifying of the said doctrine: the third is, the manifest edification of the Church by the two former. Where any of these three are wanting, miracles may be suspected: because otherwhiles false prophets have their miracles, to trie men, whether they will cleave unto God, or no, *Deut.*13.1,3. Againe, miracles are not done, or to be done for them that beleeve, but for infidels that beleeve not: as *Paul* saith, 1 *Cor.* 14.22. *Tongues are a signe, not to them that beleeve, but to unbelievers.* And to this agree *Chrysostome, Ambrose,* and *Jsidore,* who saith, *Behold, a signe is not necessarie to Beleevers, which have already beleeved, but to Infidels, that they may be converted.* Lastly, our faith is to be confirmed, not by revelation and apparitions of dead men, but by the writings of the Apostles and Prophets, *Luke* 16. 29.

Reason II. To pray unto Saints departed, to bow the knee unto them, while they are in Heaven, is to ascribe that unto them, which is proper to God himselfe: namely, to know the heart, with the inward desires and motions thereof: and to know the speeches and behaviours of all men, in all places upon earth at all times. The Papists answer, that Saints in Heaven, see and heare all things upon earth, not by themselves (for that were to make them Gods) but in God, and in the glasse of the Trinitie, in which they see mens prayers revealed unto them. I answer first, that the Saints are still made more than creatures; because they are said to know the thoughts, and all the doings of all men at all times, which no created power can well comprehend at once. Secondly, I answer, that this glasse in which all things are said to be seene, is but a forgerie of mans braine: and I prove it thus. The Angels themselves, who see further into God, than man can doe, never knew all things in God: which I confirme on this manner. In the Temple under the Law, upon the Arke were placed two Cherubins, signifying the good Angels of God: and they looked downeward upon the mercie-seat covering the Ark, which was a figure of Christ; and their looking downward, figured their desire to see into the mysterie of Christs incarnation, and our redemption by him: as *Peter* alluding, no doubt, to this type in the old Testament saith, 1 *Peter* 1.12. *Which things the Angels desire to behold:* and *Paul* saith, *Ephes.*3.10. *The manifold wisdome of God is revealed by the Church, unto principalities and powers in heavenly places,* that is, to the Angels: but how and by what means? *by the Church;* and that two wayes: first, by the Church, as by an example, in which the Angels saw the endlesse wisdome and mercie of God, in calling the Gentiles. Secondly, by the Church, as it was founded and honoured by the preaching of the Apostles. For it seemes that the Apostolicall Ministerie in the new Testament, revealed things touching Christ, which the Angels never knew, before that time: thus *Chrysostome* upon occasion of this text of *Paul* saith, *That the Angels learned something by the preaching of John Baptist.* Againe, Christ saith, that they know not *the houre of the last judgement, Matth.* 24.36. much lesse doe the Saints know all things in God. And hence it is that they are said to be under the Altar, where they crie, *How long Lord holy and true! wilt thou not avenge our blond?* as being ignorant of the day of their full deliverance. And the Jewes in affliction confesse *Abraham* was ignorant of them, and their estate, *Isa.*63.16.

Prolog. in Joh.

Rev. 6.10.

Reason III. *Matth.*4.10. Christ refused so much as to bow the knee to Satan, upon this ground, because *it was written, Thou shalt worship the Lord thy God, and him onely shalt thou serve.* Hence it was, that *Peter* would not suffer *Cornelius* so much as to kneele unto him, though *Cornelius* intended not to honour him as God. Therefore neither Saint nor Angell is to be honoured so much as with the bowing of the knee: if it carrie but the least signification of divine or religious honour.

Reason IV. The judgement of the ancient Church. *August. Wee honour the Saints with charitie, and not by* servitude: *neither doe wee erect Churches to them.* And, *Let it* not be religion *for us to worship dead men.* And, *They are to be honoured for imitation, and not to be adored for religion. Epiphan. Neither Tecla, nor any Saint is to be adored, for that ancient* errour *may not over-rule us, that wee should leave the living God, and adore things made by him.* Againe, *Let Marie be in honour: let the Father, Sonne and the Holy Ghost be adored: let* none adore *Marie; I meane neither woman nor man.* Againe, *Marie is beautifull, holy, and honoured, yet* not to adoration. When *Julian* objected to the Christians, that they worshipped their Martyrs as God, *Cyrill* grants the memorie and honour of them, but denies their adoration: and of invocation, hee makes no mention at all. *Ambr.* on *Rom.* 1. *Is any so mad that hee will give to the Earle the honour of the King* ——— *? yet*

De vera relig. cap. 35.

Hær. 79.

Lib 9. & 10.

these

*these men do not thinke themselves guiltie, who give the honour of Gods name to a creature, and leaving the Lord, adore their fellow-servants, as though there were any thing more reserved for God.*

*Objections of Papists.*

I. *Gen.*48.16. *Let the Angel that kept me, blesse the children.* Here (say they) is a prayer made to Angels. *Ans.* By the Angel is meant Christ, who is called the Angel of the covenant, *Malac.* 3.1. and the Angel that guided Israel in the wildernesse, 1 *Cor.* 10.9. compared with *Exod.*23.20.

*Object.* II. *Exod.*32.13. *Moses* prayeth that God would respect his people, for *Abrahams* sake, and for *Isaac* and Israel his servants, which were not then living. *Ans. Moses* prayeth God to be mercifull to the people, not for the intercession of *Abraham*, *Isaac*, and *Jacob*, but for his covenants sake which he had made with them, *Psal.*132.10,11. Againe, by popish doctrine, the Fathers departed knew not the estate of men upon earth, neither did they pray for them; because then they were not in Heaven, but in *Limbo Patrum.*

III. *Object.* One living man makes intercession to God for another: therefore much more doe the Saints in glorie, that are filled with love, pray to God for us; and wee pray to them no otherwise than wee desire living men to pray for us. *Ans.* The reason is naught: for wee have a commandement, one living man to pray for another, and to desire others to pray for us: but there is no warrant in the word of God, for us to desire the prayers of men departed. Secondly, there is a great difference betweene these two: To request our friend either by word of mouth, or by letter to pray for us: and by invocation to request them that are absent from us and departed this life to pray for us: for this is indeed a worship, in which is given unto them a power to heare and help all that call upon them, at what place or time soever, yea though they be not present in the place in which they are worshipped: and consequently the seeing of the heart, presence in all places, and infinite power to help all that pray unto them, which things agree to no creature but God alone. Thirdly, when one living man requests another to pray for him, hee onely makes him his companion and fellow member in his prayer made in the name of our Mediator Christ: but when men invocate Saints in Heaven, they being then absent, they make them more than fellow members, even mediators betweene Christ and them.

## The XV. Point. Of Intercession of Saints.

*Our consent.*

Our consent with them I will set downe in two conclusions.

A *Concluf.* I. The Saints departed pray unto God, by giving of thanks unto him for their owne redemption, and for the redemption of the whole Church of God upon earth, *Revel.* 5.8. *The foure beasts, and the foure and twenty Elders fell downe before the Lamb, ——, 9. and they sung a new song, Thou art worthy to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed us to God——* 13. *And all the creatures which are in Heaven—, heard I, saying, Praise, and honour, and glorie, and power be unto him that sitteth upon the throne, and to the Lamb for evermore.*

B II. *Conclus.* The Saints departed pray generally for the estate of the whole Church, *Revel.* 6.9. *And I saw under the altar, the soules of them that were killed for the word of God——, and* they cried, 10. *How long Lord holy and true! doest thou not judge and avenge our blood on them that dwell on the earth?* whereby wee see they desire a finall deliverance of the Church, and a destruction of the enemies thereof; that they themselves, with all the people of God, might be advanced to fulnesse of glorie in body and soule: yea, the dumb creatures, *Rom.*8.23. are said to *grone and sigh, waiting for the adoption, even the redemption of our bodies*: much more then doe the Saints in Heaven desire the same. And thus far wee consent.

*The Dissent or Difference.*

C They hold and teach, that the Saints in Heaven, as the Virgin *Marie*, *Peter*, *Paul*, &c. doe make intercession to God for particular men, according to their severall wants: and that having received particular mens prayers, they present them unto God. But this doctrine wee flatly renounce upon these grounds & reasons.

I. *Isa.*63.16. *The Church saith to God, Doubtlesse thou art our father, though Abraham* be ignorant of us, *and Israel* know us not. Now if *Abraham* knew not his posteritie, neither *Marie*, nor *Peter*, nor any other of the Saints departed know us, and our estate: and consequently they cannot make any particular intercession for us. If they say that *Abraham* and *Jacob* were then in *Limbo*, which they will have to be a part of hell; what joy could *Lazarus* have in *Abrahams* bosome? *Luk.*16.25. and with what comfort could *Jacob* say on his death-bed: *O Lord, I have waited for thy salvation? Gen.*49.18.

D II. Reason. 2 *King.*22.20. *Huld* the Prophetesse telleth *Josias*, *He must be gathered to his fathers, and put in his grave in peace, that his eyes may not see all the evill which God would bring on that place.* Therefore the Saints departed see not the state of the Church on earth, much lesse do they know the thoughts & prayers of men. This conclusion *Augustine* confirmeth at large.

III. Reason. No creature, Saint, or Angel, can be a Mediatour for us to God, saving Christ alone, who is indeed the onely Advocate of his Church. For in a true and sufficient Mediator there must be three properties. First of all, the word of God must reveale and pro-

pound

pound him unto the Church, that wee may in conſcience be aſſured that praying to him, and to God in his name, wee ſhall be heard. Now there is no Scripture that mentioneth either Saints or Angels as Mediators in our behalfe: ſave Chriſt alone. Secondly, a Mediatour muſt be perfectly juſt, ſo as no ſinne be found in him at all, 1 *Joh.*2.1. *If any man ſinne, we have an advocate with the Father, Jeſus Chriſt the righteous.* Now the Saints in Heaven, howſoever they be fully ſanctified by Chriſt, yet in themſelves they were conceived and borne in ſin: and therefore muſt needs eternally ſtand before God by the mediation and merit of another. Thirdly, a Mediatour muſt be a Propitiatour, that is, bring ſomething to God, that may appeaſe and ſatisfie the wrath and juſtice of God for our ſinnes: therefore *John* addeth, *and hee is a* propitiation *for our ſins.* But neither Saint nor Angel can ſatisfie for the leaſt of our ſins: Chriſt onely is the propitiation for them all. The Virgin *Marie* and the reſt of the Saints being ſinners, could not ſatisfie ſo much as for themſelves.

IV. Reaſon. The judgement of the Church. *Auguſtine, All Chriſtian men commended each other in their prayers to God.* And, *who* prayes for all, *and for whom* none prayes, *hee is that one and true Mediatour.* And, *This ſaith thy Saviour, thou haſt* no whither *to goe but to me, thou haſt no way to goe but by me. Chryſoſtome, Thou haſt* no need of Patrons *to God, or much diſcourſe that thou ſhouldeſt ſooth others: but though thou be alone and want a Patron, and by thy ſelfe pray unto God, thou ſhalt obtaine thy deſire.* And on the ſaying of *John, If any ſinne. &c. Thy prayers have no effect, unleſſe they be ſuch as* the Lord commends *unto thy Father.* And *Auguſtine* on the ſame place hath theſe words, *Hee being ſuch a man ſaid not, yee have an Advocate, but if any ſin wee have: but ſaid not, yee have, neither ſaid hee,* yee have mee.

Lib. 3. contra Parmen. c. 3 Tract. in Joh. 22.

De perfect. Evang.

*Objections of Papiſts.*

I. *Revel.* 5.8, 9. *The foure and twentie Elders fall downe before the Lamb, having everie one harps and golden vials full of odours, which are the prayers of the Saints.* Hence the Papiſts gather, that the Saints in Heaven receive the prayers of men on earth, and offer them unto the Father. *Anſw.* There by prayers of the Saints, are meant their owne prayers, in which they ſing praiſes to God and to the Lamb, as the verſes following plainely declare. And theſe prayers are alſo preſented unto God, onely from the hand of the Angell, which is Chriſt himſelfe.

Chap. 8.4.

II. *Object. Luk.*16.17. *Dives* in hell prayeth for his brethren upon earth, much more doe the Saints in Heaven pray for us. *Anſ.* Out of a parable nothing can be gathered, but that which is agreeable to the intent and ſcope thereof: for by the ſame reaſon it may as well be gathered, that the ſoule of *Dives* being in hell, had a tongue. Againe, if it were true which they gather, wee may gather alſo that the wicked in hell have compaſſion and love to their brethren on earth, and a zeale to Gods glorie: all which are falſe.

III. *Object.* The Angels in Heaven know everie mans eſtate: they know when any ſinner *repenteth, and rejoyce thereat:* and pray for particular men: therefore the Saints in Heaven doe the like, for they are equall to the good Angels, *Luk.*20.36. *Anſw.* The place in *Luke* is to be underſtood of the eſtate of holy men at the day of the laſt judgement: as appeares, *Matt.*22.30. where it is ſaid, that the ſervants of God *in the reſurrection* are as the Angels in Heaven. Secondly, they are like the Angels, not in office and miniſterie, by which they are miniſtring ſpirits for the good of men: but they are like them in glorie.

Luk. 15.10.

Secondly, wee diſſent from the Papiſts, becauſe they are not content to ſay that the Saints departed pray for us in particular: but they adde further, that they make interceſſion for us by their merits in Heaven. New Jeſuites deny this: but let them heare *Lumbard, I thinke* (ſaith hee, ſpeaking of one that is but of meane goodneſſe) *that hee, as it were paſſing by the fire ſhall be ſaved by the* merits *and interceſſions of the heavenly Church: which doe always make interceſſion for the faithfull by requeſt and merit, till Chriſt ſhall be complete in his members.* And the Roman Catechiſme ſaith as much: *Saints are ſo much the more to be worſhipped, and called upon, becauſe they make prayer daily for the ſalvation of men: and God for their merit and favour beſtowes many benefits upon us.* Wee deny not, that men upon earth have help and benefit by the faith and pietie which the Saints departed ſhewed, when they were in this life. For God ſhewes mercie on them that keepe his commandements, to a thouſand generations. And *Auguſtine* ſaith, It was good for the Jewes, that they were loved of *Moſes*, whom God loved. But wee utterly deny, that wee are helped by merits of Saints, either living or departed. For Saints in glorie have received the full reward of all their merits, if they could merit: and therefore there is nothing further that they can merit.

Lib. 4. diſt. 45. p. 6.

On the ſecond command.

Mat.

q. 149. ſuper Exod.

## The 16. Point: Of Implicite or infolded faith.

*Our conſent.*

Wee hold that there is a kinde of implicite, or unexpreſſed faith: yea, that the faith of everie man in ſome part of his life, as in the time of his converſion, and in the time of ſome grievous temptation or diſtreſſe, is implicite or infolded. The Samaritans are ſaid to *believe, Joh.* 4. 41. becauſe they tooke Chriſt for the Meſſias, and therenpon were content to learne and obey the glad tidings of ſalvation. And in the ſame place, verſe 53. the Ruler with his

family

family is said to beleeve, who did no more but generally acknowledge that Christ was the Messias, and yeelded himselfe to beleeve and obey his holy doctrine; being moved thereunto by a miracle wrought upon his young sonne. And *Rahab*, *Hebr.* 11. 13. is said to beleeve, yea, shee is commended for faith even at the time when shee received the spies. Now in the Word of God wee cannot finde, that shee had any more but a confused, generall, or infolded faith, whereby shee beleeved that the God of the Hebrewes was the true God, and his Word to bee obeyed. And this faith (as it seemes) was wrought in her by the report and relation of the miracles done in the land of Egypt, whereby shee was moved to joyne her selfe unto the people of God, and to beleeve as they did. By these examples then it is manifest, that in the very servants of God, there is and may bee for a time an implicite faith. For the better understanding of this point, it is to bee considered that faith may bee infolded two wayes: first, in respect of knowledge of things to be beleeved: secondly, in respect of the apprehension of the object of faith, namely, Christ and his benefits. Now faith is infolded in respect of knowledge; when as sundrie things that are necessary to salvation are not yet as distinctly knowne. Though Christ commended the faith of his Disciples, for such a faith, against which the gates of hell should never prevaile; yet was it unexpressed or wrapped up in regard of sundrie points of religion: for first of all, *Peter* that made confession of Christ in the name of the rest, was at that time ignorant of the particular meanes whereby his redemption should bee wrought. For after this, hee went about to dissuade his master from the suffering of death at Jerusalem, whereupon Christ sharply rebuked him saying, *Matthew* 16. 23. *Come behinde me Satan, thou art an offence unto me.* Againe, they were all ignorant of Christs resurrection, till certaine women, who first saw him after hee was risen againe, had told them: and they by experience in the person of Christ had learned the truth. Thirdly, they were ignorant of the ascension: for they dreamed of an earthly kingdome at the very time when hee was about to ascend: saying, *Wilt thou at this time restore the kingdome of Israel? Act.* 1. 6. And after Christs ascension, *Peter* knew nothing of the breaking downe of the partition wall betweene the Jews and Gentiles, till God had better schooled him in a vision, *Act.* 10. 14. And no doubt, wee have ordinary examples of this implicite faith in sundry persons among us. For some there bee, which are dull and hard, both for understanding and memorie, and thereupon make no such proceedings in knowledge, as many others doe: and yet for good affection and conscience in their doings, so farre as they know, they come not short of any; having withall a continuall care to increase in knowledge, and to walke in obedience according to that which they know. And such persons, though they bee ignorant in many things, yet have they a measure of true faith: and that which is wanting in knowledge, is supplyed in affection: and in some respects they are preferred before many that have the glibbe tongue, and the braine swimming with knowledge. To this purpose *Melanchthon* said well, *We must acknowledge the great mercie of God, who putteth a difference betweene sinnes of ignorance and such as are done wittingly: and forgives manifold ignorances to them that know the foundation and bee teachable; as may be seene by the Apostles, in whom there was much want of understanding before the resurrection of Christ. But as hath beene said, hee requires that wee be teachable, and hee will not have us to be hardened in our sluggishnesse and dulnesse. As it is said, Psal.* 1. *Hee meditateth in his law day and night.* Epitom. Phil. mel. de grad. delict.

The second kind of implicite faith is in regard of Apprehension; when as a man cannot say distinctly and certainely, *I beleeve the pardon of my sinnes*; but *I doe unfainedly desire to beleeve the pardon of them all*; *and I desire to repent.* This case befals many of Gods children, when they are touched in conscience for their sinnes. But where men are displeased with themselves for their offences, and doe withall constantly from the heart desire to beleeve, and to bee reconciled to God, there is faith, and many other graces of God infolded: as in the little and tender bud, is infolded the leafe, the blossome, and the fruit. For though a desire to repent and to beleeve bee not faith and repentance in nature, yet in Gods acceptation it is, God accepting the will for the deed. *Isa.* 42. 3. Christ will not *quench the smoaking flaxe*, which as yet by reason of weakenesse gives neither light nor heat. Christ saith, *Matth.* 5. 6. *Blessed are they that* hunger and thirst *after righteousnesse, for they shall be satisfied*: where by persons hungring and thirsting are meant all such, as feele with griefe their owne want of righteousnesse, and withall desire to bee justified and sanctified. *Rom.* 8. 26. God heares and regards the verie groanes and sighes of his servants; yea, though they bee unspeakable by reason they are often times little, weake, and confused: yet God hath respect unto them, because they are the worke of his owne spirit. Thus then we see, that in a touched heart desiring to beleeve, there is an infolded faith. And this is the faith which many of the true servants of God have: and our salvation stands not so much in our apprehending of Christ, as in Christs comprehending of us: and therefore *Paul* saith, *Philip.* 3. 12. *I* [illegible] *followeth*, namely, after perfection, *if that I may comprehend that, for whose sake I am comprehended of Christ.* Now if any shall say, that without a lively faith in Christ none can be saved: I answer, that God accepts the desire to beleeve for lively faith, in the time of temptation, and in the

time of our first conversion, as I have said. Put case, a man that never yet repented fals into some grievous sickness, and then begins to bee touched in conscience for his sinnes, and to bee truly humbled: hereupon hee is exhorted to beleeve his owne reconciliation with God in Christ, and the pardon of his owne sinnes. And as he is exhorted, so he indevoureth according to the measure of grace received, to beleeve, yet after much striving hee cannot resolve himselfe, that hee doth distinctly and certainly beleeve the pardon of his owne sinnes: onely this hee can say, that hee doth heartily desire to beleeve: this hee wisheth above all things in the world: and hee esteemes all things as dung for Christ: and thus hee dies. I demand now, what shall wee say of him? surely wee may say nothing, but that hee died the child of God, and is undoubtedly saved. For howsoever it were an happie thing if men could come to that fulnesse of faith which was in *Abraham*, and many servants of God: yet certaine it is, that God in sundry cases accepts of this desire to beleeve, for true faith indeed. And looke as it is in nature, so it is in grace: in nature some die when they are children, some in old age, and some in full strength, and yet all die men: so againe, some die babes in Christ, some of more perfect faith: and yet the weakest having the seeds of grace, is the childe of God; and faith in his infancie is faith. All this while, it must be remembred, I say not, there is a true faith without all apprehension, but without a distinct apprehension for some space of time: for this very desire, by faith to apprehend Christ and his merits, is a kinde of apprehension. And thus wee see the kindes of implicite or infolded faith.

This doctrine is to be learned for two causes: first of all, it serves to rectifie the consciences of weake ones, that they bee not deceived touching their estate. For if wee thinke that no faith can save, but a full perswasion, such as the faith of *Abraham* was, many truly bearing the name of Christ must bee put out of the rolle of the children of God. We are therefore to know, that there be differences and degrees of true faith, and the least of them all is this infolded faith. This in effect is the doctrine of Master *Calvin*: that when wee begin by faith to know somewhat, and have a desire to learne more, this may be tearmed an unexpressed faith. Secondly, this point of doctrine serves to rectifie and in part to expound sundrie Catechismes, in that they seeme to propound faith unto men at so high a reach, as few can attaine unto it: defining it to bee a certaine and full perswasion of Gods love and favour in Christ; whereas, though every faith bee for his nature a certaine perswasion, yet onely the strong faith is the full perswasion. Therefore faith is not onely in generall tearmes to bee defined, but also the degrees and measures thereof are to bee expounded, that weake ones to their comfort may bee truly informed of their estate.

Instit. lib. 3. c. 2. Sect. 5.

A And though wee teach there is a kinde of implicite faith, which is the beginning of true and lively faith: yet none must hereupon take an occasion to content themselves therewith, but labour to increase and goe on from faith to faith: and so indeed will every one doe that hath any beginnings of true faith, bee they never so little. And hee which thinks hee hath a desire to beleeve, and contents himselfe therewith; hath indeed no true desire to beleeve.

*The difference.*

B The pillars of the Romane Church lay downe this ground; that faith in his owne nature, is not a knowledge of things to be beleeved, but a reverent assent unto them, whether they bee knowne or unknowne. Hereupon they build: that if a man know some necessarie points of religion, as the doctrine of the Godhead, of the Trinitie, of Christs incarnation, and of our redemption, &c. it is needlesse to know the rest by a particular or distinct knowledge, and it sufficeth to give his consent to the Church, and to beleeve as the Pastours beleeve. Behold a ruinous building upon a rotten foundation: for faith containes a knowledge of things to bee beleeved, and knowledge is of the nature of faith: and nothing is beleeved that is not knowne, *Isa.* 53. C 11. *The knowledge of my righteous servant, shall justifie many.* And *John* 17. 3. *This is eternall life, to know thee the eternall God, and whom thou hast sent Jesus Christ.* In these places, by knowledge is meant faith grounded upon knowledge, whereby wee know, and are assured that Christ and his benefits belong unto us. Secondly, this kinde of assent is the mother of ignorance. For when men shall be taught, that for sundry points of religion they may beleeve as the Church beleeves: [a] that the studie of the Scriptures is not to be required of them: yea, that to their good they may bee barred the reading of them, so bee it they know some principall things contained in the articles of faith: that [b] common beleevers are not bound expresly to beleeve all the articles of the Apostles Creed: [c] that it sufficeth them to beleeve the articles by an implicite faith, by beleeving as the Church beleeveth: few or none will have care to profit in knowledge. And yet Gods commandement is that wee should grow in knowledge, and that his Word should dwell plenteously in us, *Colos.* 3. 16. Againe, the Papists say, that the devotion of the ignorant, is often service better accepted than that which is done upon knowledge. *Such* (say they) *as pray in Latine, pray with as great consolation of spirit, with as little tediousnesse, with as great devotion and affection, and oftentimes more than the other, and always more than any schismatike or heretike in his owne language.* To conclude, they teach that some articles of faith are beleeved generally of the whole Church onely

[a] Mol. tract. 3. c. 27. conclus. 15.

[b] Bonau. & Durand.

[c] Bannes 2. q. 2. art. 7. ascribes this opinion to Gul. Parisiensis, and to Altisiodorensis.

Rhem. Testam. 1 Cor. 14.

Mol. tract. 5. c. 30. conclus. 12.

by

by a ſimple or implicite faith, which afterward by the authoritie of a generall Councell are propounded to bee beleeved of the Church by expreſſe faith. *Roffenſis* againſt *Luther* gives an example of this, when hee confeſſeth that Purgatorie was little knowne at the firſt, but was made knowne partly by Scripture, and partly by revelation in proceſſe of time. This implicite faith touching articles of religion wee reject; holding that all things concerning faith and manners neceſſary to ſalvation, are plainly expreſſed in Scripture: and accordingly to be beleeved.

Contra aſſer. Lut. art. 8.

## The 17. point: Of Purgatory.

*Our conſent.*

We hold a Chriſtian Purgatorie, according as the Word of God hath ſet downe the ſame unto us. And firſt of all, by this Purgatorie we underſtand the afflictions of Gods children here on earth. *Lam.* 1. the people afflicted ſay, *Thou haſt ſent a fire into our bones. Pſal.* 66. 12. *Wee have gone through water and fire. Mal.* 3. 3. The children of *Levi* muſt bee *purified in a purging fire* of affliction. 1 *Pet.* 1. 7. Afflictions are called *the fierie triall*, whereby men are cleanſed from their corruption, as gold from the droſſe by the fire. Secondly, the blood of Chriſt is a Purgatorie of our ſinnes. 1 *John* 1. 7. *Chriſts blood* purgeth *us from all our ſinnes. Heb.* 9. 14. *It* purgeth *our conſciences* from dead works. And Chriſt baptiſeth with the holy Ghoſt *and with fire*: becauſe our inward waſhing is by the blood of Chriſt: and the holy Ghoſt is as fire to conſume and aboliſh the inward corruption of nature. To this effect ſaith *Origen*, *Without doubt, wee ſhall feele the unquenchable fire, unleſſe wee ſhall now intreat the Lord to ſend downe* from heaven a Purgatorie fire *unto us, whereby worldly deſires may bee utterly conſumed in our minds. Auguſtine, Suppoſe the* mercie *of God is* thy Purgatorie.

Matth. 3. 11.

In Levit. l. 9. apud. Cyril.

De Act. Fœlic. c. 21.

*The difference or diſſent.*

Wee differ from the Papiſts touching purgatorie in two things. And firſt of all for the place. They hold it to bee a part of hell, into which an entrance is made onely after this life: wee for our parts deny it, as having no warrant in the Word of God: which mentioneth onely two places for men after this life, heaven and hell, with the two-fold condition thereof, joy and torment, *Luk.* 16. 25, 26. *Job.* 3. 36. *Apoc.* 20. 14, 15. and 21. 7, 8. *Matthew* 8. 11. Nay, we finde the contrary, *Revel.* 14. 13. they that die in the Lord are ſaid *to reſt from their labours*: which cannot bee true if any of them goe to purgatorie. And to cut off all cavils: it is further ſaid, *their workes*, that is, the reward of their works, *follow them*, even at the heeles, as an Acoluth or ſervant doth his maſter. *Auguſtine* ſaith well, *After this life there remaines no compunction or* ſatisfaction. And, *Here is all remiſſion of ſinne: here bee temptations that move us to ſinne: laſtly, here is the evill from which wee deſire to bee delivered: but there is none of all theſe.* And, *Wee are not here without ſinne, but wee ſhall* goe hence without ſinne. *Cyrill* ſaith, *They which are once dead, cant adde nothing to the things which they have done, but ſhall* remaine as they were left, *and wait for the time of the laſt judgement. Chryſoſtome, After the end of this life there be* no occaſions *of merits.*

Hom. 50. tom. 10. Enchir. c. 115.

De verb. Apoſt. ſerm. 31. lib. 3. in Eſ. Ad pop. Antioch. hom. 12.

Secondly, wee differ from them touching the meanes of purgation. They ſay, that men are purged by ſuffering paine in Purgatorie, whereby they ſatisfie for their veniall ſins, and for the temporall puniſhment of their mortall ſinnes. Wee teach the contrary, holding that nothing can free us from the leaſt puniſhment of the ſmalleſt ſin, but the ſufferings of Chriſt, and purge us from the leaſt taint of corruption, ſaving the blood of Chriſt. Indeed they ſay, that our ſufferings in themſelves conſidered, doe not purge and ſatisfie, but as they are made meritorious by the ſufferings of Chriſt: but to this I oppoſe one text of Scripture, *Heb.* 1. 3. where it is ſaid, that *Chriſt hath purged our ſinnes by himſelfe*: where the laſt clauſe cuts the throat of all humane ſatisfactions and merits: and it giveth us to underſtand, that whatſoever thing purgeth us from our ſinnes, is not to bee found in us, but in Chriſt alone: otherwiſe it ſhould have beene ſaid, that Chriſt purgeth the ſinnes of men by themſelves, as well as by himſelfe: and hee ſhould merit by his death, that wee ſhould become our owne Saviours in part.

To this place I may well refer prayer for the dead: of which I will propound two concluſions affirmative, and one negative.

I. *Concluſ.* We hold that Chriſtian charitie is to extend it ſelfe to the very dead: and it muſt ſhew it ſelfe in their honeſt buriall, in the preſervation of their good names, in the helpe and releeſe of their poſteritie, as time and occaſion ſhall be offered, *Ruth.* 1. 8. *Job.* 19. 40.

II. *Concluſ.* Wee pray further in generall manner for the faithfull departed, that God would haſten their joyfull reſurrection, and the faithfull accompliſhment of their happineſſe, both for the body and the ſoule: and thus much we aske in ſaying, *Thy kingdome come*, that is, not only the kingdome of grace, but alſo the kingdome of glorie in heaven. Thus far wee come: but neerer the gates of Babylon wee dare not approch.

III. *Concluſ.* To pray for particular men departed, and to pray for their deliverance out of Purgatorie, we thinke it unlawfull: becauſe wee have neither promiſe, nor commandement ſo to doe.

## The 18. point: Of the Supremacy in cauſes Eccleſiaſticall.

*Our conſent.*

Touching the point of Supremacie Eccle-

ſtatticall, I will ſet downe how neere wee may come to the Romane Church, in 2. concluſions.

*Concluſ.* I. For the founding of the Primitive Church, the miniſterie of the Word was diſtinguiſhed by degrees not only of order, but alſo of power, and *Peter* was called to the higheſt degree. *Eph.* 4. 11. Chriſt *aſcended up on high, & gave gifts unto men*, for the good of his Church: as *ſome to be Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtours and Doctours*. Now howſoever one Apoſtle bee not above another, or one Evangeliſt above another, or one Paſtour above another: yet an Apoſtle was above an Evangeliſt: and an Evangeliſt above all Paſtors and teachers. And *Peter* was by calling an Apoſtle, and therefore above all Evangeliſts and Paſtours, having the higheſt roome in the Miniſterie of the new Teſtament both for order and authoritie.

*Concluſ.* II. Among the twelve Apoſtles *Peter* had a three-fold privilege or prerogative. I. The prerogative of authority. II. Of primacie. III. Of principalitie. For the firſt, by the privilege of authoritie, I meane a preheminence in regard of eſtimation, whereby hee was had in reverence above the reſt of the twelve Apoſtles: for *Cephas* with *James* and *John are called Pillars*, and *ſeemed to be great*, *Gal.* 2. 6. 9. Againe, he had the preheminence of primacy, becauſe he was the firſt named, as the fore-man of the queſt. *Matth.* 10. 2. *The names of the twelve Apoſtles are theſe*, the firſt *is Simon, called Peter*, &c. Thirdly, hee had the preheminence of principalitie among the twelve, becauſe in regard of the meaſure of grace, hee excelled the reſt: for when Chriſt asked his diſciples whom they ſaid hee was, *Peter* as being of greateſt abilitie and zeale, anſwered for them all, *Matth.* 16. 16. I uſe this clauſe *among the twelve*, becauſe *Paul excelled Peter* every way, in learning, zeale, underſtanding, as farre as *Peter* excelled the reſt. And thus neere wee come to Popiſh ſupremacie.

*The difference.*

The Church of Rome gives to *Peter* a ſupremacie under Chriſt above all cauſes and perſons: that is, full power, to governe and order the Catholike Church upon the whole earth, both for doctrine and regiment. This ſupremacie ſtands (as they teach) in a power or judgement, to determine of the true ſence of all places of Scripture: to determine all cauſes of faith: to aſſemble generall Councels: to ratifie the decrees of the Councels: to excommunicate any man upon earth, that lives within the Church, even princes and nations: properly to abſolve and forgive ſinnes: to decide cauſes brought to him by appeale from all the parts of the earth: laſtly, to make lawes that ſhall binde the conſcience. This fulneſſe of power with one conſent is aſcribed to *Peter*, and the Biſhops of Rome that follow him in a ſuppoſed ſucceſſion. Now we hold on the contrary, that neither *Peter*, nor any Biſhop of Rome hath any ſupremacy over the Catholik Church: but that all ſupremacie under Chriſt is pertaining to kings and princes within their dominions. And that this our doctrine is good, and theirs falſe and forged, I will make it manifeſt by ſundry reaſons.

I. Chriſt muſt bee conſidered of us as a king two wayes. Firſt as hee is God: and ſo is he an abſolute king over all things in heaven and earth, with the Father and the holy Ghoſt, by the right of creation. Secondly, he is a king as hee is a redeemer of mankinde: and by the right of redemption hee is a ſoveraigne king over the whole Church, and that in ſpeciall manner. Now as Chriſt is God with the Father and the holy Ghoſt, hee hath his deputies on earth to governe the world; as namely kings and princes, who are therefore in Scripture called *Gods*, But as Chriſt is Mediatour, and conſequently a king over his redeemed ones, hee hath neither fellow, nor deputie. No fellow: for then hee ſhould be an imperfect Mediator. No deputie: for no creature is capable of this office, to doe in the roome and ſtead of Chriſt, that which he himſelf doth: becauſe every work of the Mediator is a compound worke, ariſing of the effects of two natures concurring in one and the ſame action, namely, the Godhead and the manhood: and therefore to the effecting of the ſaid worke, there is required an infinite power, which farre exceeds the ſtrength of any created nature. Againe, *Hebr.* 7. 24. Chriſt is ſaid to have a prieſthood which cannot paſſe from his perſon to any other: whence it followes, that neither his kingly, nor his propheticall office can paſſe from him to any creature, either in whole or in part: becauſe the three offices of mediation in this regard bee equall. Nay, it is a needleſſe thing for Chriſt to have a deputie, to put in execution any part of his Mediatorſhip: conſidering a deputie onely ſerveth to ſupply the abſence of the principall, whereas Chriſt is alwayes preſent with his Church by his Word and Spirit: for where two or three bee gathered together in his name, hee is in the middeſt among them. It may bee ſaid, that the Miniſters in the worke of the miniſterie are deputies of Chriſt. I anſwer, that they are no deputies, but active inſtruments. For in the preaching of the Word there bee two actions: the firſt is, the uttering or propounding of it to the eare: the ſecond is, the inward operation of the holy Ghoſt in the heart: which indeed is the principall, and belongs to Chriſt alone: the action of ſpeaking in the Miniſter being only inſtrumentall. Thus likewiſe the Church of God in cutting off any member by excommunication, is no more but an inſtrument performing a miniſterie in the name of Chriſt, and that is, to teſtifie and pronounce whom Chriſt himſelfe hath cut off from the kingdome of heaven: whom hee alſo will have for this cauſe, to bee ſevered from

the

the companie of his owne people till he repent. And ſo it is in all eccleſiaſticall actions. Chriſt hath no deputie, but onely inſtruments: the whole entire action being perſonall in reſpect of Chriſt. This one concluſion overthrowes not onely the Popes ſupremacie, but alſo many other points of poperie.

Reaſon II. All the Apoſtles in regard of power and authoritie were equall: for the commiſſion Apoſtolicall both for right and execution was given equally to them all, as the very words import, *Matth.* 28. 19. *Go teach all nations, baptizing them, &c.* And the promiſe, *I will give to thee the keyes of the kingdome of heaven*, is not private to *Peter*, but is made in his perſon to the reſt, according as his confeſſion was in the name of the reſt. Thus ſaith *Theophilact*, *Mar.* 16. *They have the power of committing and binding that receive the gift of a Biſhop as Peter.* And *Ambroſe* ſaith in *Pſal.* 38. *What is ſaid to Peter is ſaid to the Apoſtles.* Therefore *Peter* had no ſupremacie over the reſt of the Apoſtles in reſpect of right to the commiſſion: which (they ſay) belongeth to him onely, and the execution thereof to the reſt. But let all bee granted, that *Peter* was in commiſſion above the reſt for the time of his life: yet hence may not any ſuperioritie bee gathered for the Biſhops of Rome; becauſe the authoritie of the Apoſtles was perſonall, and conſequently ceaſed with them, without being conveied to any other: becauſe the Lord did not vouchſafe the like honour to any after them. For firſt of all, it was the privilege of the Apoſtles to bee called immediately, and to ſee the Lord Jeſus. Secondly, they had power to give the gift of the holy Ghoſt by the impoſition of hands. Thirdly, they had ſuch a meaſure of the aſſiſtance of the ſpirit, that in their publike ſermons, and in writing of the Word they could not erre: and theſe things were all denyed to thoſe that followed after them. And that their authority ceaſed in their perſons, it ſtands with reaſon alſo, becauſe it was given in ſo ample a manner for the founding of the Church of the new Teſtament: which being once founded, it was needfull only, that there ſhould be paſtours and teachers for the building of it up unto the end of the world.

Reaſon III. When the ſonnes of *Zebedeus* ſued unto Chriſt for the greateſt roomes of honour in his kingdome (deeming hee ſhould be an earthly king) Chriſt anſwers them again, *Matth.* 20. 25, 26. *Yee know that the Lords of the Gentiles have dominion, and they that are great, exerciſe authoritie over them: but it ſhall not be ſo with you.* *Bernard* applies theſe very words to Pope *Eugenius* on this manner, *It is plaine*, ſaith hee, *that here dominion is forbidden the Apoſtles. Goe to then: dare if you will, to take upon you ruling and Apoſtleſhip, or in your Apoſtleſhip rule or dominion: if you will have both alike, you ſhall loſe both. Otherwiſe you muſt not thinke your ſelfe exempted from the number of them, of whom the Lord complaineth thus: they have reigned, but not of mee: they have beene but I have not knowne them.*

De conſider. ad Eug. l. 2.

Reaſon IV. *Eph.* 4. 11. Mention is made of gifts which Chriſt gave to his Church after his aſcention, whereby ſome were Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtours and teachers. Now if there had beene an office in which men as deputies of Chriſt ſhould have governed the whole Church to the end of the world, the calling might here have beene named fitly with a gift thereto pertaining: and *Paul* (no doubt) would not here have concealed it, where hee mentioneth callings of leſſer importance.

Reaſon V. The Popes ſupremacie was judged by ſentences of Scripture, and condemned long before it was manifeſt in the world: the ſpirit of Prophecie fore-ſeeing and fore-telling the ſtate of things to come. 2 *Theſſal.* 2. 3, 4. *The man of ſinne* (which is that Antichriſt) *ſhall exalt himſelfe above all that is called God, &c.* Now this whole chapter with all the circumſtances thereof, moſt fitly agrees to the See of Rome and the Head therof: and the thing which then ſtayed the revealing of the man of ſinne, ver. 6. is of the moſt expounded to bee the Romane Emperour. I will alleage one teſtimonie in the roome of many. *Chryſoſt.* ſaith on this place. *As long as the Empire ſhall be had in awe, no man ſhall ſtraightly ſubmit himſelfe to Antichriſt: but after that the Empire ſhall be diſſolved, Antichriſt ſhall invade the ſtate of the Empire ſtanding void, and ſhall labour to pull unto himſelfe the Empire both of man and God.* And this wee finde now in experience to bee true: for the See of Rome never flouriſhed, till the Empire decaied, and the ſeat thereof was removed from the Citie of Rome. Againe, *Rev.* 13. mention is made of two beaſts, one comming out of the ſea, whom the Papiſts confeſſe to bee the heatheniſh Romane Emperour: the ſecond comming out of the earth; which doth all that the firſt beaſt could doe before him: and this fitly agreeth to the Popes of Rome, who do and have done all things that the Emperour did or could doe, and that in his very ſight.

Reaſon VI. The judgement of the ancient Church. *Cyprian* ſaith, *Doubtleſſe the ſame were the reſt of the Apoſtles that Peter was: indued with* equall *fellowſhip both of honour and of* power: *but a beginning is made of unity, that the Church may appeare to bee one.* *Gregorie* ſaith, *If one bee called univerſall Biſhop, the univerſall Church goeth to decay.* And chapter 144. *I ſay boldly, that whoſoever calleth or deſireth to call himſelfe univerſall Prieſt, in his pride is a* forerunner of Antichriſt. And, *Behold, in the preface of the Epiſtle which yee directed unto mee, you cauſed to be ſet a* proud title, *calling mee univerſall Pope.* Bernard, *Conſider that thou art not a Lord of Biſhops, but one of them. Churches are* maimed, *in that the Romane Biſhop draweth all power to himſelfe.* Againe, *Gregorie* himſelfe being Pope ſaith to the Emperour, *I which am ſubject to your commandement ——— have every way diſcharged that which was due, in*

De ſimplicit. prælat.

In regiſtro. l. 6. cap. 118.

Lib. 7. c. 30. Ad Eug. lib. 3.

*that I have performed mine* alleagiance to the Emperour, *and have not concealed what I thought on Gods behalfe.* And Pope *Leo* the fourth, after *Gregorie* 200. yeares, acknowledged the Emperour *Lotharius* for *his soveraigne Prince*, and professed obedience without gainesaying to his imperiall commandements.

C. de capitulis, dist. 10.

To conclude, whereas they say, that there is a double head of the Church, one imperiall, which is Christ alone, the other ministeriall, which is the Pope, governing the whole Church under Christ; I answer, this distinction robbeth Christ of his honour, because in setting up their ministeriall head, they are faine to borrow of Christ things proper unto him, as the privileges to forgive sins * properly, and the power to governe the whole earth by making of lawes, that shall as truly bind conscience as the lawes of God, &c.

* Allens booke of priesthood.

## The nineteenth point: Of the efficacie of the Sacraments.

*Our consent.*

*Conclus.* I. Wee teach and beleeve that the Sacraments are signes to represent Christ with his benefits unto us.

*Conclus.* II. We teach further, that the Sacraments are indeed instruments whereby God offereth and giveth the fore-said benefits unto us. Thus farre wee consent with the Romane Church.

*The difference.*

Bellar. de Sacram. l. 2. cap. 11.

The difference betweene us stands in sundry points. First of all, the best learned among them teach, that Sacraments are *physicall instruments*, that is, true and proper instrumentall causes, having force and efficacie in them to produce and give grace. They use to expresse their meaning by their comparisons: When the Scrivener takes the penne into his hand and writes, the action of writing comes from the pen, moved by the hand of the writer: and in cutting of wood or stone, the division comes from the sawe, moved by the hand of the workman: even so the grace (say they) that is given by God, is conferred by the Sacrament it selfe. Now wee for our parts hold, that Sacraments are not physicall, but meere voluntary instruments. Voluntarie, because it is the will and appointment of God, to use them as certaine outward meanes of Grace. Instruments, because when wee use them aright according to the institution, God then answerably conferres grace from himselfe. In this respect onely take wee them for instruments and no otherwise.

The second difference is this: They teach that the very action of the Minister dispensing the Sacrament as it is the *worke done*, gives grace immediately, if the party bee prepared: as the very washing or sprinkling of water in baptisme, and the giving of bread in the Lords Supper; even as the orderly moving of the penne upon the paper by the hand of the writer causeth writing. We hold the contrary: namely, that no action in the dispensation of a Sacrament conferreth grace as it is a worke done, that is, by the efficacie and force of the very sacramentall action it selfe, though ordained of GOD: but for two other wayes. First, by the signification thereof. For God testifies unto us his will and good pleasure partly by the word of promise, and partly by the Sacrament: the signes representing to the eyes that which the Word doth to the eares: being also types and certaine images of the very same things that are promised in the Word, and no other. Yea, the elements are not generall and confused, but particular signes to the severall communicants, and by the vertue of the institution: for when the faithfull receive the signes from God by the hands of the Minister, it is as much as if God himselfe with his owne mouth should speak unto them severally, and by name promise to them remission of sinnes. And things said to them particularly, doe more affect, and more take away doubting, than if they were generally spoken of an whole companie. Therefore signes of grace are as it were an applying and binding of the promise of salvation to every particular beleever: and by this meanes, the oftner they are received, the more they helpe our infirmity, and confirme our assurance of mercie.

Againe, the Sacrament conferres grace, in that the signe thereof confirms faith as a pledge, by reason it hath a promise annexed to it. For when God commands us to receive the signes in faith, and withall promiseth to the receivers to give the thing signified, he binds himselfe, as it were in bond unto us to stand to his owne word; even as men bind themselves in obligations, putting to their hand and seales, so as they cannot goe back. And when the signes are thus used as pledges, and that often, they greatly increase the grace of God; as a token sent from one friend to another, renewes and confirmes the perswasion of love.

There are two principall wayes whereby the Sacraments are said to conferre grace, namely, in respect of their signification, and as they are pledges of Gods favour unto us. And the very point here to bee considered is, in what order and manner they confirme. And the manner is this: The signes and visible elements affect the senses outward and inward: the senses convey their object to the minde: the minde directed by the holy Ghost reasoneth on this manner, out of the promise annexed to the Sacrament: He that useth the elements aright, shall receive grace thereby: but I use the elements aright in faith and repentance, saith the minde of the beleever: therefore shall I receive from God increase of grace. Thus then, faith is confirmed not by the worke done, but by a kinde of reasoning caused in the

mind, the argument or proofe whereof is borrowed from the elements, being ſignes and pledges of Gods mercie.

The third difference. The Papiſts teach that in the Sacrament by the worke done, the very grace of juſtification is conferred. Wee ſay no: becauſe a man of yeares muſt firſt beleeve and be juſtified, before he can be a meet partaker of any Sacrament. And the grace that is conferred, is onely the increaſe of our faith, hope, ſanctification, &c.

*Our Reaſons.*

Reaſon I. The Word preached and the Sacraments differ in the manner of giving Chriſt and his benefits unto us: becauſe in the Word the ſpirit of God teacheth us by a voyce conveied to the mind by the bodily eares: but in the Sacraments annexed to the Word, by certaine ſenſible and bodily ſignes viewed by the eye. [a] Sacraments are nothing but viſible words and promiſes. Otherwiſe for the giving it ſelfe they differ not. Chriſt himſelfe ſaith, that in the very word, *it eateth his owne fleſh, which he was to give for the life of the world*: and what can bee ſaid more of the Lords Supper? *Auguſtine* ſaith, that *beleevers are partakers of the bodie and blood of Chriſt in baptiſme*: and *Hierome* to *Edibia*, *that in baptiſme wee eat and drinke the bodie and blood of Chriſt.* If thus much may bee ſaid of baptiſme, why may it not alſo bee ſaid of the Word preached? Againe, *Hierome* upon Eccleſiaſtes ſaith, *It is profitable to bee filled with the bodie of Chriſt, and drinke his blood, not onely in myſterie but in knowledge of holy Scripture.* Now upon this it followes, that ſeeing the work done in the Word preached, conferres not grace, neither doth the worke done in the Sacrament conferre any grace.

Reaſon II. *Matth.* 3. 11. *I baptize you with water to repentance: but he that commeth after mee is ſtronger than I ——, hee ſhall baptize you with the holy Ghoſt and with fire.* Hence it is manifeſt that grace in the Sacrament proceeds not from any action in the Sacrament: for *John* though hee doe not disjoyne himſelfe and his action from Chriſt and the action of his ſpirit, yet doth hee diſtinguiſh them plainly in number, perſons, and effect. To this purpoſe *Paul*, who had ſaid of the Galathians, that hee *travelled of them* and *begat them by the Goſpell*, ſaith of himſelfe, that *hee is not any thing*, not onely as hee was a man, but as hee was a faithfull Apoſtle: thereby excluding the whole Evangelicall miniſterie, whereof the Sacrament is a part, from the leaſt part of divine operation, or efficacie in conferring of grace.

Reaſon III. The bleſſed Angels, nay the very fleſh of the Son of God hath not any quickning vertue from it ſelfe; but all this efficacie or vertue is in and from the Godhead of the Son: who by means of the fleſh apprehended by faith, deriveth heavenly and ſpirituall life from himſelfe to the members. Now if there be no efficacie in the fleſh of Chriſt, but by reaſon of the hypoſtaticall union, how ſhall bodily actions about bodily elements conferre grace immediately?

Reaſon IV. *Paul*, *Rom.* 4. ſtands much upon this, to prove that juſtification by faith is not conferred by the Sacraments. And from the circumſtance of time hee gathereth, that *Abraham* was firſt juſtified, and then afterward received circumciſion, the ſigne and the ſeale of his righteouſneſſe. Now wee know, that the generall condition of all Sacraments is one and the ſame, and that baptiſme ſucceeded circumciſion. And what can be more plaine than the example of *Cornelius*, *Act.* 10. who before *Peter* came unto him, had the commendation of the feare of God, and was indued with the ſpirit of prayer; and afterward when *Peter* by preaching opened more fully the way of the Lord, hee and the reſt received the holy Ghoſt? And after all this they were baptized. Now if they received the holy Ghoſt before baptiſme, then they received remiſſion of ſins, and were juſtified before baptiſme.

Reaſon V. The judgement of the ancient Church. *Baſil*, *If there be any grace in the water, it is not from the nature of the water, but from the* preſence of the ſpirit. *Hierome* ſaith, *Man gives water, but God gives the holy Ghoſt.* *Auguſt.* ſaith, *Water toucheth the bodie, and waſheth the heart*: but he ſhewes his meaning elſe-where. *There is one water* (ſaith he) *of the Sacrament, another of the ſpirit: the water of the Sacrament is viſible, the water of the ſpirit inviſible. That waſheth the bodie*, and ſignifieth *what is done in the ſoule*; *By this the ſoule is purged and healed.*

*Object.* Remiſſion of ſins, regeneration, and ſalvation, is aſcribed to the Sacrament of baptiſme, *Act.* 22. 16. *Eph.* 5. 26. *Gal.* 3. 27. *Tit.* 3. 5. *Anſ.* Salvation and remiſſion of ſins is aſcribed to baptiſme and the Lords ſupper, as to the Word; which is the power of God to ſalvation to all that beleeve: and that, as they are inſtruments of the holy Ghoſt to ſignifie, ſeale, and exhibit to the beleeving minde the foreſaid benefits: but indeed the proper inſtrument whereby ſalvation is apprehended, is faith, and Sacraments are but props of faith furthering ſalvation two wayes: firſt, becauſe by their ſignification they help to nouriſh and preſerve faith: ſecondly, becauſe they ſeale grace and ſalvation to us: yea God gives grace and ſalvation when we uſe them well: ſo be it we beleeve the word of promiſe made to the Sacrament, whereof alſo they are ſeales. And thus we keep the middle way, neither giving too much, nor too little to the Sacrament.

## The XX. point. Of ſaving faith: or, the way to life.

*Our conſent.*

*Concluſ.* I. They teach it to be the property of faith, to beleeve the whole Word of God, and ſpecially the redemption of mankinde by Chriſt.

*Concluſ.* II. They avouch that they beleeve

and

[a] Aug. l. 19. contra Fauſt. cap. 16.

Serm. ad infant. ad altar. de Sacr.

Cap. 3.

Gal. 4. 19. 1 Cor. 3. 7.

Lib. de Spir. ſanct. cap. 15. In Eſa. 14. Tract. 61 in epiſt. Ioh.

and looke to bee ſaved by Chriſt, and by *Chriſt alone*, and by the *meere mercie* of God in Chriſt.

*Concluſ.* III. Thirdly, the moſt learned among them hold and conteſſe, that the obedience of Chriſt is imputed unto them for the ſatisfaction of the law, and for their reconciliation with God.

*Concl.* IV. They avouch that they put their whole truſt and confidence in Chriſt, and in the meere mercy of God, for their ſalvation.

*Concl.* V. Laſtly, they hold that every man muſt apply the promiſe of life everlaſting by Chriſt unto himſelfe: and this they grant wee are bound to do. And in theſe five points doe they and we agree, at leaſt in ſhew of words.

By the avouching of theſe five concluſions, Papiſts may eaſily eſcape the hands of many Magiſtrates. And unleſſe the myſtery of popiſh doctrine bee well knowne, any common man may eaſily be deceived, and take ſuch for good Proteſtants that are but popiſh Prieſts. To this end therefore, that wee may the better diſcerne their guile, I will ſhew wherein they faile in each of their concluſions, and wherein they differ from us.

*The difference.*

Touching the firſt concluſion, they beleeve indeed all the written Word of God, and more than all: for they alſo beleeve the bookes Apocryphall, which antiquity for many hundred yeares hath excluded from the Canon: yea they beleeve unwritten traditions received (as they ſay) from Councels, the writings of the Fathers, and the determinations of the Church: making them alſo of equall credit with the written Word of God, given by inſpiration of the ſpirit. Now wee for our parts deſpiſe not the Apocrypha, as namely, the books of the Maccabees, Eccleſiaſticus, and the reſt, but we reverence them in all convenient manner, preferring them before any other bookes of men, in that they have beene approved by an univerſall conſent of the Church: yet wee thinke them not meete to bee received into the Canon of holy Scripture, and therefore not to bee beleeved, but as they are conſenting with the written Word. And for this our doing, wee have direction from *Athanaſius*, *Origen*, *Hierome*, and the Councell of Laodicea. As for the unwritten Traditions, they come not within the compaſſe of our faith, neither can they: becauſe they come unto us by the hands of men, that may deceive and be deceived. And we hold and beleeve, that the right Canon of the books of the old and new Teſtament, containes in it ſufficient direction for the Church of God to life everlaſting, both for faith and manners. Here then is the point of difference, that they make the object of faith larger than it ſhould be, or can be: and wee keepe our ſelves to the written Word, beleeving nothing to ſalvation out of it.

In the ſecond concluſion, touching ſalvation by Chriſt alone, there is a manifeſt deceit: becauſe they craftily include and couch their owne workes under the name of Chriſt. For (ſay they) works done by men regenerate, are not their owne, but Chriſts in them; and as they are the works of Chriſt; they ſave, and no otherwiſe. But wee for our parts looke to be ſaved onely by ſuch works as Chriſt himſelfe did in his owne perſon, and not by any worke at all done by him in us. For all works done, are in the matter of juſtification and ſalvation, oppoſed to the grace of Chriſt: *Rom.* 11. 6. *Election is of grace, not of works: if it be of works, it is no more of grace.* Againe, whereas they teach that wee are ſaved by the works of Chriſt, which hee worketh in us, and maketh us to worke, it is flat againſt the Word. For *Paul* ſaith, *Wee are not ſaved by ſuch works as God hath ordained that men regenerate ſhould walke in*, *Epheſ.* 2. 10. And hee ſaith further, *that hee counted* all things, even after his converſion, *loſſe unto him, that hee might be found in Chriſt, not having his owne righteouſneſſe which is of the Law*, *Phil.* 3. 8. Againe, *Heb.* 1. 3. *Chriſt waſhed away our ſinnes by himſelfe*: which laſt words exclude the merit of all works done by Chriſt within man. Thus indeed the Papiſts overturn all that which in word they ſeeme to hold touching their juſtification and ſalvation. Wee confeſſe with them, that good works in us are the works of Chriſt: yet are they not Chriſts alone, but ours alſo, in that they proceed from Chriſt by the minde and will of man: as water from the fountaine by the channell. And looke as the channell defiled, defiles the water, that is without defilement in the fountaine; even ſo the minde and will of man defiled by the remnants of ſinne, defile the works, which as they come from Chriſt, are undefiled. Hence it is, that the works of grace, which wee doe by Chriſt, or Chriſt in us, are defective: and muſt be ſevered from Chriſt in the act of juſtification or ſalvation.

The third concluſion is touching the imputation of Chriſts obedience, which ſome of the moſt learned among them acknowledge, and the difference betweene us ſtands on this manner. They hold that Chriſts obedience is imputed onely to make ſatisfaction for ſinne, and not to juſtifie us before God. Wee hold and beleeve that the obedience of Chriſt is imputed to us even for our righteouſneſſe before God. *Paul* ſaith, 1 *Cor.* 1. 30. *Chriſt is made unto us of God, wiſdome*, righteouſneſſe, ſanctification, *and redemption*. Hence I reaſon thus. If Chriſt bee both our ſanctification, and our righteouſneſſe; then hee is not onely unto us inherent righteouſneſſe, but alſo righteouſnes imputed. But he is not onely our ſanctification (which the Papiſts themſelves expound of inherent or habituall righteouſnes) but alſo our righteouſneſſe: for thus by *Paul* are they diſtinguiſhed. Therefore he is unto us both inherent and imputed righteouſneſſe. And very reaſon

teacheth us thus much. For in the end of the world at the bar of Gods judgement, wee muſt bring ſome kind of righteouſneſſe for our juſtification, that may ſtand in the rigour of the law according to which we are to be judged. But our inherent righteouſneſſe is imperefect, and ſtained with manifold defects, and ſhall bee as long as we live in this world, as experience tels us: and conſequently it is not ſutable to the ſubject of the law: and if wee goe out of our ſelves, we ſhall find no righteouſneſſe ſerving for our turnes either in men or Angels, that may or can procure our abſolution before God, and acceptation to life everlaſting. Wee muſt therfore have recourſe to the perſon of Chriſt, and his obedience imputed unto us muſt ſerve not onely to be a ſatisfaction to God for all our ſins, but alſo for our perfect juſtification, in that GOD is content to accept of it for our righteouſneſſe, as if it were inherent in us, or performed by us.

Touching the fourth concluſion, they hold it the ſafeſt and the ſureſt courſe to put their truſt and confidence in the mercie of God alone for their ſalvation: yet they condeſcend, that men may alſo [a] put their confidence in the merit of their owne works, and in the merits alſo of other men, ſo it bee in ſobrietie. But this doctrine quite marres the concluſion; becauſe, by teaching that men are to put confidence in the creature, they overturne all confidence in the Creator. For in the very firſt commandement wee are taught to make choyce for the true God of our God, which thing we do when we give to God our hearts: and wee give our hearts to God, when we put our whole confidence in him for the ſalvation of our ſoules. Now then, to put confidence in men or in works, is to make them our gods. The true and ancient forme of making confeſſion was on this manner: *I beleeve in God the Father, in Jeſus Chriſt, and in the holy Ghoſt:* without mention making of any confidence in works or creatures: the ancient Church never knew any ſuch confeſſion or confidence. *Cyprian* ſaith, *Hee beleeveth not in God, who putteth not affiance concerning his ſalvation in God alone.* And indeed the Papiſts themſelves when death comes, forſake the confidence of their merits, and flie to the meere mercie of God in Chriſt. And for a confirmation of this, I alleage the teſtimonie of one *Ulinbergius* of Colen, who writeth thus. There was a book found in the Veſtry of a certaine pariſh of Colen, written in the Dutch tongue, in the yeare of our Lord, 1475. which the Prieſts uſed in viſiting of the ſick. And in it theſe queſtions bee found. [b] *Doeſt thou beleeve that thou canſt not be ſaved but by the death of Chriſt? The ſick perſon anſwered,* Yea. *Then it is ſaid unto him, Goe too then, while breath remaines in thee, put thy confidence in this* death alone: *have affiance in nothing elſe: commit thy ſelfe wholly to this death: with it alone cover thy ſelfe: dive thy ſelfe in every part into this death: in every part pierce thy ſelfe with it: infold thy ſelfe in this death: and if the Lord will judge thee, ſay; Lord, I put the death of our Lord Jeſus Chriſt betweene mee and thy judgement, and by no other meanes I contend with thee. And if hee ſhall ſay unto thee, that thou art a ſinner, ſay: Lord, the death of my Lord Jeſus Chriſt, I put betweene thee and my ſins. If hee ſhall ſay unto thee, that thou haſt deſerved damnation, ſay: Lord, I oppoſe the death of our Lord Jeſus Chriſt betweene thee and my evill merits, and* I offer his merit for the merit which I ſhould have, and have not. *If hee ſhall ſay, that he is angry with thee, ſay: Lord, I oppoſe the death of our Lord Jeſus Chriſt betweene mee and thine anger.* Here wee ſee, what Papiſts doe and have done in the time of death. And that which they hold and practiſe, when they are dying; they ſhould hold and practiſe every day while they are living.

In the laſt concluſion they teach, that wee muſt not onely beleeve in generall, but alſo apply vnto our ſelves the promiſes of life everlaſting. But they differre from us in the very manner of applying. They teach, that the promiſe is to be applied, not by faith aſſuring us of our owne ſalvation: but only by hope, in likelihood conjecturall. We hold that we are bound in duty to apply the promiſe of life by faith without making doubt thereof, and by hope to continue the certaintie after the apprehenſion made by faith. We do not teach that all & every man living within the precincts of the Church, profeſſing the name of Chriſt, is certaine of his ſalvation, and that by faith: but that he ought ſo to be, and muſt indevour to attaine thereto. And here is a great point in the myſterie of iniquitie to be conſidered: for by this uncertaine application of the promiſe of ſalvation, and this wavering hope, they overturne halfe the doctrine of the Goſpell. For it injoynes two things: firſt to beleeve the promiſes thereof to bee true in themſelves: ſecondly, to beleeve, and by faith to apply them unto our ſelves. And this latter part, without which the former is void of comfort, is quite overturned. The reaſons which they alleage againſt our doctrine, I have anſwered before: now therefore I let them paſſe.

To conclude, though in coloured tearmes they ſeeme to agree with us in doctrine concerning faith; yet indeed they deny and aboliſh the ſubſtance thereof, namely, the particular and certaine application of Chriſt crucified, and his benefits unto our ſelves. Againe, they faile, in that they cut of the principall dutie and office of true ſaving faith, which is, to apprehend and to apply the bleſſing promiſed.

[a] Bellar. l. 5. c. 7. de juſtific.

De duplici Martyr.

Lib. de cauſis cur Evang. p. 436.

[b] ſuppoſed to be queſtions of Anſelme.

## The XXI. point. Of Repentance.

*Our conſent.*

*Concluſ.* I. That repentance is the converſion of a ſinner. There is a two-fold converſion,

paſſive,

paſſive, and active: paſſive, is an action of God whereby hee converteth man being as yet unconverted. Active, is an action whereby man being once turned of God, turnes himſelfe: and of the latter muſt this concluſion be underſtood. For the firſt converſion, conſidering it is a work of God turning us unto himſelfe, is not the repentance whereof the Scripture ſpeaketh ſo oft, but it is called by the name of regeneration: and repentance, whereby wee being firſt turned of God doe turne our ſelves, and doe good works, is the fruit thereof.

*Concluſ.* II. That repentance ſtands ſpecially for practice, in contrition of heart, confeſſion of mouth, and ſatisfaction in work or deed. Touching contrition, there bee two kindes thereof: Legall, and Evangelicall. Legall contrition is nothing but a remorſe of conſcience for ſinne in regard of the wrath and judgement of God, and it is no grace of God at all: nor any part, or cauſe of repentance: but onely an occaſion thereof, and that by the mercy of God: for of it ſelfe it is the ſting of the law, and the very entrance into the pit of hell. Evangelicall contrition is, when a repentant ſinner is grieved for his ſinnes, not ſo much for feare of hell, or any other puniſhment; as becauſe hee hath offended and diſpleaſed ſo good and mercifull a GOD. This contrition is cauſed by the miniſterie of the Goſpell, and in the practice of repentance it is alwayes neceſſarie, and goes before as the beginning thereof. Secondly, we hold and maintaine, that confeſſion is to bee made, and that in ſundry reſpects: firſt to God, both publikely in the congregation, and alſo privately in our ſecret and private praiers. Secondly to the Church, when any perſon hath openly offended the congregation by any crime, and is therefore excommunicate. Thirdly, to our private neighbour, when wee have upon any occaſion offended and wronged him. *Mat.* 5. 23. *If thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee, goe firſt and be reconciled to him:* now reconciliation preſuppoſeth confeſſion. Laſtly, in all true repentance, we hold and acknowledge there muſt be ſatisfaction made; firſt to God, and that is, when wee intreat him in our ſupplications to accept the death and paſſion of Chriſt, as a full, perfect and ſufficient ſatisfaction for all our ſins. Secondly, it is to bee made unto the Church, after excommunication for the publike offences; and it ſtands in duties of humiliation that fitly ſerve to teſtifie the truth of our repentance. Thirdly, ſatisfaction is to bee made to our neighbour: becauſe if hee be wronged, he muſt have recompence and reſtitution made, *Luke* 19. 8. and there repentance may juſtly bee ſuſpected, where no ſatisfaction is made, if it lie in our power.

*Concluſ.* III. That in repentance wee are to bring outward fruits worthie amendment of life: for repentance it ſelfe is in the heart: and therefore muſt bee teſtified in all manner of good works: whereof the principall is, A to indevour day by day, by Gods grace to leave and renounce all and every ſinne, and in all things to doe the will of God. And here let it bee remembred, that wee are not patrons of licentiouſneſſe and enemies of good works. For though wee exclude them from the act of our juſtification and ſalvation: yet wee maintaine a profitable and neceſſarie uſe of them in the life of every Chriſtian man. This uſe is three-fold, in reſpect of God, of man, of our ſelves. Works are to be done in reſpect of God, that his commandement may be obeyed. 1 *Joh.* 3. 22. that his will may bee done, 1 *Theſſ.* 4. 3. that wee may ſhew our ſelves to be obedient children to God our Father, 1 *Pet.* 1. 14. B that wee may ſhew our ſelves thankfull for our redemption by Chriſt, *Tit.* 2. 14. that wee might not grieve the ſpirit of God, *Epheſ.* 4. 30. but walke according to the ſame. *Gal.* 6. 22. that God by our good works may be glorified, *Matth.* 5. 16. that wee may bee good followers of God, *Epheſ.* 5. 1. Againe, works are to bee done in regard of men: that our neighbour may bee helped in worldly things. *Luke* 6. 38. that hee may be won by our example to godlineſſe, 1 *Pet.* 3. 14. that wee may prevent in our ſelves the giving of any offence, 1 *Corinth.* 10. 32. that by doing good, wee may ſtoppe the mouthes of our adverſaries. Thirdly and laſtly, they have uſe in reſpect of our ſelves: that we may ſhew our ſelves to bee new creatures, C 2 *Corinth.* 5. 17. that wee may walke as the children of light, *Epheſ.* 5. 8. that wee may have ſome aſſurance of our faith, and of our ſalvation, 2 *Pet.* 1. 8. 10. that wee may diſcerne dead and counterfeit faith, from true faith, *Jam.* 2. 17. that faith and the gifts of God may bee exerciſed and continued unto the end, 2 *Tim.* 1. 6. that the puniſhments of ſin, both temporall and eternall may be prevented, *Pſal.* 89. 32. that the reward may be obtained, which God freely in mercie hath promiſed to men for their good works, *Gal.* 6. 9.

*The difference.*

Wee diſſent not from the Church of Rome D in the doctrine of repentance it ſelfe, but in the damnable abuſes thereof; which are of two ſorts, generall, and ſpeciall. Generall, are thoſe which concerne repentance wholly conſidered; and they are theſe. The firſt is, that they place the beginning of repentance, partly in the holy Ghoſt, or, in the power of their naturall free-will, being helped by the holy Ghoſt: whereas *Paul* indeed aſcribeth this worke wholly unto God, 1 *Timoth.* 2. 25. *Proving if God at any time will give them repentance.* And men that are not weake but dead in treſpaſſes and ſinnes, cannot doe any thing that may further their converſion, though they bee helped never ſo much: no more than dead men in their graves can riſe from thence. The ſecond abuſe is, that they take penance, or rather repentance for that publike diſcipline and order

of

of correction that was used against notorious offenders in the open congregation. For the Scripture sets downe but one repentance, and that common to all men without exception: and to bee practised in every part of our lives for the necessarie mortification of sin: whereas open Ecclesiasticall correction pertained not to all and every man within the compasse of the Church, but to them alone that gave any open offence. The *third* abuse is, that they make repentance to bee not onely a vertue, but also a Sacrament: whereas for the space of a thousand yeares after Christ, and upward, it was not reckoned among the Sacraments: yea, it seemes that *Lumbard* was one of the first that called it a Sacrament: and the schoolemen after him disputed of the matter and forme of this Sacrament; not able any of them certainly to define, what should bee the outward element. The *fourth* abuse is touching the effect and efficacie of repentance: for they make it a meritorious cause of remission of sinnes, and of life everlasting, flat against the Word of GOD. *Paul* saith notably, *Rom.* 3. 24. *Wee are justified freely by his grace through the redemption which is in Christ Jesus, whom God hath sent to be a reconcilation by faith in his blood.* In these words these formes of speeches, *redemption in Christ, reconciliation in his blood, by faith, freely by grace*, must bee observed and considered: for they shew plainly that no part of satisfaction or redemption is wrought in us, or by us: but out of us onely in the person of Christ. And therefore wee esteeme of repentance onely as a fruit of faith, and the effect, or efficacie of it, is to testifie remission of our sinnes, and our reconciliation before God. It will bee said, that remission of sinnes and life everlasting, are promised to repentance. *Answ.* It is not to the worke of repentance, but to the person which repenteth, and that not for his owne merits or work of repentance, but for the merits of Christ, which hee applyeth to himselfe by faith. And thus wee are to understand the promises of the Gospell, in which works are mentioned; presupposing alwayes in them the reconciliation of the person with God, to whom the promise is made. Thus wee see wherefore wee dissent from the Roman Church touching the doctrine of repentance.

Speciall abuses doe concerne Contrition, Confession, and satisfaction. The first abuse concerning contrition is, that they teach it must be sufficient and perfect. They use now to helpe the matter by a distinction: saying, that the sorrow in contrition, must bee in the highest degree in respect of [a] value and estimation. Yet the opinion of [b] *Adrian* was otherwise, that in true repentance a man should bee grieved according to all his indevour. And the Romane Catechisme saith as much, [c] *that the sorrow conceived of our sinnes must be so great, that none can be conceived to be greater: that wee must bee contrite in the same manner wee love God, and that is, with all our heart and strength, in most vehement sorrow: and that the hatred of sinne must be not onely the greatest, but also most vehement and perfect, so as it may exclude all sloth and slacknesse.* Indeed afterward it followes that true contrition may bee effectuall though it be imperfect: but how can this stand, if they will not onely commend but also prescribe and avouch, that contrition must bee most perfect and vehement? Wee therefore onely teach, that God requires not so much the measure, as the truth of any grace: and that it is a degree of unfained contrition, to bee grieved because wee cannot bee grieved for our sinnes as wee should. The second abuse is, that they ascribe to their contrition the merit of congruity. But this cannot stand with the all-sufficient merits of Christ. And an ancient Councell saith, God *inspires into us first of all the faith and love of himselfe*, no merits going before, *that we may faithfully require the Sacrament of Baptisme, and after Baptisme doe the things that please him.* And wee for our parts hold, that God requires contrition at our hands, not to merit remission of sins; but that we may acknowledge our owne unworthinesse and bee humbled in the sight of God, and distrust all our owne merits: and further, that wee may make the more account of the benefits of Christ, whereby wee are received into the favour of God. Lastly, that wee might more carefully avoid all sins in time to come, whereby so many paines and terrours of conscience are procured. And wee acknowledge no contrition at all to bee meritorious, save that of Christ, [d] whereby his side was broken for our iniquities. The third abuse is, that they make imperfect contrition or attrition arising of the feare of hell, to be good and profitable: and to it they apply the saying of the Prophet, *The feare of God is the beginning of wisdome.* But servile feare of it selfe is the fruit of the law, which is the ministerie of death and condemnation: and consequently it is the way to eternall destruction, if God leave men to themselves: and if it turne to the good of any, it is onely by accident: because God in mercie makes it to bee an occasion going before, of grace to be given: otherwise remorse of conscience for sinne is no beginning of repentance, or the restrainment of any sinne: but rather is, and that properly, the beginning of unspeakable horrours of conscience, and everlasting death, unlesse God shew mercie. And yet this feare of punishment, if it bee tempered and delayed with other graces and gifts of God in holy men, it is not unprofitable; in whom there is not onely a sorrow for punishment, but also, and that much more, for the offence. And such a kinde of feare or sorrow, is commanded. *Malac.* 1. 6. *If I be a Father, where is my honour? If I be a Lord, where is my feare?* And *Chrysostome* saith, *that the feare of hell in the heart of a just man, is a strong man armed against theeves and robbers to drive them from the house.* And *Ambrose* saith, *that Martyrs in the time of their sufferings, confirmed themselves against the*

cruelnie

Appretiative non intensive.

[a] q. 1. de pœnit. art. 2. & quod lib. 5. art. 3.

[b] cap. de Sacr. pœnit.

*cracke of perseuerance by setting the feare of hell before their eyes.*

Abuses touching confession are these. The first is, that they use a forme of confession of their sinnes unto God, uttered in an unknowne language: being therefore foolish and ridiculous, without requiring the aid and intercession of dead men and such as bee absent: whereas there is but one Mediator betweene God and man, the man Jesus Christ. The second, is that they in practice make confession of their sinnes not onely to God, but to the Saints departed: in that they make prayer to them in which they aske their intercession for the pardon of their sinnes: and this is, not onely to match them with God in seeing and knowing the heart, but also to give a part of his divine worship unto them. The third and principall abuse is, that they have corrupted Canonicall confession by turning it into private auriculir confession: binding all men in conscience by a law made, to confesse all their mortall sinnes, with all circumstances that change the kind of the sinne (as farre as possibly they can remember) once every yeare at the least, and that to a Priest, unlesse it bee in the case of extreame necessitie. But in the Word of God there is no warrant for this confession, nor in the writings of *Orthodoxe* antiquitie for the space of many hundred yeares after Christ, as one of their owne side avoucheth. And the commandement of the holy Ghost, *Confesse one to another, and pray one for another, Jam.* 5. 16. binds as well the Priest to make confession unto us, as any of us to the Priest. And whereas it is said, *Matth.* 3. 6. that *many were baptized confessing their sinnes*: and *Act.* 19. 18. *many that believed came and confessed and shewed their workes*, the confession was voluntary and not constrained: it was also generall and not particular of all and every sinne, with the necessarie circumstances thereof. And in this libertie of confession the Church remained 1200. yeares till the Councell of *Lateran*; in which the law of auricular confession was first inacted: being a notable invention serving to discover the secrets of men and to inrich that covetous and ambitious See, with the revenewes of the world. It was not knowne to *Augustine* when hee said, *What have I to do with men that they should heare my confessions, as though they should heale my diseases?* nor to *Chrysostome*, when he saith, *I doe not compell thee to confesse thy sinnes to others.* And, *If thou be ashamed to confesse them to any man, because thou hast sinned, say them daily in thine owne minde. I doe not bid thee confesse them to thy fellow servant, that he should mocke thee: confesse them to God that cureth thee.*

The abuse of satisfaction is, that they have turned canonicall satisfaction, which was made to the congregation by open offenders, into a satisfaction of the justice of God for the temporall punishment of their sinnes. Behold here a most horrible prophanation of the whole Gospell, and especially of the satisfaction of Christ, which of it selfe without any supply is sufficient every way for the remission both of fault and punishment. But of this point I have spoken before.

Hitherto I have handled and proved by induction of sundry particulars, that wee are to make a separation from the present Church of Rome, in respect of the foundation and substance of true religion. Many more things might bee added to this very purpose; but here I conclude this first point: adding only this one caveat, that we make separation from the Romane religion without hatred of the persons that are maintainers of it. Nay, wee joyne in affection more with them, than they with us. They die with us not for their religion (a though they deserve it) but for the treasons which they intend and enterprise: we are ready to doe the duties of love unto them injoyned us in the word: wee reverence the good gifts in many of them: wee pray for them, wishing their repentance and eternall salvation. a Deut. 13.5.

Now I meane to proceed, and to touch briefly other points of doctrine contained in this portion of Scripture, which I have now in hand. In the second place therefore out of this commandement, *Goe out of her my people*, I gather, that the true Church of God is and hath beene in the present Romane Church, as corne in the heape of chaffe. Though Poperie reigned and over-spread the face of the earth for many hundred yeeres; yet in the midst thereof, God reserved a people unto himselfe, that truly worshipped him: and to this effect the holy Ghost saith, that the Dragon, which is the devill, caused the woman, that is, the Church, to flie into the wildernesse, where he sought to destroy her, but could not: *and yet still remaines a* remnant of her seed, *which keepe the commandements of God, and have the testimonie of Jesus Christ.* Now this which I speake of the Church of Rome, cannot be said in like manner of the congregations of Turks and other infidels, that the hidden Church of GOD is preserved among them; because there is no means to salvation at all: whereas the Church of Rome hath the Scriptures, though in a strange language: and Baptisme, for the outward forme: which helpes God in all ages preserved that his elect might bee gathered out of the midst of Babylon. This serves to stop the mouthes of Papists, which demand of us, where our Church was fourescore yeares ago, before the dayes of *Luther*: whereby they would insinuate to the world, that our Church and religion is greene or new: but they are answered out of this very text, that our Church hath ever beene since the dayes of the Apostles, and that in the very midst of the papacie. It hath beene alwayes a Church, and did not first beginne to bee in *Luthers time*: but onely then began to shew it selfe, as having beene hid by an universall Apostasie, for many hundred yeares together. Againe, wee have here occasion to consider the dealing of God with his Rev. 12. 17.

Beatus Rhenanus on Tertull. lib. de pœnit.

Cassiod. lib. de Eccl.

De Dei nat. hom. 5. cons. 4. Mont. 2. in Psal. 50.

owne

owne Church and people. Hee will not have them for externall societie to be mixed with their enemies, and that for speciall purpose: namely, to exercise the humilitie and patience of his few servants. When *Elias* saw idolatrie spread over all Israel, hee went apart into the wildernesse, and in griefe desired to die. And *David* cried out: *Woe is me that am constrained to dwell in Mesheck, and to have my habitation in the tents of Kedar, Psal.*120.5. And just *Lot* must have his righteous soule vexed with seeing and hearing the abominations of Sodome. 1 King. 19.4

Thirdly, by this commandement wee are taught what opinion to carrie of the present Church of Rome. It is often demanded, whether it be a Church or no; and the answer may hence be formed on this manner. If by this Church be understood a state or regiment of the people, whereof the Pope is head, and the members are all such as doe acknowledge him to be their head, and doe beleeve the doctrine established in the Councell of Trent; wee take it to be no Church of God. Because Babylon, which I have proved to be the Church of Rome, is here opposed to the Church or people of God: and because we are commanded to come out of it: whereas we may not wholly forsake any people till they forsake Christ. Some will haply say, the Church of Rome hath the Scriptures and the Sacrament of Baptisme. I answer first of all they have indeed the bookes of holy Scripture among them: but by the rest of their doctrine they overthrow the true sense thereof in the foundation, as I have proved before. And though they have the outward forme of Baptisme, yet they overturne the inward Baptisme, which is the substance of all, standing in the justification and sanctification of a sinner. Againe, I answer, that they have the Word and Baptisme, not for themselves, but for the true Church of God among them: like as the lanterne holdeth the candle, not for it selfe, but for others. Secondly, it may be and is alleaged, that if the Pope be Antichrist, hee then sits in the Temple, that is, the Church of God, and by this meanes the Roman Church shall be the true Church. *Answ.* He sits in the Temple of God, but marke further how: *as God*, that is, not as a member, but as a manifest usurper: like as the theefe sits in the true mans house. For the Popish Church and Gods Church are mingled like chaffe and corne in one heape: and the Church of Rome may be said to be in the Church of God, and the Church of God in the Church of Rome, as wee say the wheat is among the chaffe, and the chaffe in the wheat. Againe, he is said to sit in the Temple of God, because the Roman Church, though falsly, takes unto it selfe the title of the true Catholike Church. Some goe about to delay and qualifie the matter, by comparing the Church to a man lying sicke full of sores, having also his throat cut, yet so as a body and soule are joyned together, and life is remaining still. But all things well considered, it is rather like a dead carkasse, and is void of all spirituall life, as the Popish errours in the foundation doe manifest. Indeed a knowne harlot may afterward remaine a wife and be so termed; yet after the bill of divorcement be given, she ceaseth to be a wife, though she can shew her marriage ring: now that Church hath received the bill of her divorcement in the written Word, namely, 2 *Thess.*2. and *Rev.*13.11,12, &c. 2 Thess. 2.4.

Furthermore, In this commandement wee may see a lively portraiture of the state of all mankind. Here we see two sorts of men: some are pertaining to Babylon, a people running on to their destruction: some againe are a people of God severed from Babylon, and reserved to life everlasting. If any aske the cause of this distinction: I answer, it is the verie will of God vouchsafing mercie to some, and forsaking others by withdrawing his mercie from them, for the better declaration of his justice. Thus saith the Lord, *Rom.* 11.4. I have reserved *seven thousand that never bowed the knee to Baal:* and the Prophet *Esay* saith, *Isa.*1.9. *Unlesse the Lord had reserved a remnant, wee had been as Sodome and Gomorrha.* By this distinction we are taught above all things to seeke to be of the number of Gods people, and to labour for assurance of this in our owne consciences. For if all should be saved, lesse care would suffice: but this mercie is not common to all: and therefore the more to be thought upon.

Lastly, here I note the speciall care that God hath over his owne children. He first giveth them warning to depart, before hee begin to execute his judgement upon his enemies, with whom they live: that they might not be partakers of their sins and punishments. Thus before God would punish Hierusalem, an Angell is sent to marke them in the fore-head that mourned for the abominations of the people. And in the destruction of the first-borne of Ægypt, the Angell passed over the houses of the Jewes, that had their posts sprinkled with the bloud of the Paschall Lamb: and this passing over, betokeneth safetie and preservation in the common destruction, to those that have their hearts sprinkled with the blond of Christ. This blessing of protection should move us all, to become true and heartie servants of God. Men usually become members of those societies & corporations, where they may enjoy many freedomes and privileges. Well; behold: in the societie of the Saints of God, which is the true Church, there is the freedome from danger in all common destructions, and from eternall vengeance at the last day. When *Hester* had procured safetie for the Jewes, and libertie to revenge themselves upon their enemies, it is said, that many of the people of the land *became Jewes:* Even so, considering Christ hath procured freedome from hell, death, and damnation for all that beleeve in him: wee should labour above all things to become new creatures, joyning our selves al- Ezec.9.4. Exod.12.23.

wayes to the true Church of God.

Hitherto I have spoken of the commandement: now followes the reason thereof drawne from the end, *that they be not partakers of her sins: and that they receive not of her plagues.* Here I might stand long to shew what be the sins of the Church of Rome: but I will onely name the principall. The first sinne is *Atheisme*: and that I prove on this manner: *Atheisme* is twofold, open, coloured. Open Atheisme is, when men both in word and deed deny God and his Word. Coloured Atheisme is not so manifest: and it hath two degrees. The first is, when men acknowledge God the Creatour and Governour of Heaven and earth, and yet deny the Father, Sonne, and Holy Ghost. Thus the Ephesians before they received the Gospell, are saide to be *without God*, whom in their naturall judgement they acknowledged; because they denied Christ, and consequently worshipped an Idol of their owne braine, in that they worshipped God out of Christ. And in this respect though the Samaritans worshipped the God of *Abraham*, yet our Saviour Christ saith, *John* 4.22. *they worshipped they knew not what.* And the Psalmist saith of the Gentiles, *Psal.* 96.5. that *their gods are idols.* In this degree of Atheisme are placed Turks and Jewes at this day: the Anti-Trinitaries, and Arrians, and all that conceive & worship God out of the Trinitie. The second degree is, when men doe rightly acknowledge the Unitie of the Godhead in the Trinitie of persons: yet so, as by other necessarie consequents partly of their doctrine, and partly of the service of God, they overturne that which they have well maintained. And thus I say, that the verie religion of the Church of Rome is a kinde of Atheisme. For whereas it makes the merit of the works of men to concur with the grace of God, it overthrowes the grace of God, *Rom.* 11. In word they acknowledge the infinite justice, and mercie of God: but by consequent both are denied. How can that be infinite justice, which may any way be appeased by humane satisfaction? And how shall Gods mercie be infinite, when wee by our satisfactions must adde a supply to the satisfaction of Christ? Againe, 1 *Joh.* 2.23. *He that hath not the Sonne, hath not the Father*: and hee that hath neither Father nor Sonne, denies God. Now the present Roman religion hath not the Son, that is, Jesus Christ, God and man, the Mediatour of mankinde: but hath transformed him into a fained Christ. And I shew it thus: For one Jesus Christ, in all things like unto us in his humanitie, sinne onely excepted, they have framed a Christ, to whom they ascribe two kindes of existing: one naturall, whereby he is visible, touchable, & circumscribed in Heaven: the other not onely above, but also against nature; by which, he is substantially according to his flesh in the hands of everie Priest, in everie Host, and in the mouth of everie communicant, invisible, untouchable, uncircumscribed. And thus in effect they abolish his manhood. Yea, they disgrade him of his offices. For one Jesus Christ the only King, Lawgiver, and Head of the Church, they joyne unto him the Pope, not only as a Vicar, but also as a fellow: in that they give unto him power to make lawes binding conscience, to resolve & determine unfallibly the sence of holy Scripture, properly to pardon sin both in respect of fault and temporall punishment, to have authoritie over the whole earth and a part of hell: to depose Kings, to whom under Christ everie soule is to be subject, to absolve subjects from the oath of allegeance, &c. For one Jesus Christ the only reall Priest of the new Testament, they joyne many secondarie Priests unto him, which offer Christ daily in the Masse for the sinnes of the quicke and the dead. For one Jesus Christ the all-sufficient Mediatour of intercession, they have added many fellowes unto him to make request for us, namely, as many Saints as be in the Popes Kalendar. Lastly, for the onely merits of Christ, in whom alone the Father is well pleased, they have devised a Treasurie of the Church, containing beside the merits of Christ, the overplus of the merits of Saints to be dispensed to men, at the discretion of the Pope. And thus we see, that Christ, and consequently God himselfe to be worshipped in Christ, is transformed in a phantasie or idoll of mans conceit. Againe, there is alwayes a proportion betweene the worship of God, and our perswasion of him: and men in giving unto God any worship, have respect to his nature, that both may be sutable, and hee well pleased. Let us then see what manner of worship the Roman religion affordeth. It is for the greatest part meere will-worship, without any allowance or commandement from God, as *Durand* in his *Rationale* in effect acknowledgeth. It is a carnall service standing of innumerable bodily rites and ceremonies borrowed partly from the Jewes, and partly from the Heathen: it is divided betweene God and some of his creatures; in that they are worshipped both with one kinde of worship: let them paint it as they can. Thus then, if by their manner of worshipping of God, we may judge how they conceive of him, as wee may; they have plainely turned the true God into a phantasie of their own. For God is no otherwise to be conceived, than he hath revealed himselfe in his creatures and Word, and especially in Christ: who is the ingraven image of the person of the Father.

Sinne of the Church of Rome.

Eph. 2.12.

The second sinne is *idolatrie*, and that as grosse as was ever among the Heathen. And it is to be seene in two things. First, that they worship the Saints with religious worship, which without exception is proper to God. Yea, they transforme some of them into detestable idols, making them in truth mediatours of redemption, specially the Virgin *Marie*, whom they call a *Ladie*, a *Goddesse*, a *Queene*, whom [a] *Christ her Sonne obeyed in Heaven*, a *Mediatresse*: or life, hope, the medicine of the diseased: and they pray unto her thus, *Prepare thou glorie*

[a] Bellar l. 1. de san. cap. 16. Missall & Breviario refer.

*for*

*for us: defend us from our enemies, and in the houre of death receive us, loose the bonds of the guiltie, bring light to the blinde, drive away all Devils: Shew thy selfe to be a mother: Let him receive thy prayers.* Againe, their idolatrie is manifest, in that they worship God in, at, or before images: having no commandement so to doe, but the contrarie. They alleage, that they use and worship images onely in a remembrance of God. But this is all one, as if an unchaste wife should receive many lovers into her house in the absence of her husband: and being reproved, should answer; that they were the friends of her husband, and that shee kept them onely in remembrance of him. Thirdly, their idolatrie exceeds the idolatrie of the Heathen, in that they worship a Breaden God, or Christ in and under the formes of bread and wine. And if Christ according to his humanity be absent from the earth, as I have proved, the Popish Host is as abominable an idoll as ever was.

The third sinne is the maintenance of *Adulterie*. And that is manifest: first of all, in the toleration of the stewes, flat against the commandement of God, *Deut.* 23. 27. *There shall be no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel.* And this toleration is an occasion of uncleannes to many young Men and Women, that otherwise would abstaine from all such kinde of filthinesse. And what an abomination is this, when brother and brother, father and sonne, nephew and uncle, shall come to one and the same harlot, one before or after the other? Secondly, their Law beyond the fourth degree allowes the marriage of any persons: and by this meanes, they sometime allow incest. For in the unequall collaterall line, the person next the common stock is a father or mother to the brothers or sisters posteritie, as for example:

Greg. cap. 9. de confang.

1 *John.*
*Anne.*
*Nicholas.*
2 *Thomas.*
3 *Lewes.*
4 *Roger.*
5 *Antonie.*
6 *James.*

Here *Anne* and *Nicholas* are brother and sister, and *Anne* is distant from *James* six degrees, hee being her nephew afarre off: and the marriage between them is allowed by the Church of Rome, they not being within the compasse of foure degrees: which nevertheless is against the Law of nature. For *Anne* being the sister of *Nicholas*, is in stead of a mother to all that are begotten of *Nicholas*, even to *James*, and *James* his posteritie. Yet thus much I grant, that the daughter of *Anne* may lawfully marrie *James* or *Antonie*, the case being altered, because they are not one to another as parents and children.

A The fourth sinne is *Magicke*, *Sorcerie*, or *Witchcraft*, in the consecration of the Host, in which they make their Breaden-God: in exorcismes over holy bread, holy water, and salt; in the casting out or driving away of Devils, by the signe of the crosse, by solemne conjurations, by holy water, by the ringing of bels, by lighting tapers, by reliques, and such like. For these things have not their supposed force either by creation, or by any institution of God in his holy Word: and therefore if any thing be done by them, it is from the secret operation of the Devill himselfe.

Mola. tract. 2. cap. 4. can. 3.

The fifth sin is, that in their doctrine they maintaine perjurie, because they teach with one consent, that a Papist examined may answer doubtfully against the direct intention of the examiner: framing another meaning unto himselfe in the ambiguitie of his words. As for example, when a man is asked whether he said or heard Masse in such a place: though he did: they affirme hee may say, no: and sweare unto it: because hee was not there to reveale it to the examiner: whereas in the verie Law of nature, hee that takes an oath should sweare according to the intention of him that hath power to minister an oath: and that in truth, justice, judgement. Let them cleare their doctrine from all defence of perjurie if they can.

B Mola. tract. 2. c. 7. con. 1. prop. 6. idem communiter omnes.

The sixth sinne is, that they *reverse many of Gods commandements*, making that no sinne C which Gods Word makes a sinne. Thus they teach, *that if any man steale some little thing, that is thought not to cause any notable hurt, it is no mortall sinne*: that *the officious lye, and the lye made in sport, are veniall sinnes*: that, *to pray for our enemies in particular, is no precept, but a counsell; and that none is bound to salute his enemie in the way of friendship*, flat against the rule of Christ, *Matt.* 5. 47. where the word ἀσπάσασθαι, signifieth all manner of dutie and courtesie: that, *rash judgement, though consent come thereto, is regularly but a veniall sinne*: that, *it is lawfull otherwhiles to faine holinesse*: that, *the painting of the face is ordinarily but a veniall sinne*: that, *it is not lawfull to forbid begging*: whereas the Lord forbade there should be any beggar in Israel. Againe, they teach, that men in their choler, when they are a chiding, and sweare *Wounds and Bloud*, are not indeed blasphemers.

Mola. tract. 2. ca. 6. con. 1. prop. 15. idem cæteri.

D Lastly, their writers use manifest *lying*, to justifie their doctrine. They plead falsly that all Antiquitie is on their side: whereas it is as much against them, as for them: and as much for us as them. Againe, their manner hath been, and is still to prove their opinions, by forged and counterfeit writings of men, some whereof I will name.

Deut. 15. Greg. de Val. com. 3. dis. 1. q. 13. and Cajetan.

1 *Saint James Liturgie.*
2 *The Canons of the Apostles.*
3 *The books of Dionysius Areopagita, and namely, De Hierarchia Ecclesiastica.*
4 *The Decretall Epistles of the Popes.*
5 *Pope Clements works.*
6 *Some of the Epistles of Ignatius.*

7 *Origens booke of repentance. His Homilies in diverſos ſanctos: Commentaries on Job: and booke of Lamentation.*
8 *Chryſoſtomes Liturgie.*
9 *Baſils Liturgie and his Aſcetica.*
10 *Auguſtines booke de 8. queſt. Dulcitii. A booke of true and falſe repentance.*
*Serm. de feſto commemorationis animarum, booke de dogm. Eccleſiaſt. Serm. ad fratres in Heremo. Ser. of Peters chaire. Booke of viſiting the ſick, &c.*
11 *Juſtin Martyrs Queſtions and Anſwers.*
12 *Athanaſius Epiſtle to Pope Felix.*
13 *Bernards Sermons of the Lords Supper.*
14 *Hieromes Epiſtle ad Demetriadem ſavouring of Pelagius.*
15 *Tertullian de Monogamia.*
16 *Cyprian de Chriſmate & de ablutione pedum.*
17 *In the Councell of Sardica the 3. 4. and 5. canons are forged.*
18 *In the Councell of Nice all ſave 20. are forged.*
19 *Certaine Roman Councels under Sylveſter are forged. For hee was at this time dead, and therefore could not confirme them: Zozom. lib. 2.*
20 *To the ſixth Canon of the Councell of Nice are patched theſe words,* that the Roman Church hath alwayes had the Supremacie.
21 *Laſtly, I will not omit that Pope Sozimus, Bonifacius, and Cæleſtinus falſified the Canons of the Councell of Nice, to prove appeales from all places to Rome; ſo as the Biſhops of Africk were forced to ſend for the true copies of the ſaid Councell from Conſtantinople and the Churches of Greece.*

I might here rehearſe many other ſinnes, which with the former call for vengeance upon the Roman Church, but it ſhall ſuffice to have named a few of the principall.

Now in this reaſon, our Saviour Chriſt preſcribes another maine dutie to his owne people: and that is, to be carefull to eſchew all the ſinnes of the Church of Rome, that they may withall eſcape her deſerved plagues and puniſhments. And from this preſcribed dutie I obſerve two things. The firſt is, that everie good ſervant of God, muſt carefully avoid contracts of marriage with profeſſed Papiſts, that is, with ſuch as hold the Pope for their head, and beleeve the doctrine of the Councell of Trent. For in ſuch matches men hardly keepe faith & good conſcience, & hardly avoid communication with the ſins of the Roman Church. A further ground of this doctrine I thus propound: In Gods word there is mentioned a double league between man & man, countrie & countrey. The firſt is, the *league of concord*, when one kingdom binds it ſelfe to live in peace with another, for the maintenance of trafficke without diſturbance: & this kind of league may ſtand betweene Gods Church, and the enemies therof. The ſecond is, the *league of amitie*: which is when men, people, or countries bind themſelves to defend each other in all cauſes: and to make the wars of the one, the wars of the other; and this league may not be made with thoſe that be enemies of God. *Joſaphat*, otherwiſe a good King, made this kind of league with *Ahab*: and is therefore reproved by the Prophet, ſaying, Wouldeſt thou help the wicked, and love them that hate the Lord? 2 *Chro.* 19.2. Now the marriages of Proteſtants with Papiſts, are private leagues of amitie, between perſon and perſon: and therefore not to be allowed. Againe, *Judah hath defiled the holines of the Lord which hee loved, and hath married the daughter of a ſtrange god*: where is flatly condemned marriages made with the people of a falſe god: Now the Papiſts, by the conſequents of their doctrine & religion, turne the true Jehovah into an idoll of their owne braine, as I have ſhewed, and the true Chriſt revealed in the written word, into a fained Chriſt made of bread. Yet if ſuch a marriage be once made and finiſhed, it may not be diſſolved. For ſuch parties ſin not ſimply in that they marrie, but becauſe they marrie not in the Lord, being of divers religions. The fault is not in the ſubſtance of marriage, but in the manner of making it; and for this cauſe, the Apoſtle commands the beleeving partie, not to forſake or refuſe the unbeleeving partie, being a verie Infidel (which no Papiſt is) if hee or ſhee will abide, 1 *Cor.* 7.13. Mal. 2.11.

The ſecond thing is, that everie ſervant of God muſt take heed how hee travels into ſuch countries where Popiſh religion is ſtabliſhed, leſt he partake in the ſins & puniſhments therof. Indeed to goe upon ambaſſage to any place, or to travell for this end, that wee may performe the neceſſarie duties for our ſpeciall or generall callings, is not unlawfull: but to travell out of the precincts of the Church, only for pleaſures ſake, & to ſee ſtrange faſhions, hath no warrant. And hence it is, that many men which goe forth in good order well minded, come home with crazed conſciences. The beſt traveller of all is he, that living at home or abroad, can goe out of himſelfe, and depart from his owne ſins and corruptions by true repentance.

## AN ADVERTISEMENT TO ALL FAVOURERS OF THE Roman Religion, ſhewing that the ſaid Religion is againſt the Catholike principles and grounds of the Catechiſme.

GReat is the number of them that imbrace the Religion of the preſent Church of Rome; being deceived by the glorious titles of Univerſalitie, Antiquitie, Succeſſion. And no doubt, though ſome be wilfully blinded, yet many devoted this way, never ſaw any other truth. Now of them and the reſt I deſire this favour, that they will but weigh and ponder with themſelves this one thing, which I will now offer to their conſiderations, and that is, *That the Roman Religion now ſtabliſhed by the Councell of Trent, is in the principall points thereof againſt the grounds of the Catechiſme*, that have beene agreed upon ever

since

ſince the dayes of the Apoſtles, by all Churches. Theſe grounds are foure: the firſt is, the Apoſtles Creed: the ſecond is, the Decalogue, or ten commandements: the third is, the forme of prayer called the Lords Prayer: the fourth is, the inſtitution of the two Sacraments, Baptiſme, and the Lords Supper, *1 Cor.* 11. 23.

That I may in ſome order manifeſt this which I ſay, I will begin with the Symbole or Creed. And firſt of all it muſt be conſidered, that ſome of the principall doctrines beleeved in the Church of Rome are, that the Pope or Biſhop of Rome is the Vicar of Chriſt, and the Head of the Catholike Church: that there is a fire of Purgatorie after this life: that images of God and Saints are to be placed in Churches and worſhipped: that prayer is to be made to Saints departed, and their interceſſion to be required: that there is a propitiatorie Sacrifice daily offered in the Maſſe for the ſinnes of the quick and the dead. Theſe points are of that moment, that without them the Roman Religion cannot ſtand: and in the Councell of Trent the curſe *Anathema* is pronounced upon all ſuch as deny theſe or any of them. And yet marke; the Apoſtles Creed, which hath been thought to containe all neceſſarie points in religion to be beleeved, and hath therefore beene called the *Key and rule of faith*; this Creed, I ſay, hath not any of theſe points: nor the Expoſitions made thereof by the ancient Fathers, nor any other Creed or confeſſion of faith made by any Counceil or Church for the ſpace of many hundred yeeres. This is a plaine proofe to any indifferent man, that theſe be new articles of faith never knowne in the Apoſtolike Church: & that the Fathers & Councels could not find any ſuch articles of faith in the bookes of the old & new Teſtament. Anſwer is made, that all theſe points of doctrine are beleeved under that article, *I beleeve the Catholike Church*, the meaning whereof they will have to be this, I beleeve all things which the Catholike Church holdeth and teacheth to be beleeved. If this be as they ſay, wee muſt needs beleeve in the Church: that is, put our confidence in the Church, for the manifeſtation and the certaintie of all doctrines neceſſarie to ſalvation: and thus the eternall truth of God the Creator, ſhall depend on the determination of the creature; and the written word of God in this reſpect is made unſufficient; as though it had not plainly revealed all points of doctrine pertaining to ſalvation. And the ancient Churches have been far overſeen, that did not propound the former points to be beleeved as articles of faith, but left them to theſe latter times.

2. In this Creed, *to beleeve in God*, and *to beleeve the Church are* diſtinguiſhed; *to beleeve in*, is pertaining to the Creator, *to beleeve*, to the creature: as *Ruffinus* hath noted, when hee ſaith, that by this prepoſition *in*, the Creatour is diſtinguiſhed from the creature, and things pertaining to God from things pertaining to men. And *Auguſtine* ſaith, *It muſt be knowne* A *that wee muſt beleeve the Church, and* not beleeve in the Church: *becauſe the Church is not God, but the houſe of God.* Hence it followes that we muſt not beleeve in the Saints, nor put our confidence in our workes, as the learned Papiſts teach. Therefore *Euſebius* ſaith, *Wee ought of right to beleeve Peter and Paul, but to* beleeve *in Peter and Paul, that is, to give to the ſeruant the honour of the Lord, wee ought not.* And *Cyprian* ſaith, *He doth not beleeve in God, which doth not place in him alone the truſt of his whole ſelicitie.*

3. The article, *conceived by the Holy Ghoſt*, is overturned by the tranſubſtantiation of bread and wine in the Maſſe, into the body and bloud of Chriſt. For here wee are taught to confeſſe B the true and perpetuall incarnation of Chriſt, beginning in his conception, and never ending afterward: and we acknowledge the truth of his manhood, and that his body hath the eſſentiall properties of a true body, ſtanding of fleſh and bone: having quantitie, figure, dimenſions, namely length, breadth, thickneſſe: having part out of part, as head out of feet, and feet out of head, being alſo circumſcribed, viſible, touchable: in a word, it hath all things in it, which by order of creation belong to a body. It will be ſaid, that the body of Chriſt may remaine a true body, and yet be altered in reſpect of ſome qualitie, as namely circumſcription. But I ſay againe, that locall circumſcription can no way be ſevered from a body, it remaining a body. For to be circumſcribed in C place, is an eſſentiall propertie of everie quantitie: and quantitie is the common eſſence of everie body. And therefore a body in reſpect of his quantitie, muſt needs be circumſcribed in one place. This was the judgement of *Leo*, when hee ſaid, *The body of Chriſt is by no meanes out of the truth of our body.* And *Auguſtine*, when hee ſaid, Onely *God in Chriſt ſo comes, that hee doth not depart: ſo returnes, that hee doth not leave us: but man according to body is in place, and goes out of the ſame place, and when hee ſhall come to another place*, hee is not in that place whence hee comes. To help the matter, they uſe to diſtinguiſh thus: Chriſts body in reſpect of the [a] whole eſſence thereof may be in many places; D but not in reſpect of the whole quantitie, whereby it is onely in one place: but as I have ſaid, they ſpeake contraries: for quantitie (by all learning) is of the eſſence of a body, without which a body cannot be.

4. In the Creed wee confeſſe that Chriſt is aſcended into Heaven, and there after his aſcenſion ſits at the right hand of his Father, and that according to his manhood. Hence I conclude, that Chriſts body is not really and locally in the Sacrament, & in everie Hoſt, which the Prieſt conſecrateth. This argument was good when *Vigilius* againſt *Eutyches* ſaid, *When it* (the fleſh) *was on earth, it was not in Heaven: and becauſe it is now in Heaven, it is not on earth:* and hee addes afterward, that this is the Catholike faith & confeſſion. And it was good when *Fulgentius* ſaid, *According to his humane ſubſtance*

Rhem. Teſt. on Rom. 10. 14. Euſeb. Emiſſ. Hom. 2. de Symb. Cypr. de dupl. Martyr.

Epiſt. 78.

Tract. 31. in Joh.

[a] Totaliter eſſentiæ, non totaliter quantitatis.

Lib. 4.

Ad Thraſ.

Ruff. in Symb.

Serm. 131. de Temp.

*hee was abſent from earth, when hee was in Heaven, and hee left the earth when hee aſcended into Heaven.* And, *The ſame inſeparable Chriſt, according to his whole manhood* leaving the earth, *locally aſcended into Heaven, and ſits at the right hand, and according to the ſame whole manhood, he is to come to judgement.* And it was good when *Cyril* ſaid, *No man doubts but that when hee aſcended into Heaven, though he be alwayes preſent by the power of his ſpirit,* he was abſent in reſpect of the preſence of his fleſh. And it was good when *Auguſtine* ſaid, *According to the fleſh which the Word aſſumed, hee aſcended into Heaven,* he is not here: *there hee ſits at the right hand of the Father: and hee is here according to the preſence of his Majeſtie.* And, *Hee went as hee was man, and hee abode as hee was God: hee* went by that whereby hee was in one place; *hee* abode *by that whereby hee was everie where.*

Cyril. l. 9. in Joh.

5. Againe, in that wee beleeve the Catholike Church, it followes that the Catholike Church is inviſible: becauſe things ſeene are not beleeved. And the anſwer commonly uſed that wee beleeve the holineſſe of the Church, will not ſerve the turne. For the words are plaine, and in them wee make confeſſion, that wee beleeve not onely the holineſſe of the Church, but alſo the Church it ſelfe.

Laſtly, the articles, Remiſſion of ſinnes, Reſurrection of the body, and Life everlaſting, containe a confeſſion of ſpeciall faith. For the meaning of them is thus much: I beleeve the remiſſion of mine owne ſinnes, and the reſurrection of mine owne body to life everlaſting: and that by the judgement of learned Antiquitie. *Auguſtine* ſaith, *If thou alſo beleeve that* thou ſhalt riſe againe *and aſcend into Heaven (becauſe thou art ſure of ſo great a Patron) thou art certaine of ſo great a gift.* And, *Make not Chriſt leſſe,* who brings thee *to the kingdome of Heaven for remiſſion of ſinnes. Without this faith, if any come to Baptiſme, hee ſhuts the gate of mercie againſt himſelfe.* And, *Whoſoever faithfully beleeveth, and holds this profeſſion of his faith (in which all his ſinnes* are forgiven him) *let him prepare his will to the will of God, and not feare his paſſage by death.* And, *The whole Sacrament of Baptiſme ſtands in this, that wee beleeve the reſurrection of the body, and remiſſion of ſinnes* to be given us *of God.* And, *Hee gave theſe keyes to the Church——, that whoſoever in his Church, ſhould not beleeve his ſinnes to be forgiven, they ſhould not be forgiven unto him; and whoſoever beleeved, and turned from them, abiding in the lap of the ſaid Church, at length ſhall be healed by faith and amendment of life.* And, *That which thou haſt heard to be fulfilled in the glorious reſurrection of Chriſt, beleeve that the verie ſame* ſhall be fulfilled in thee, *in the laſt judgement, and the reſurrection of thy fleſh, ſhall reſtore thee for all eternitie. For unleſſe thou ſhalt beleeve that* thou art *to be repaired by death, thou canſt not come to the reward of life eternall.* And in ancient time, the article of the reſurrection hath beene rehearſed on this manner, *The reſurrection of the fleſh:* and the laſt applyed unto it, *To everlaſting life.* Hence then two maine

Simb. ad Catech. lib. 4. c. 7. & l. 2. c. 10.

Serm. 115. de Temp.

De Doct. Chriſt. l. 1. cap. 18.

Serm. 123. de Temp.

Ruffin. in Symb. Aug. de Symb. l. 2. c. 6. ad Catech. & Enchir. c. 44.

A opinions of the Church of Rome are quite overthrowne: one, that we cannot by ſpeciall faith be certaine of the remiſſion of our ſins, and the ſalvation of our ſoules: the other that a man truly juſtified may fall and be damned. Now this cannot be, if the practice of the ancient Church be good, which hath taught us to beleeve everlaſting life joyntly with remiſſion of ſinnes.

To come to the Decalogue, firſt of all it is a rule in expounding the ſeverall commandements, that where any vice is forbidden, there the contrarie vertue is commanded, and all vertues of the ſame kind, with all their cauſes, occaſions, furtherances. This rule is granted B of all: and hence it followes, that counſels of perfections, if they have in them any furtherance of vertue, are injoyned in and by the Law, and therefore preſcribe no ſtate of perfection beyond the ſcope of the Law.

Secondly, the commandement, Thou ſhalt not make to thy ſelfe any graven image, &c. hath two ſeverall parts. The firſt forbids the making of carved or graven images: the ſecond forbids the adoration of them. Now the firſt part is notably expounded by *Moſes*, *Deut.* 4. 16. *Take good heed unto your ſelves, that yee corrupt not your ſelves, and make you a graven image or repreſentation of any figure in the likeneſſe of male or female.* Marke the reaſon of this prohibition in the ſame place: *for* (ſaith he) *yee ſaw* C *no image in the day the Lord ſpake unto you in Horeb.* And v. 12. *Yee heard the voyce of the words, but ſaw no ſimilitude ſave a voyce.* Now the reaſon being underſtood of the image of God himſelfe, the prohibition muſt needs be underſtood. Againe, there is no queſtion, that God directs his commandement againſt a ſinne in ſpeculation, but againſt ſome common & wicked practice of the Jewes, and that was to repreſent God himſelfe in likeneſſes and bodily formes, *Eſa.* 40. 18. And that was alſo the practice of the Gentiles, that were more groſſe in this kinde than the Jewes, *Rom.* 1. 23. This then is plaine to any indifferent man, that the firſt part of the commandement forbids the making of graven images, or likeneſſes of the true *Jehovah:* and thus the Ro- D man Catechiſme underſtands the words. As for the ſecond part, it muſt be underſtood according to the meaning of the firſt: and therefore it forbids us, to bow downe to any image of God. Hence then it followes, that to worſhip God, or Saints in, or at images, and to worſhip images with religious worſhip, is abominable idolatrie. And common reaſon might teach us thus much: For they that adore and worſhip the true God in images, doe binde the preſence of God, his operation, grace, and his hearing of us, to certaine things, places, ſignes, to which hee hath not bound himſelfe, either by commandement or promiſe: and this is, otherwiſe to worſhip God, and to ſeeke for his bleſſings, than hee hath commanded himſelfe to be worſhipped, or promiſed to heare us.

Upon this ground is plainely overthrowne the excuse which they make, that they worship not images, but God and Saints in images: for neither God nor the Saints doe acknowledge this kinde of honour, but they abhor it. Whence it followes necessarily, that they worship nothing beside the image, or the device of their owne braine, in which they faine to themselves such a God as will be worshipped, and receive our prayers at images. It will be said, that the Papists doe not otherwise tie the worship and invocation of God to images, than God tied himselfe to the Sanctuarie and the Temple of *Salomon*. And I say againe, it was the will of God that hee would shew his presence, and be worshipped at the Sanctuarie, and the Jewes had the warrant of Gods Word for it: but wee have no like warrant, either by promise or commandement to tie Gods presence to an image of Crucifix. Againe, reason yet further may discover their idolatrie. They, which worship they know not what, worship an idol: but the Papists worship they know not what; I prove it thus: To the consecration of the Host, there is required the intention of the Priest, at the least vertually, as they say: and if this be true, it followes that none of them can come to the Masse, or pray in faith, but hee must alwayes doubt of that which is lifted up by the hands of the Priest in the Masse: whether it be bread, or the body and bloud of Christ. For none can have any certaintie of the intention of the Priest in consecrating this bread and this wine: but rather may have a just occasion of doubting, by reason of the common ignorance and loosenesse of life in such persons.

Thirdly, the commandement touching the Sabbath, gives a libertie to worke six dayes in the ordinarie affaires of our callings: and this libertie cannot be repealed by any creature. The Church of Rome therefore erreth, in that it prescribeth set and ordinarie festivall dayes, not onely to God, but also to Saints, injoyning them as straitly and with as much solemnitie to be observed, as the Sabbath of the Lord.

Fourthly, the fifth commandement, or (as they say) the fourth, injoynes children to obey father and mother in all things, especially in matters of moment, as in their marriage, and choyce of their callings: and that even to death: and yet the Church of Rome against the intent of this commandement, allowes that clandestine marriages, and the vow of religion shall be in force, though they be without, and against the consent of wise and carefull parents.

Fifthly, the last commandement of lust, forbids the first motions to sinne, that are before consent. I prove it thus: Lusting is forbidden in the former commandements as well as in the last, yea lusting that is joyned with consent: as in the commandement, *Thou shalt not commit adulterie*, is forbidden lusting after our neighbours wife: and in the next, lusting after our neighbours goods, &c. Now if the last commandement also forbid no more but lust with consent, it is confounded with the rest: and by this meanes there shall not be ten distinct words, or commandements: which to say is absurd: it remaines therefore that the lust here forbidden goes before consent. Againe, the Philosophers knew that lust with consent was evill, even by the light of nature: but *Paul* a learned Pharisie, and therefore more than a Philosopher, knew not lust to be sinne, that is forbidden in this commandement, *Rom. 7. 7.* Lust therefore that is forbiddent here, is without consent. Wicked then is the doctrine of the Roman Church, teaching that *in everie mortall sinne is required an act commanded of the will: and hence they say, many thoughts against faith, and unckeane imaginations are no sinnes.* Mol. tract. c. 27. conc. 4.

6. Lastly, the words of the second commandement, *And shew mercie to thousands on them that love mee and keepe my commandements*, overthrowes all humane merits. For if the reward be given of mercie to them that keepe the Law, it is not given for the merit of the work done.

To come to the third part of the Catechisme: the Lords prayer is a most absolute and perfect forme of prayer. For which cause it was called of *Tertullian*, *The Breviarie of the Gospell*: and *Cælestinus* saith, *The law of praying is the law of beleeving, and the law of working.* Now in this prayer wee are taught to direct our prayers to God alone, *Our Father, &c.* and that onely in the name and mediation of Christ. For God is our Father onely by Christ. It is needlesse therefore, to use any invocation of Saints, or to make them our mediatours of intercession unto God; and it is sufficient if we pray onely unto God in the name of Christ alone.

2. In the fourth petition, wee say thus, *Give us our daily bread.* In which words, wee acknowledge that everie morsell of bread is the meere gift of God. What madnesse then is it for us to thinke, that wee should merit the kingdome of Heaven by works, that cannot merit so much as bread?

3. In the next petition, *Forgive us our debts*, foure opinions of the Roman religion are directly overthrowne. The first is, concerning humane Satisfactions. For the childe of God is here after his conversion taught, to humble himselfe day by day, and to pray for the pardon of his daily sins; now to make satisfaction, and to sue for pardon, be contrarie. The second opinion here overthrowne, is touching merits. For we doe acknowledge our selves to be debters unto God, yea bankrupts, and that beside the maine summe of many thousand talents, we daily increase the debt, therefore we cannot possibly merit any of the blessings of God. It is meere madnesse to thinke, that they which cannot pay their debts, but rather increase

them

them day by day, ſhould deſerve or purchaſe any of the goods of the creditours: or the pardon of their debts: and if any favour be ſhewed them, it comes of meere good will without the leaſt deſert. In a word, this muſt be thought upon, that if all wee can doe, will not keepe us from increaſing the maine ſumme of our debt, much leſſe ſhall wee be able by any merit to diminiſh the ſame: by good right therefore doe all good ſervants caſt downe themſelves and pray, *Forgive us our debts.* The third opinion is, that puniſhment may be retained, the fault being wholly remitted: but this cannot ſtand, for here ſin is called our debt: becauſe by nature wee owe unto God obedience, and for the defect of this payment, we further owe unto him the forfeiture of puniſhment. Sin then is called our debt, in reſpect of the puniſhment. And therefore when we pray for the pardon of ſin, wee require the pardon not only of fault, but of the whole puniſhment. And when a debt is pardoned, it is abſurd to thinke that the leaſt payment would remaine. The fourth opinion is, that a man in this life may fulfill the Law, whereas in this place everie ſervant of God is taught to aske a daily pardon for the breach of the Law. Anſwer is made, that our daily ſins are veniall and not *againſt the Law*, but *beſide the Law*. But this which they ſay is againſt the petition: for a debt that comes by forfeiture is againſt the bond or obligation. Now everie ſinne is a debt cauſing the forfeiture of puniſhment; and therefore is not beſide, but directly againſt the Law.

4. In this clauſe, *As we forgive our debters*, it is taken for granted, that wee may certainely know that wee are in love and charitie with men, when we make reconciliation; why then may wee not know certainly that wee repent, and beleeve, and are reconciled to God? which all Roman Catholikes deny.

5. In the laſt words, *and lead us not into temptation*, wee pray not, that God would free us from temptation (for it is otherwhiles good to be tempted, *Pſal.* 26.1.) but that wee be not left to the malice of Satan, and held captive of the temptation, for here *to be led into temptation*, and to *be delivered*, are oppoſed. Now hence I gather, that he which is the childe of God truly juſtified and ſanctified, ſhall never fall wholly and finally from the grace of God: and I conclude on this manner. That which we aske according to the will of God, ſhall be granted, but this the childe of God asketh, that hee might never be wholly forſaken of his Father, and left captive in temptation. This therefore ſhall be granted. 1 Joh. 5. 14.

6. This clauſe *Amen*, ſignifieth a ſpecial faith touching all the former petitions; that they ſhall be granted: and therefore a ſpeciall faith concerning remiſſion of ſins: which the Roman Church denieth.

To come to the laſt party to the inſtitution of the Sacrament of the Lords Supper, 1 *Cor.* 11.23. In which firſt of all the reall preſence is by many circumſtances overthrowne: Out of the words, *he tooke and brake*, it is plaine, that which Chriſt tooke was not his body: becauſe he cannot be ſaid with his owne hands to have taken, held, and broken himſelfe, but the verie bread. Againe, Chriſt ſaid not: *under the forme of bread*, or *in bread*: but *This*, that is, *bread is my body*. 3. Bread was not given for us, but only the body of Chriſt: and in this firſt inſtitution, the body of Chriſt was not really given to death. 4. The cup *is the new Teſtament* by a figure: why may not the bread be the body of Chriſt by a figure alſo? 5. Chriſt did eat the ſupper, but not himſelfe. 6. We are bidden to doe it, *till he come*: Chriſt then is not bodily preſent. 7. Chriſt bids the bread to be eaten in *a remembrance of him*: but ſignes of remembrance are of things abſent. If the Popiſh reall preſence be granted, then the body and bloud of Chriſt are either ſevered, or joyned together: if ſevered, then Chriſt is ſtill crucified: if joyned together, then the bread is both the body and bloud of Chriſt: whereas the inſtitution ſaith, *The bread is the body, and the wine is the blood.*

2. Againe, here is condemned the adminiſtation of the Sacrament under one only kinde. For the commandement of Chriſt is, *Drinke ye all of this*, *Matth.* 26.27. And this commandement is rehearſed to the Church of Corinth in theſe words: *Doe this as oft as ye drinke it in remembrance of mee*, 1 *Cor.* 11.25. And no power can reverſe this commandement: becauſe it was eſtabliſhed by the Soveraigne Head of the Church.

Theſe few lines, as alſo the former Treatiſe, I offer to the view and reading of them that favour the Roman Religion: willing them with patience to conſider this one thing, that their Religion, if it were Catholike and Apoſtolike (as they pretend) could not be contrarie ſo much as in one point, to the grounds of all Catechiſmes, that have beene uſed in Churches confeſſing the name of Chriſt ever ſince the Apoſtles dayes. And whereas it croſſeth the ſaid grounds in ſundrie points of doctrine, (as I have proved) it is a plaine argument, that the preſent Roman Religion is degenerate. I write not this, deſpiſing or hating their perſons for their Religion, but wiſhing unfainedly their converſion in this world, and their ſalvation in the world to come.

*FINIS.*

# A DECLARATION OF THE TRVE MANNER OF KNOWING Christ crucified.

GAL. 6. verse 14.

*God forbid that I should rejoyce, but in the* Crosse *of our Lord Jesus Christ, &c.*

## To the Reader.

IT *is the common sinne of men at this day, and that in the verie places of learning, that* Christ crucified *is not knowne as he ought. The right knowledge of whom, is not to make often mention of his death and passion, and to call him our Saviour, or to handle the whole mysterie of God incarnate soundly or learnedly; (though that be a worthy gift of God) but first of all, by the consideration of the passion to be touched with an inward and a lively feeling of our sinnes, for which our Redeemer suffered the pangs of Hell; and to grow to a thorow dislike of our selves and our lives past for them, and from the ground of the heart to purpose a reformation, and a conformitie with Christ in all good duties that concerne man: Secondly, in the passion, as in a mirrour, to behold, and in beholding to labour to comprehend the length, the breadth, the height, the depth of the love of the Father, that gave his owne deare Sonne to death; and the goodnesse of the Sonne, that loved his enemies more than himselfe; that our hearts might be rooted and grounded in the same love, and be further inflamed to love God againe.*

*To further this true manner of knowing* Christ crucified, *I have penned these few lines; read them at thy leasure, and have care to put them in practice: otherwise, thou art but an enemie of the crosse of Christ, though thou professe his name never so much.* Jan. 3. 1596.

WILLIAM PERKINS.

## Of the right knowledge of Christ crucified.

IT is the moſt excellent and worthy part of divine wiſdome to know Chriſt crucified. The Prophet *Eſay* ſaith; *The knowledge of my righteous ſervant*: that is, Chriſt crucified, *ſhall juſtifie many*. And Chriſt himſelfe ſaith; *This is life eternall, to know thee the onely God, and whom thou haſt ſent, Jeſus Chriſt*. And *Paul* ſaith; *I have decreed to know nothing among you, but Jeſus Chriſt and* him crucified. Againe, *God forbid that I ſhould rejoyce in any thing, but in the croſſe of our Lord Jeſus Chriſt*. Againe, *I thinke all things but loſſe, for the excellent knowledge ſake of Chriſt Jeſus my Lord, and doe judge them but* dung, *that I might* win Chriſt.

Eſa. 53. 11.
Joh. 17. 3.
1 Cor. 2. 2.
Gal. 6. 14.
Phil. 3. 8.

In the right way of knowing *Chriſt crucified*, two points muſt be conſidered: one, how Man for his part is to know Chriſt: the other, how he is to be knowne of man.

Touching the firſt: Man muſt know Chriſt not generally and confuſedly, but by a lively, powerfull, and operative *knowledge*; for otherwiſe the Devils themſelves know Chriſt.

In this *knowledge*, three things are required. The firſt is *notice* or *conſideration*, whereby thou muſt conceive in minde, underſtand, and ſeriouſly bethinke thy ſelfe of Chriſt, as hee is revealed in the hiſtorie of the Goſpell, and as he is offered to thy particular perſon, in the miniſterie of the Word and Sacraments. And that this conſideration may not be dead and idle in thee, two things muſt be done. Firſt, thou muſt labour to feele thy ſelfe *to ſtand in need* of Chriſt crucified; yea, to ſtand in exceſſive need even of the verie leaſt drop of his bloud, for the waſhing away of thy ſins. And unleſſe thou thorowly feeleſt thy ſelfe, *to want* all that goodneſſe and grace that is in Chriſt; and that thou even ſtand in extreme need of his paſſion, thou ſhalt never learne to teach Chriſt in deed and truth. The ſecond thing is, with the underſtanding of the doctrine of Chriſt, to joyne thirſting, whereby man in verie ſoule and ſpirit, longs after the participation of Chriſt, and ſaith in this caſe as *Sampſon* ſaid; *Give me water, I die for thirſt*.

Judg. 15. 18.

The ſecond part of knowledge, is *application*, whereby thou muſt know and beleeve, not onely that Chriſt was crucified, but that hee was crucified for thee; for *thee* I ſay in particular. Here two rules muſt be remembred and practiſed. One, that Chriſt on the croſſe was *thy* pledge and ſuretie in particular, that hee then ſtood in the verie roome and place, in which thou thy ſelfe in thine owne perſon, ſhouldeſt have ſtood: that thy verie perſonall and particular ſins were imputed and applyed to him: that hee ſtood guiltie as a malefactor for them, and ſuffered the verie pangs of Hell, and that his ſufferings are as much in acceptation with God, as if thou hadſt borne the curſe of the Law in thine owne perſon eternally. The holding and beleeving of this point, is the verie foundation of Religion, as alſo of the Church of God. Therefore in any wiſe bee carefull to apply Chriſt crucified to thy ſelfe: and as *Elizeus*, when hee would revive the childe of the Shunamite, went up and lay upon him, and put his mouth upon his mouth, and his hands upon his hands, and his eyes upon his eyes, and ſtretched himſelfe upon him: even ſo, if thou wouldeſt be revived to everlaſting life, thou muſt by faith as it were ſet thy ſelfe upon the croſſe of Chriſt, and apply thy hands to his hands, thy feete to his feete, and thy ſinfull heart to his beleeving heart: and content not thy ſelfe with *Thomas*, to put thy finger in his ſide, but even dive and plunge thy ſelfe wholly, both body and ſoule, into the wounds and blood of Chriſt. This will make thee to crie with *Thomas*, and ſay; *My Lord my God*: and this is to bee *crucified with chriſt*. And yet doe not content thy ſelfe with this, but by faith alſo deſcend with Chriſt from the croſſe to the grave, and bury thy ſelfe in the very buriall of Chriſt: and then looke as the dead ſouldier tumbled into the grave of *Elizeus*, was made alive at the very touching of his body: ſo ſhalt thou by a ſpirituall touching of Chriſt dead and buried, be quickened to life everlaſting. The ſecond rule is, that Chriſt crucified *is thine*, beeing really given thee of God the Father, even as truely as houſes and lands are given of earthly fathers to their children; thus muſt thou firmely hold and beleeve: and hence it is, that the benefits of Chriſt, are before God ours indeed for our juſtification and ſalvation.

2 King. 4. 34.
2 King. 13. 21.

The third point in lively knowledge is, that by all the *affections* of our hearts, we muſt be carried to Chriſt, and as it were, transformed into him. Whereas hee gave himſelfe wholly for us, wee can doe no leſſe than beſtow our hearts upon him. Wee muſt therefore labour above all, following the Martyr *Ignatius*, who ſaid, that Chriſt *his love was crucified*. Wee muſt value him at ſo high a price, that hee muſt be unto us better than ten thouſand worlds: yea, all things which wee injoy, muſt be but as *droſſe and dung* unto us in reſpect of him. Laſtly, all our joy, rejoycing, comfort, and confidence, muſt be

placed

placed in him. And that thus much is requisite in knowledge, it appeares by the common rule of expounding Scripture, that *workes of knowledge imply affection.* And indeed it is but a knowledge swimming in the braine, which doth not alter and dispose that affection, and the whole man.

Thus much of our knowledge. Now followeth the second point, how Christ is to be knowne. Hee must not be knowne barely as God, or as man, or as a Jew, borne in the Tribe of *Judah*, or as a terrible and just Judge, but as hee is our Redeemer, and the verie *price* of our redemption: and in this respect, hee must be considered as the common *treasure* and *store-house* of Gods Church, as *Paul* testifieth when hee saith, *In him are* all *the treasures of knowledge and wisdome hid.* And againe, *Blessed be God, which hath blessed us with all spirituall blessings in Christ.* And S. *John* saith, that *of his fulnesse, wee receive grace for grace.* Here then let us mark, that all the blessings of God, whether spirituall or temporall; all, I say, without exception, are conveyed unto us from the Father, by Christ: and so they must be received of us, and no otherwise. That this point may be further cleared, the benefits which wee receive from Christ, are to be handled, and the manner of knowing them. The benefits of Christ are three, his *Merit*, his *Vertue*, his *Example.*

Coloss. 2. 3. Eph. 1. 3. Joh. 1. 16.

The *merit* of Christ, is the *value* and *price* of his death and passion, whereby any man is perfectly reconciled to God. This reconciliation hath two parts, *remission* of sinnes, and *acceptance* to life everlasting. Remission of sins, is the removing, or the abolishing both of the *guilt* and *punishment* of mans sinnes. By *guilt*, I understand a *subjection* or *obligation* to punishment, according to the order of divine justice. And the punishment of sinne, is the *malediction* or *curse* of the whole Law, which is the suffering of the first, and second death. *Acceptation* to life everlasting, is a giving of right and title to the kingdome of Heaven, and that for the merit of Christs obedience imputed. Now this benefit of reconciliation, must be knowne, not by conceit and imagination, nor by carnall presumption; but by the inward testimony of *Gods spirit*, certifying our consciences thereof; which for this cause, is called the *spirit of Revelation.* And that we may attaine to infallible assurance of this benefit, wee must call to minde the promises of the Gospell, touching remission of sinnes, and life everlasting. This being done, wee must further *strive* and endevour, by the assurance of Gods spirit, to apply them to our selves, and to beleeve that they belong unto us: and we must also put our selves often to the exercises of invocation and true repentance. For in, and by our crying unto Heaven to God for our reconciliation, comes the assurance thereof, as Scriptures and Christian experience makes manifest. And if so it fall out, that any man in temptation, apprehend and feele nothing but the furious indignation and wrath of God; against all reason and feeling, hee must hold to the merit of Christ, and know a point of religion hard to be learned, that God is a most loving Father to them that have care to serve him, even at that instant, when hee shewes himselfe a most fierce and terrible enemie.

Eph. 1. 17.

From the benefit of *reconciliation* proceed foure benefits. First, that excellent *peace of God* that passeth all understanding, which hath six parts. The first is, *peace* with God and the blessed Trinitie. Rom. 5. 1. *Being justified wee have peace with God.* The second, *peace* with the good Angels, *Joh.* 1. 51. *Yee shall see the Angels of God ascending and descending upon the Sonne of man.* And that Angels, like armies of Souldiers incamp about the servants of God, and as Nurses beare them in their armes, that they be neither hurt by the Devill and his Angels, nor by his instruments, it proceeds of this, that they being in Christ, are partakers of his merits. The third is, *peace* with all such as feare God, and beleeve in Christ. This *Esay* foretold when hee said, that the *Wolfe shall dwell with the Lamb, and the Leopard with the Kid, and the Lion and a fat beast together, and that a little childe shall lead them*, &c. c. 11. v. 6. The fourth is, *peace* with a mans owne selfe, when the conscience washed in the bloud of Christ, ceaseth to accuse and terrifie: and when the will, affections and inclinations of the whole man, are obedient to the minde, inlightened by the spirit and word of God; *Coloss.* 3. 15. *Let the peace of God rule in your hearts.* The first is, *peace* with enemies, and that two wayes: first, in that such as beleeve in Christ, seeke to have peace with all men, hurting none, but doing good to all. Secondly, in that God restraines the malice of the enemies, and inclines their hearts to be peaceable. Thus God brought *Daniel into love and favour with the chiefe of the Eunuchs.* The last is, *peace* with all creatures in Heaven and earth, in that they serve for mans salvation, *Psal.* 91. 13. *Thou shalt walke upon the Lion and the Aspe, the young Lion and the Dragon shalt thou* tread *under foot. Hos.* 2. 18. *And in that day will I make a* covenant *for them, with the* beasts *of the field, and with the fowles of Heaven.* Now this benefit of peace is knowne, partly by the testimony of the Spirit, and partly by a daily experience thereof.

Dan. 1. 9.

The second benefit, is a *recoverie* of that *right* and *title*, which man hath to all creatures in Heaven and earth, and all temporall blessings; which right, *Adam* lost to himselfe, and everie one of his posteritie, 1 *Cor.* 3. 22. *Whether it be the world, or life, or death, whether they be things present, or things to come*, all *are yours.* Now, the right way of knowing this one benefit, is this. When God vouchsafeth meat, drinke, apparrell, houses, lands, &c. Wee must not barely consider them as blessings of God, for that verie heathen men, which know not Christ, can doe: but we must acknowledge and esteeme them as blessings, proceeding from

the

the ſpeciall love of God the Father, whereby he loves us in Chriſt: and procured unto us by the merit of Chriſt crucified: and wee muſt labour in this point to be ſettled and perſwaded: and ſo oft as wee ſee and uſe the creatures of God for our owne benefit, this point ſhould come to our minds. Bleſſings conceived apart from Chriſt, are miſconceived: whatſoever they are in themſelves, they are no bleſſings to us, but in, and by Chriſts merits. Therefore this order muſt be obſerved touching earthly bleſſings. Firſt, wee muſt have part in the merit of Chriſt: and then ſecondly, by meanes of that merit, a right before God, and comfortable uſe of the thing wee injoy. All men that have and uſe the creatures of God otherwiſe, as gifts of God, but not by Chriſt, uſe them but as flat *uſurpers* and *theeves*. For this cauſe it is not ſufficient for us generally & confuſedly, to know Chriſt to be our Redeemer; but wee muſt learne to ſee, know and acknowledge him in everie particular gift and bleſſing of God. If men, uſing the creatures of meat and drinke, could, when they behold them, withall by the eye of faith, behold in them the merit of Chriſts paſſion, there would not be ſo much exceſſe and ryot, ſo much ſurfetting & drunkenneſſe as there is: and if men could conſider their houſes and lands, &c. as bleſſings to them, and that by the fountaine of bleſſing, the *merits* of Chriſt, there ſhould not be ſo much fraud and deceit, ſo much injuſtice and oppreſſion in bargaining as there is.

That which I have now ſaid of meats, drinks, apparrell, muſt likewiſe be underſtood of Gentrie and Nobilitie, in as much as noble birth without new birth in Chriſt, is but an earthly vanitie: the like may be ſaid of phyſicke, ſleepe, health, libertie, yea, of the verie breathing in the aire. And to go yet further, in our recreation Chriſt muſt be knowne: for all recreation ſtands in the uſe of all things indifferent: and the holy uſe of all things indifferent, is purchaſed unto us by the bloud of Chriſt. For this cauſe it is verie meet, that Chriſtian men and women, ſhould with their earthly recreation, joyne ſpirituall meditation of the death of Chriſt, and from the one, take occaſion to bethinke themſelves of the other. If this were practiſed, there ſhould not be ſo many unlawfull ſports and delights, and ſo much abuſe of lawfull recreation, as there is.

Conſider Coloſſ. 3. 11. & 3. 10.

The third benefit is, that all croſſes, afflictions, and judgements whatſoever, ceaſe to be curſes and puniſhments to them that are in Chriſt, and are onely meanes of *correction* or *triall*, becauſe his death hath taken away, not ſome few parts, but all, and everie part of the curſe of the whole Law. Now, in all *croſſes*, Chriſt is to be knowne of us on this manner. We muſt judge of our afflictions, as chaſtiſements or trials, proceeding not from a revenging Judge, but from the hand of a bountifull and loving Father; and therefore they muſt be conceived in, and with the merit of Chriſt; A and if wee doe otherwiſe regard them, wee take them as curſes and puniſhments of ſinne. And hence it followes, that ſubjection to Gods hand in *all croſſes*, is a marke and badge of the true Church.

The laſt benefit is, that death is properly no death, but a reſt or ſleepe. Death therefore muſt be knowne and conſidered, not as it is ſet forth in the Law, but as it is altered and changed by the death of Chriſt: and when death comes, wee muſt then looke upon it through Chriſts death, as through a glaſſe: and thus it will appeare to be but a paſſage from this life to everlaſting life.

Thus much of the *merit* of Chriſt crucified: B Now followes his *vertue*, which is the power of his Godhead, whereby he creates new hearts in all them that beleeve in him, and makes them new creatures. This vertue is double: the firſt is the *power of his death*, whereby hee freed himſelfe from the puniſhment and imputation of our ſinnes: and the ſame vertue ſerveth to mortifie and crucifie the corruptions of our minds, wils, affections, even as a coraſive doth waſt and conſume the rotten and dead fleſh in any part of mans bodie.

The ſecond is, the *vertue of Chriſts reſurrection*, which is alſo the power of his Godhead, whereby he raiſed himſelfe from death to life: and the verie ſame power ſerveth to raiſe thoſe that belong to Chriſt, from their ſins in this C life, and from the grave in the day of the laſt judgement. Now the knowledge of this double vertue, muſt not be onely ſpeculative, that is, barely conceived in the braine, but it muſt be experimentall: becauſe wee ought to have experience of it in our hearts and lives, and wee ſhould labour by all meanes poſſible, to feele the power of Chriſts death, killing and mortifying our ſinnes, and the vertue of his reſurrection, in the putting of ſpirituall life into us, that wee may be able to ſay, that wee live not, but that Chriſt lives in us. This was one of the moſt excellent and principall things which *Paul* ſought for, who ſaith: *I have counted all things* loſſe, *and doe judge them to be* dung, *that I might* know *him, and the vertue of his reſurrection*, *Phil.* 3. 8, 10. And hee ſaith that this D is the right way to know and learne Chriſt, *to caſt off the old man, which is corrupt through the deceivable luſts, and to put on the new man, which is created in righteouſneſſe and true holineſſe*, *Epheſ.* 4. 21, 24.

The third benefit, is *the example* of Chriſt. We deceive our ſelves, if we thinke that hee is only to be knowne of us as a Redeemer, & not as a *ſpectacle* or *patterne* of all good duties, to which we ought to conforme our ſelves. Good men indeed, that have beene, or in preſent are upon the earth the ſervants of God, muſt be followed of us: but they muſt be followed no otherwiſe than they follow Chriſt, and Chriſt muſt be followed in the practice of everie good dutie that may concerne us, without exception ſimply and abſolutely, 1 *Cor.* 11. 1.

Our conformitie with Christ stands either in the framing of our inward and spirituall life, or in the practice of outward and morall duties.

Conformitie of spirituall life is, not by doing that which Christ did upon the Crosse, and afterward, but a doing of the like, by a certain kinde of imitation. And it hath foure parts. The first is, a *spirituall oblation*. For as Christ in the Garden, and upon the Crosse, by prayer made with strong cryes and teares, presented and resigned himselfe to be a sacrifice of propitiation to the justice of his Father for mans sinne: so must we also in prayer, present and resigne our selves, our soules, our bodies, our understanding, will, memorie, affections, and all we have, to the service of God, in the generall calling of a Christian, and in the particular callings, in which he hath placed us. Take an example in *David*; *Sacrifice and burnt offering* (saith he) *thou wouldst not, but eares thou hast pierced unto me*; *then said I, loe, I come: I desire to doe thy will, O God*; *yea, thy Law is within my heart*, *Psal.* 40. 7. The second is, *conformitie in the Crosse* two wayes. For first, as he bare his own crosse to the place of execution: so must wee as good disciples of Christ, deny our selves, and take up all the crosses and afflictions that the hand of God shall lay upon us. Againe, we must become like unto him, in the crucifying and mortifying the body of sinne, which we carry about us. *Gal.* 5. 24. *They which are Christs, have* crucified the flesh *with the affections and lusts thereof.* Wee must doe as the Jewes did, wee must set up the crosses and gibbets whereon wee are to fasten and hang this flesh of ours: that is, the sinne and corruption that cleaves and sticks unto us, and by the sword of the spirit, wound it even to death. This being done, wee must yet goe further, and labour by experience to see & feele the very death of it, and to lay it as it were in a grave never to rise againe: and therefore, we should daily cast new moulds upon it. The third is, a *spirituall resurrection*, whereby we should by Gods grace use meanes that wee may every day more and more come out of our sinnes, as out of a loathsome grave; to live unto God in newnesse of life, as Christ rose from his grave. And because it is an hard matter for a man to come out of the grave or rather dungeon of his sinnes, this worke cannot be done at once, but by degrees, as God shall give grace. Considering wee lie by nature dead in our sinnes, and stinke in them as loathsome carrion: first, we must begin to stirre our selves as a man that comes out of a swounc, awakened by the word and voice of Christs sounding in our deafe eares: secondly, we must raise up our minds to a better state and condition, as wee use to raise up our bodies: after this, wee must put out of the grave, first one hand, then the other. This done, we must use our endevour as it were upon our knees, at the least to put one foote out of the sepulcher of sinne, the rather when wee see our selves to have one foot of the body in the grave of the earth, that in the day of judgement wee may be wholly delivered from all bonds of corruption. The fourth part is, a *spirituall ascension* into heaven, by a continuall elevation of the heart and minde to Christ, sitting at the right hand of the Father, as *Paul* saith, *Phil.* 3. 20. *Have your conversation in heaven*: and, *Col.* 3. 1. *If yee be risen with Christ, seeke those things that are above.*

Conformitie in morall duties, is either generall or speciall. Generall, is to be holy as he is holy. *Rom.* 8. 29. *Those whom he knew before he hath predestinate to be* like the image *of his sonne*; that is, not onely in the Crosse, but also in holinesse and glory. 1 *Joh.* 3. 3. *He which hath this hope, purifieth himselfe even as he is pure.*

Speciall conformitie, is chiefly in foure vertues; Faith, Love, Meekenesse, Humilitie.

We must be like him in faith. For as he, when he apprehended the wrath of God, and the very pangs of hell were upon him, wholly stayed himselfe upon the ayde, helpe, protection, and good pleasure of his Father, even to the last: so must we by a true and lively faith depend wholly on Gods mercy in Christ, as it were with both our hands, in peace, in trouble, in life, and in the very pang of death: and we must not in any wise let our hold goe, no though we should feele our selves descend to hell.

We must be like him in meekenesse. *Mat.* 11. 29. *Learne of me, that I am meeke and lowly.* His meekenesse shewed it selfe in the patient bearing of all injuries and abuses, offered by the hands of sinfull and wretched men, and in the suffering of the curse of the Law, without grudging or repining, and with submission to his Fathers will in all things. Now the more wee follow him herein, the more shall we be *conformable* to him in his death and passion, *Phil.* 3. 10.

Thirdly, he must be our example in *love*: he loved his enemies more than himselfe. *Eph.* 5. 2. *Walke in love, even as Christ* loved *us, and hath given himselfe for us an oblation and sacrifice of a sweet smelling savour unto God.* The like love ought we to shew, by doing service to all men in the compasse of our calling, and by being all things to all men (as *Paul* was) that wee might doe them all the good wee can, both for body and soule, 1 *Cor.* 9. 19.

Lastly, wee must follow Christ in *humilitie*, whereof he is a wonderfull spectacle, in that being God, he became man for us: and of a man, became a worme that is troden under foote, that he might save man. *Phil.* 2. 5. *Let the same minde be in you that was in Jesus Christ, who being in the forme of God, humbled himselfe, and became obedient to the death, even to the death of the Crosse.*

And here we must observe, that the *example* of Christ hath something more in it than any other example hath, or can have: for it doth not onely shew us what we ought to doe (as the examples of other men doe) but it is a *medicine* against many vices, and a *motive* to many good duties. First of all, the serious consideration

ration of this, that the very Sonne of God himselfe suffered all the paines and torments of hell on the Crosse for our sinnes, is the proper and most effectuall meanes to stirre up our hearts to a godly sorrow for them. And that this thing may come to passe, every man must be setled without doubt, that he was the man that crucified Christ; that he is to be blamed as well as *Judas*, *Herod*, *Pontius Pilate*, and the Jewes: and that his sinnes should be the nailes, the speares, and the thornes that peirced him. When this meditation beginnes to take place, bitternesse of spirit, with wailing and mourning, takes place in like manner. *Zach.* 12. 10. *And they shall looke upon him, whom they have pierced: and they shall lament for him as one lamenteth for his onely sonne.* *Peter* in his first Sermon strooke the Jewes as with a thunder-clap from heaven, when he said unto them, *Yee have crucified the Lord of glorie*, so at the same time three thousand men were pricked in their hearts, and said, *Act.* 2. 37. *Men and brethren, what shall wee doe to be saved?* Againe, if Christ for our sinnes shed his heart bloud, and if our sinnes made him sweat water and bloud; O then why should not we our selves shed bitter teares, and why should not our hearts bleed for them? Hee that finds himselfe so dull and hardened that the passion of Christ doth not humble him, is in a lamentable case, for there is no faith in the death of Christ effectuall in him as yet.

Secondly, the meditation of the passion of Christ, is a most notable meanes to breede repentance and reformation of life in time to come. For when wee beginne to thinke, that Christ crucified, by suffering the first and second death, hath procured unto us remission of all our sinnes past, and freed us from hell, death, and damnation: then if there be but a sparke of grace in us, we begin to be of another mind, and to reason thus with our selves: What? hath the Lord beene thus mercifull unto me, that am in my selfe but a fire-brand of hell, as to free me from deserved destruction, and to receive me to favour in Christ? yea, no doubt he hath; his name be blessed therefore: I will not therefore sinne any more as I have done, but rather indeavour hereafter to keepe my selfe from every evill will. And thus faith purifies both heart and life.

Thirdly, when thou art in any paine of body or sicknesse, thinke how light these are, compared to the agony and bloudy sweat, to the crowne of thornes and nailes of Christ. When thou art wronged in word or deed, by any man, turne thine eye to the crosse, consider how meekly he suffered all abuses for the most part in silence, and prayed for them that crucified him. When thou art tempted with pride or vain-glory, consider how for thy proper sins Christ was despised and mocked, and condemned among theeves. When anger and desire of revenge inflame thine heart, thinke how Christ gave himselfe to death to save his enemies, even then when they did most cruelly intreate him, and shed his bloud: and by these meditations, specially if they be mingled with faith, thy minde shall be eased.

Thus wee see how *Christ crucified*, is to be known: and hence ariseth a three-fold knowledge; one of God, the second of our neighbours, the third of our selves.

Touching the first: if we would know the true God aright, and know him to our salvation, we must know him onely in *Christ crucified*. God in himselfe and his owne Majestie, is invisible, not onely to the eyes of the body, but also to the very minds of men; and he is revealed to us onely in Christ, in whom he is to be seene, as in a glasse. For in Christ he setteth forth and gives his justice, goodnesse, wisdome, and himselfe wholly unto us. For this cause he is called the *brightnesse of the glory, and the* ingraven forme *of the person of the Father*, *Heb.* 1. 3. *and the* image *of the invisible God*, *Colos.* 1. 15. Therefore wee must not know God, and seeke him any where else but in Christ: and whatsoever out of Christ, comes unto us in the name of God, is a flat idol of mans braine.

As for our neighbours, those especially that are of Christs Church, they are to be knowne of us on this manner: When we are to doe any dutie unto them, we must not barely respect their persons, but *Christ crucified* in them, and them in Christ. When *Paul* persecuteth such as called on the name of Christ, be then from heaven cryed? *Saul, Saul, why persecutest thou me?* Act. 9. 4. Here then let this be marked, that when the poore comes to us for relieſe, it is Christ that comes to our doores, and saith, I am hungrie, I am thirstie, I am naked: and let the bowels of compassion be in us towards them: as towards Christ, unlesse we will heare that fearefull sentence in the day of judgement, *Goe yee cursed into hell, &c. I was hungry, and yee fed me not, I was naked, and yee did not cloath me, &c.* *Matt.* 25. 42.

Thirdly, the right knowledge of our selves, ariseth of the knowledge of *Christ crucified*, in whom, and by whom, we come to know five speciall things of our selves. The first, how grievous our sinnes are, and therefore how miserable we are in regard of them. If we consider our offences in themselves, and as they are in us, we may soone be deceived, because the conscience being corrupted, often erreth in giving testimony, and by that meanes, maketh sinne to appeare lesse than it is indeed. But if sin be considered in the death and passion of Christ, where of it was the cause, and the vilenes thereof measured by the unspeakable torments endured by the Sonne of God: and if the greatnesse of the offence of man be esteemed by the endlesse satisfaction made to the justice of God, the least sinne that is, will appeare to be a sinne indeede, and that most grievous and ugly. Therefore *Christ crucified* must be used of us as a mirrour or looking glasse, in which we may fully take a view of our wretchednesse and misery, and what we are by nature. For such as the passion of Christ was in the eyes of men,

such

such is our passion or condition in the eyes of God: and that which wicked men did to Christ, the same doth sinne and Sathan to our very soule.

The second point is, that men beleeving in Christ, are not their owne or Lords of themselves, but wholly both body and soule beleng to Christ, in that they were given to him of God the Father, and he hath purchased them with his owne bloud: 1 *Corinth.* 3. 13. *Ye are Christs, and Christ Gods.* Hence it commeth to passe (which is not to be forgotten) that Christ esteemeth all the crosses and afflictions of his people, as his owne proper afflictions. Hence againe wee must learne, to give up our selves both body and soule to the honour and service of Christ, whose we are.

The third is, that every true beleever, not as he is *a man*, but as he is *a new man*, or a Christian, hath his being and subsisting from Christ: *Wee are members of his bodie, of his flesh, and of his bone*, Ephes. 5. 30. In which words, *Paul* alludes to the speech of *Adam*, Gen. 2. 23. *Thou art bone of my bone, and flesh of my flesh*; and thereby he teacheth, that as *Eve* was made of a ribbe taken out of the side of *Adam*, so doth the whole Church of God, and every man regenerate, spring and arise out of the bloud that streamed from the heart and side of Christ crucified.

The fourth is, that all good workes done of us, proceede from the vertue and merit of *Christ crucified*: he is the cause of them in us, and wee are the causes of them, in and by him. *Without mee* (saith he *Joh.* 15. 5.) *ye can doe nothing*: and, *Every branch that beareth not fruit in me*, marke well, he saith, *in mee, he taketh away*, *Joh.* 15. 2.

The fifth point is, that we owe unto Christ an endlesse debt. For he was crucified onely as our suretie and pledge, and in the spectacle of his passion wee must consider our selves as the chiefe debters, and that the very discharge of our debt, that is, the sinnes which are inherent in us, were the proper cause of all the endlesse paines and torments that Christ endured, that he might set us most miserable bankrupts at libertie from hell, death and damnation. For this his unspeakable goodnesse, if we doe but once thinke of it seriously, wee must needs confesse that we owe our selves, our soules, and bodies, and all that we have, as a debt due unto him. And so soone as any man begins to know *Christ crucified*, he knowes his owne debt, and thinkes of the payment of it.

Thus we see how Christ is to be knowne: now wee shall not neede to take much examination whether this manner of knowing and acknowledging of Christ, take any place in the world or no: for few there be that know him as they ought. The Turke even at this very day knowes him not, but as he was a Prophet. The Jew scorneth his *crosse*, and *passion*. The Popish Churches, though in word they confesse him, yet doe they not know him as they ought. The Fryers and Jesuits in their Sermons at this day, commonly use the passion as a meanes to stirre up pittie and compassion towards Christ, who being so righteous a man, was so hardly intreated, and to inflame their hearers to an hatred of the Jewes, and *Judas*, and *Pontius Pilate*, that put our blessed Saviour to death; but all this may be done in any other historie. And the service of God which in that Church stands now in force by the Canons of the Councell of Trent, defaceth *Christ crucified*, in that the passions of Martyrs are made meritorious, and the very wood of the crosse their *onely helpe*: and the Virgin *Mary* the *Queene of heaven*, and a *mother of mercie*; who in remission of sinnes may command her sonne: and they give religious adoration to dumbe crucifixes, made by the hand and art of man.

The common Protestant likewise commeth short herein for three causes. First, whereas in word they acknowledge him to be their Saviour that hath redeemed them from their evill conversation, yet indeed they make him a *patrone of their sinnes*. The theefe makes him the receiver, the murderer makes him his refuge, [a] the adulterer (be it spoken with reverence unto his Majestie) makes him the bawd. For generally men walk on in their evill wayes, some living in this sinne, some in that, and yet for all this, they perswade themselves that God is mercifull, and that Christ hath freed them from death and damnation. Thus Christ that came to abolish sinne, is made a maintainer thereof, and the common pack-horse of the world, to beare every mans burden. Secondly, men are content to take knowledge of the merit of Christs passion for the remission of their sinnes, but in the meane season, the vertue of Christs death in the mortifying of sinne, and the blessed example of his passion, which ought to be followed and expressed in our lives and conversations, is little or nothing regarded. Thirdly, men usually content themselves generally and confusedly to know Christ to be their redeemer, never once seeking in every particular estate and condition of life, and in every particular blessing of God, to feele the benefit of his passion. What is the cause that almost all the world live in securitie, never almost touched for their horrible sinnes? Surely the reason is, because they did never yet seriously consider, that Christ in the garden lay groveling upon the earth, sweating water and bloud for their offences. Againe, all such as by fraud and oppression, or any kinde of hard dealing suck the bloud of poore men, never yet knew that their sinnes drew out the heart bloud of Christ. And proud men and women, that are puffed up by reason of their attire, which is the badge of their shame, & never cease hunting after strange fashions, cõsider not that Christ was not crucified in gay attire, but naked, that he might beare the whole shame and curse of the law for us. These & such like, what-

[a] *Calvin on Gal. 6. 2.*

ſoever they ſay in word, if wee reſpect the tenour of their lives, are flatte enemies of the croſſe of Chriſt, and tread his precious bloud under their feete.

Now then, conſidering this ſo weightie and ſpeciall a point of Religion is ſo much neglected, O man or woman, high or low, young or olde, if thou have beene wanting this way, begin for very ſhame to learne, and learning truly to *know* Chriſt crucified. That thou maiſt attain to this, behold him often, not in the wooden Crucifix after the Popiſh manner, but in the preaching of the Word, and in the Sacraments, in which thou ſhalt ſee *him crucified* before thine eyes, *Gal.* 3. 1. Deſire not here upon earth to behold him with the bodily eye, but looke upon him with the eye of true and lively faith, applying him and his merits to thy ſelfe as thine owne, and that with broken and bruiſed heart, as the poore Iſraelites ſtung with fiery Serpents even to death, beheld the braſen Serpent. Againe, thou muſt looke upon him firſt of all as a *glaſſe* or *ſpectacle*, in which thou ſhalt ſee Gods glorie greater in thy redemption, than in thy creation. In the creation appeared Gods infinite wiſedome, power, and goodneſſe: in thy redemption by the paſſion of Chriſt, his endleſſe juſtice and mercie. In the creation thou art a member of the firſt *Adam*, and beareſt his image: in thy redemption thou art a member of the ſecond *Adam*. In the firſt thou art indued with naturall life, in the ſecond with ſpirituall. In the firſt thou haſt in the perſon of *Eve*, thy beginning of the rib of *Adam*: in the ſecond thou haſt thy beginning as thou art born of God out of the bloud of Chriſt. Laſtly, in the firſt God gave life, in commanding that to be, which was not: in the ſecond he gives life, not by life, but by death, even of his owne Sonne. This is the myſterie, which the Angels themſelves deſire to looke into, 1 *Pet.* 1. 12. Secondly, thou muſt behold him as the full *price of thy* redemption, and perfect reconciliation with God: and pray earneſtly to God, that he would ſeale up the ſame in thy very conſcience by his holy Spirit. Thirdly, thou muſt behold Chriſt as an *example*, to whom thou muſt conforme thy ſelfe by regeneration. For this cauſe give diligence, that thou maiſt by experience ſay, that thou art dead, and crucified, and buried with Chriſt, and that thou riſeſt againe with him to newneſſe of life: that he enlighten thy mind, and by degrees reformes thy will and affections, and gives thee both the will and the deed in every good thing. And that thou maieſt not faile in this thy knowledge, reade the hiſtorie of Chriſts paſſion, obſerve all the parts and circumſtances thereof, and apply them to thy ſelfe for thy full converſion. When thou readeſt that Chriſt went to the garden, as his cuſtome was, where the Jewes might ſoone attach him, conſider that he went to the death of the croſſe for thy ſinnes willingly, and not of conſtraint; and that therefore thou for thy part

A ſhouldeſt doe him all ſervice freely, and frankly, *Pſal.* 110. 3. When thou heareſt that in his agonie his ſoule was heavie unto death, know it was for thy ſinnes, and that thou ſhouldeſt much more conceive heavineſſe of heart for the ſame: againe, that this ſorrow of his, is joy and rejoycing unto thee, if thou wilt beleeve in him; therefore *Paul* ſaith, *I ſay againe, rejoyce in the Lord.* When thou readeſt that in the garden he prayed lying groveling on his face ſweating water and bloud, begin to thinke ſeriouſly what an unſpeakable meaſure of Gods wrath was upon thy bleſſed Saviour, that did proſtrate his body upon the earth, and cauſe the bloud to follow: and thinke that thy ſinnes

B muſt needs be moſt hainous, that brought ſuch bloudy and grievous paines upon him. Alſo thinke it is a very ſhame for thee to carry thy head to heaven with haughtie lookes, to wallow in thy pleaſures, and to draw the innocent bloud of thy poore brethren by oppreſſion and deceit, for whom Chriſt ſweat water & bloud; and take an occaſion from Chriſts agonie, to lay aſide the pride of thy heart, to be aſhamed of thy ſelfe, to grieve in heart, yea even to bleed for thine owne offences, caſting downe and humbling thy ſelfe with *Ezra*, ſaying, *Ezra* 9. 6. *O my God, I am confounded and aſhamed to lift up mine eyes unto thee, my God*: for mine iniquities are increaſed, and my treſpaſſe is growne up into heaven. When thou readeſt that Chriſt was

C taken and bound, thinke that thy very ſinnes brought him into the power of his enemies, & were the very bonds wherewith he was tyed; thinke that thou ſhouldeſt have beene bound in the very ſame manner, unleſſe he had beene a ſuretie and pledge for thee: thinke alſo that thou in the ſelfe ſame manner art bound and tyed with the chaines of thine owne ſinne, and that by nature, thy will, affections, & whole ſpirit is tyed & chained to the will of the devill, ſo as thou canſt doe nothing but that which he willeth: laſtly, thinke and beleeve that the bonds of Chriſt ſerve to purchaſe thy libertie from hell, death, and damnation. When thou heareſt that he was brought before *Annas* and *Caiaphas*, thinke it was meete, that thy ſuretie and

D pledge, who was to ſuffer the condemnation due unto thee, ſhould by the high Prieſt, as by the mouth of God, be condemned: and wonder at this, that the very coeſſentiall and eternall Sonne of God, even the very ſoveraigne Judge of the world, ſtands to be judged, and that by wicked men; perſwading thy ſelfe that this ſo great confuſion comes of thy ſinnes. Whereupon being further amazed at thy fearefull eſtate, humble thy ſelfe in duſt and aſhes, and pray God ſo to ſoften thy ſtonie heart, that thou maiſt turne to him, and by true faith lay hold on Chriſt, who hath thus exceedingly abaſed himſelfe, that his ignominy may be thy glory, and his arraignment thy perfect abſolution. When thou readeſt that *Barrabas* the murtherer was preferred before Chriſt, though he exceeded both men and Angels in holineſſe; thinke it,

was

was to manifeſt his innocencie, and that thy very ſinnes pulled upon him this ſhamefull reproach; and in that for thy cauſe he was eſteemed worſe than *Barabbas*, thinke of thy ſelfe as a moſt haynous and wretched ſinner, and (as *Paul* ſaith, 1 *Tim.* 1. 15.) the *head of all ſinners*. When thou readeſt that he was openly and judicially condemned to the curſed death of the croſſe, conſider what is the wrath and furie of God againſt ſinne, and what is his great and infinite mercy to ſinners: and in this ſpectacle looke upon thy ſelfe, and with groanes of heart cry out, and ſay, O good God, what ſetteſt thou before mine eyes? I, even I have ſinned, I am guiltie and worthy of damnation. Whence comes this change, that thy bleſſed Sonne is in my roome, but of thine unſpeakable mercy? Wretch that I am, how have I forgotten my ſelfe, and thee alſo my God? O Sonne of God, how low haſt thou abaſed thy ſelfe for me? Therefore give me grace O God, that beholding mine owne eſtate in the perſon of my Saviour thus condemned, I may deteſt and loathe my ſinnes that are the cauſe thereof, and by a lively faith imbrace that abſolution which thou offereſt me in him, who was condemned in my ſtead and roome. O Jeſus Chriſt Saviour of the world, give me thy holy and bleſſed Spirit, that I may judge my ſelfe, and be as vile and baſe in mine owne eyes, as thou waſt vile before the Jewes: alſo unite me unto thee by the ſame Spirit, that in thee I may be as worthy to be accepted before God, as I am worthy in my ſelfe to be deteſted for my ſinnes. When thou readeſt that he was clad in purple, and crowned with thornes, mocked and ſpit upon, behold the everlaſting ſhame that is due unto thee, and be aſhamed of thy ſelfe; and in this point confirme thy ſelfe to Chriſt, and be content (as he was) to be reproached, abuſed, and deſpiſed, ſo it be for a good cauſe. When thou readeſt that before his crucifying, he was ſtript of all his cloathes, thinke it was, that he being naked, might beare thy ſhame on the Croſſe, and with his moſt pretious and rich nakedneſſe cover thy deformitie. When thou readeſt the complaint of Chriſt, that he was forſaken of his Father, conſider how he ſuffered the pangs and torments of hell as thy pledge and ſuretie. Learne by his unſpeakable torments what a fearefull thing it is to ſinne againſt God, and beginne to renounce thy ſelfe, and to deteſt thy ſinnes, and to walke as a childe of light, according to the meaſure of grace received. When thou commeſt to die, ſet before thine eyes Chriſt in the middeſt of all his torments on the Croſſe: in beholding of which ſpectacle to thy endleſſe comfort, thou ſhalt ſee a paradiſe in the middeſt of hell; God the Father reconciled unto thee, thy Saviour reaching out his hand unto thee to receive thy ſoule unto him, and his croſſe as a ladder to advance it to eternall glory. Whereas he cryed aloud with a ſtrong voice at the point of death, it was to ſhew that he died willingly without violence or conſtraint from any creature, and that if it had ſo pleaſed him, he could have freed himſelfe from death, and have caſt his very enemies to the very bottom of hell. When thou readeſt that hee commended his ſoule into the hands of his Father, conſider that thy ſoule alſo (ſo be it thou wilt beleeve in him) is delivered up into the hands of God, and ſhall be preſerved againſt the rage and malice of all thine enemies; and hereupon thou maieſt be bold to commend thy ſpirit into the hands of God the Father. When thou readeſt of his death, conſider that thy ſinnes were the cauſe of it, and that thou ſhouldeſt have ſuffered the ſame eternally, unleſſe the Sonne of God had come in thy roome: againe, conſider his death as a ranſome, and apprehend the ſame by faith as the meanes of thy life: for by death Chriſt hath wounded both the firſt and ſecond death, and hath made his croſſe to be a throne or tribunall ſeate of judgement againſt all his and thine enemies. When thou readeſt of the trembling of the earth at the death of Chriſt, thinke with thy ſelfe, it did in his kinde, as it were groane under the burden of the ſinnes of men in the world: and by his motion then, it ſignified that even thou and the reſt deſerved rather to be ſwallowed of the earth, and to goe downe into the pit alive, than to have any part in the merit of Chriſt crucified. When thou readeſt of his buriall, thinke that it was to ratifie his death, and to vanquiſh death even to his owne denne. Apply this buriall to thy ſelfe, and beleeve that it ſerves to make thy grave a bed of doune, and to free thy body from corruption. Laſtly, pray to God that thou maieſt feele the power of the ſpirit of Chriſt weakning and conſuming the body of ſinne, even as a dead corps rottes in the grave till it be diſſolved to duſt.

When thou haſt thus peruſed and applyed to thy ſelfe the hiſtory of the paſſion of Chriſt, goe yet further, and labour by faith to ſee Chriſt crucified in all the workes of God either in thee or upon thee. Behold him at thy table at meat and drinke, which is as it were a lively Sermon, and a daily pledge of the mercie of God in Chriſt. Behold him in all thine afflictions, as thy partner that pitieth thy caſe and hath compaſſion on thee. Behold him in thy moſt dangerous temptations, in which the devill thundereth damnation, behold him I ſay as a mightie *Sampſon* bearing away the gates of his enemies upon his owne ſhoulders, and killing more by death than by life, crucifying the devill, even then when he is crucified, by death killing death: by entrance into the grave, opening the grave and giving life to the dead, and in the houſe of death ſpoyling him of all his ſtrength and power. Behold him in all the afflictions of thy brethren, as though he himſelfe were naked, hungry, ſick, harbourleſſe, and doe unto them all the good thou canſt as to Chriſt himſelfe. If thou wouldeſt behold God him-

selfe, looke unto him in Christ crucified, who is the ingraven image of the Fathers person; and know it to be a terrible thing in the time of the trouble of thy conscience, to thinke of God without Christ, in whose face the glory of God in his endlesse mercy is to be seene, 2 *Cor.* 4. 6. If thou wouldest come to God for grace, for comfort, for salvation, for any blessing, come first to Christ hanging, bleeding, dying upon the Crosse, without whom there is no hearing God, no helping God, no saving God, no God to thee at all. In a word, let Christ be all things without exception unto thee, *Col.* 3. 11. For when thou prayest for any blessing either temporall or spirituall, be it whatsoever it will be or can be, thou must aske it at the hands of God the Father by the merit and mediation of Christ crucified. Now looke as we aske blessings at Gods hand, so must wee receive them of him, and as they are received, so must we possesse and use them daily, namely, as gifts of God procured to us by the merit of Christ: which gifts for this very cause, must be wholly imployed to the honour of Christ.

# FINIS.

A

# GRAINE OF MVSTERD-SEEDE:

OR,

## THE LEAST MEASURE OF GRACE THAT IS OR CAN be effectuall to salvation.

Corrected and amended by M. *W. Perkins.*

LONDON,
Printed by IOHN LEGATT.
1635.

# TO THE RIGHT HONOURABLE AND VERTUOUS LADY, THE LADY MARGARET, COUNTESSE OF Cumberland, Grace and Peace.

*Right Honourable, the kingdome of heaven, of which the Scripture speaketh so oft, is properly a certaine state or condition, whereby wee stand in the favour and love of God in and by Christ. And this kingdome is compared to a Graine of Musterd-seede, to teach us that a man is even at that instant already entred into the kingdome of heaven, when the Lord, that good husbandman, hath cast but some little portion of faith or repentance into the ground of the heart; yea though it be but as one Graine of Musterd-seede. Of this little graine I have penned this Treatise, in quantitie answerable thereto: and now I present the same to your Ladiship, not to supply your want, (for I hope you are stored with many graines of this kinde) but to performe some dutie on my part. Hoping therefore that your Ladiship will read and accept the same, I take my leave, commending you to the blessing and protection of the Almightie.*

Your Honours to command,

WILLIAM PERKINS.

A GRAINE

# A GRAINE OF MUSTERD-SEED:
## OR, THE LEAST MEASURE OF GRACE
### that is, or can be effectuall to salvation.

IT is a very necessary point to be knowne, *What is the least measure of grace that can befall the true childe of God, lesser than which, there is no grace effectuall to salvation.* For first of all, the right understanding of this point, is the very foundation of true comfort unto all troubled and touched consciences. Secondly, it is a notable meanes to stirre up thankfulnesse in them that have any grace at all; when they shall in examination of themselves consider, that they have received of God the least measure of grace, or more. Thirdly, it will be an inducement and a spurre unto many careleſſe and unrepentant persons, to imbrace the Gospell, and to begin repentance for their sinnes; when they shall perceive, and that by the word of God, that God accepts the very seeds and rudiments of faith and repentance at the first, though they be but in measure, as a graine of Musterd-seed. Now then for the opening and clearing of this point, I will set down six severall conclusions, in such order, as one shall confirme and explaine the other, and one depend upon the other.

A

B

C

D

I. Conclusion.

*A man that doth but begin to be converted, is even at that instant, the very childe of God, though imparfectly he be more carnall than spirituall.*

*The Exposition.*

IN a man, there must be considered three things; the substance of the body and soule whereof a man is said to consist; the faculties placed in the soule, and exercised in the bodie, as understanding, will, affections: the integritie and puritie of the faculties, whereby they are conformable to the will of God, and beare his image. And since the fall of *Adam*, man is not deprived of his substance, or of the powers and faculties of his soule, but only of the third, which is the puritie or integritie of nature: And therfore the conversion of a sinner, whereof the conclusion speaketh, is not the change of the substance of man, or of the faculties of the soule, but a renewing and restoring of that puritie and holinesse, which was lost by mans fall, with the abolishment of that naturall corruption that is in all the powers of the soule. This is the worke of God, and of God alone, and that on this manner. First of all, when it pleaseth God to worke a change in any, he doth it not first in one part, then afterward in another, as he that repaires a decayed house by peece-meale: but the work, both for the beginning, continuance, and accomplishment, is in the whole man, and every part at once, specially in the mind, conscience, will, and affections: as on the contrary, when *Adam* lost the image of God, he lost it in every part. Secondly, the conversion of a sinner, is not wrought all at one instant, but in continuance of time, and that by certaine measures and degrees. And a man is then in the first degree of his conversion, when the holy Ghost by the meanes of the Word, inspires him with some spirituall motions, and begins to regenerate and renew the inward powers of his soule. And he may in this case very fitly be compared to the night, in the first dawning of the day, in which, though the darknesse remaine, and be more in quantitie than the light, yet the Sunne hath alreadie cast some beames of light into the ayre: whereupon we tearme it the breaking of the day. Now then the very point which I teach, is, that a man at that instant, and in this very state, (God as yet having but laid certaine beginnings of true conversion in his heart) is the very childe of God, (and that not onely in the eternall purpose of God,) as all the Elect are (but indeed by actuall adoption:) and this is plaine by a manifest reason. There be foure severall workes of grace in every childe of God: his union with Christ, his adoption, justification, and conversion: and these foure are wrought all at one instant, so as for order of time, neither goes before or after other; and yet in regard of order of nature, union with Christ, justification, and adoption, goe before the inward conversion of a sinner, it being the fruit and effect of them all. Upon this it followeth necessarily, that a sinner in the very first act of his conversion, is justified, adopted, and incorporated into the mysticall body of Christ. In the parable of the prodigall sonne, the father with joy receives the wicked childe; but when? surely when hee saw him comming afarre off, and when as yet he had made no confession or humiliation to his father, but onely had conceived with himselfe a purpose to returne and to say; Father, I have sinned against heaven and against thee, &c. and *Paul* saith of many of the Corinthians, that he would not speake unto them as spirituall men, but as carnall, even babes in Christ. When *David* reproved by *Nathan*, did but begin to repent and say; *I have sinned*: presently *Nathan* the Prophet of the Lord said; *The Lord hath taken away thy sinne.* Of this thing *David* seemes to speake in the 32. *Psal.* v. 5. *I said* [that is, I purposed and thought with my selfe] *I will confesse against my*

1 Cor. 3. 1.

2 Sam. 12. 13.

selfe

*selfe mine unrighteousnesse, and thou forgavest mine iniquities.* Upon these words *Augustine* saith: *Marke, he doth not confesse, but promiseth to confesse, and God forgiveth him.* Againe, *There be* (saith he) *three syllables,* peccavi, *I have sinned: and from these three syllables, the flame of a sacrifice did ascend into heaven before God.* Chrysostome saith, *Say thou hast sinned, and thou hast loosed thy sinne.* And *Ambrose* saith, *If he said, I will confesse, and obtained pardon before he confessed, how much more when he had confessed, saying: I know mine iniquitie, was his sinne pardoned? Gregorie* on this Psal. saith, *Marke how speedily pardon comes, and how great is the commendation of Gods mercy: in that pardon comes together with the desire of confession, and remission comes to the heart, before confession breakes forth in speech.*

Augustine Hom. 14.

Christ. Hom. 9. de pœnit.

## II. Conclusion.

*The first materiall beginnings of the conversion of a sinner, or the smallest measure of renewing grace, have the promises of this life, and the life to come.*

### *The Exposition.*

THe beginnings of conversion must be distinguished. Some are beginnings of preparation, some beginnings of composition. Beginnings of preparation are such, as bring under, tame, and subdue the stubbornesse of mans nature, without making any change at all. Of this sort are the accusations of the conscience, by the ministery of the law, feares and terrors arising thence, compunction of heart, which is the apprehending of Gods anger against sinne. Now these and the like, I exclude in the conclusion; for though they goe before to prepare a sinner to his conversion following, yet are they no graces of God, but fruits both of the law, being the ministery of death, as also of an accusing conscience. Beginnings of composition, I tearme all those inward motions and inclinations of Gods spirit, that follow after the worke of the law upon the conscience, and rise upon the meditation of the Gospell, that promiseth righteousnesse and life everlasting by Christ: out of which motions the conversion of a sinner ariseth, and of which it consisteth: what these are, it shall afterward appeare. Againe, grace must be distinguished; It is twofold, restraining grace, or renewing grace. Restraining grace, I tearme certaine common gifts of God, serving onely to order and frame the outward conversation of men to the law of God, or serving to bereave men of excuse in the day of Judgement. By this kinde of grace, heathen men have been liberall, just, sober, valiant, mercifull. By it, men living in the Church of God, have been enlightened, and having tasted of the good word of God, have rejoyced therein, and for a time outwardly confirmed themselves thereto. Renewing grace, is not common to all men, but proper to the Elect, and it is a gift of Gods spirit, whereby the corruption of sinne, is not onely restrained, but also mortified, and the decayed image of God, restored in righteousnesse and true holinesse. Now then the conclusion must onely be understood of the second, and not of the first: for though a man have never so much of this restraining grace, yet unlesse he have the spirit of Christ, to create faith in the heart, and to sanctifie him, he is as farre from salvation as any other. Thus then the sense and meaning of the conclusion is, that the very least measure of saving grace, and the very beginnings or seedes of regeneration do declare, and after a sort, give title to men, of all the mercifull promises of God, whether they concerne this life, or the life to come; and are therefore approoved of God, if they be in truth, and accepted as greater measures of grace. That which our Saviour Christ saith of the worke of miracles, *Mat.* 17. 20. *If yee have faith as a graine of Musterd-seed, yee shall say unto this mountaine, Remoove hence to yonder place, and it shall remoove,* must by the law of equall proportion, be applyed to saving faith, repentance, the feare of God, and all other graces; if they be truely wrought in the heart, though they be but as small as one little graine of Musterd-seed, they shall be sufficiently effectuall to bring forth good workes, for which they are ordained. The Prophet, *Esa.* 42. 3. saith, that Christ *shall not quench the smoking flax, nor breake the bruised reed.* Let the comparison be marked; fire in flax must be both little & weak, in quantitie as a sparke or twaine, that cannot cause a flame, but onely a smoke, specially in a matter so easie to burne. Here then is signified, that the gifts and graces of Gods spirit, that are both for measure and strength as a sparke or twaine of fire, shall not be neglected, but rather accepted and cherished by Christ. When our Saviour Christ heard the young man make a confession of a practice but of outward and civill righteousnesse, *He looked upon him, and loved him, Mark.* 10. 21. and when he heard the Scribe speake discreetly but one good speech, that to love God with all the heart is above all sacrifices, he said unto him, *That he was not farre from the kingdome of heaven, Mark.* 12. 34. Therefore no doubt, he will love with a more speciall love, and accept as the good subjects of his kingdome, those that have received a further mercy of God, to be borne anew of water and of the spirit.

## III. Conclusion.

*A constant and earnest desire to be reconciled to God, to believe, and to repent, if it be in a touched heart, is in acceptation with God, as reconciliation, faith, repentance it selfe.*

### *The Exposition.*

THis or desire is two-fold, naturall, and supernaturall. Naturall is that, whose beginning and object is in nature, that is, which

ariseth

ariſeth of the naturall will of man, and affecteth ſuch things as are thought to be good according to the light of nature. And this kind of deſire hath his degrees, yet ſo as they are limited within the compaſſe of nature. Some deſire riches, honours, pleaſure, ſome learning and knowledge, becauſe it is the light and perfection of the minde: ſome goe further, and ſeeke after the vertues of juſtice, temperance, liberalitie, &c. And thus many heathen men have excelled. Some againe deſire true happineſſe, as *Balaam* did, who wiſhed to die the death of the righteous: becauſe it is the propertie of nature to ſeeke the preſervation of it ſelfe. But here nature ſtayes it ſelfe: for where the mind reveales not, the will affects not. Supernaturall deſires are ſuch, as both for their beginning and object, are above nature: for their beginning is from the holy Ghoſt; and the object or matter about which they are converſant, are things divine and ſpirituall, which concerne the kingdome of heaven: and of this kind are the deſires, of which I ſpeake in this place. Againe, that we may not be deceived in our deſires, but may the better diſcerne them from flittering and fleeting motions, I adde three reſtraints. Firſt of all, the deſire of reconciliation, the deſire to beleeve, or the deſire to repent, &c. muſt be conſtant and have continuance, otherwiſe it may juſtly be ſuſpected. Secondly, it muſt be earneſt and ſerious, though not alwayes, yet at ſometimes, that wee may be able to ſay with *David*, *My ſoule deſires after thee, O Lord, as the thirſtie land.* And, *As the Hart breyeth after the rivers of waters, ſo panteth my ſoule after thee: O Lord, my ſoule thirſteth for God, even the living God.* Thirdly, it muſt be in a touched heart; for when a man is touched in conſcience, the heart is caſt downe, and as much (as it can) it withdrawes it ſelfe from God. For this cauſe then, if there be any ſpirituall motions whereby the heart is lifted up unto God, they are without doubt from the Spirit of God. Thus then I avouch, that the deſire of reconciliation with God in Chriſt, is reconciliation it ſelfe: the deſire to beleeve, is faith indeede: and the deſire to repent, repentance it ſelfe. But marke how. A deſire to be reconciled, is not reconciliation in nature (for the deſire is one thing, and reconciliation, another.) But in Gods acceptation: for if we beeing touched throughly for our ſinnes, doe deſire to have them pardoned, and to be at one with God, God accepts us as reconciled. Againe, deſire to beleeve, it is not faith in nature, but onely in Gods acceptation, God accepting the will for the deede. That this doctrine is the will and word of God, it appeares by theſe reaſons. Firſt of all, God hath annexed a promiſe of bleſſednesſe, and of life everlaſting to the deſire of grace, *Matth.* 5. 5. *Bleſſed are they which hunger and thirſt after righteouſneſſe, for they ſhall be ſatisfied.* *Joh.* 7. 37. *If any man thirſt, let him come to mee and drinke.* *Revel.* 21. 6. *I will give unto him which is athirſt, of the well of the water of life freely.* Now what is this to thirſt? properly it is, when wee are in a drought or drineſſe and want drinke to refreſh us, to deſire it. And therefore by all reſemblance, they are ſaid to thirſt after righteouſneſſe, that want it, and would faine have it. And they thirſt after Chriſt, that feele themſelves out of Chriſt, and deſire, yea long after the bloud of Chriſt, that they might be refreſhed with it in their conſciences. Here then we ſee, that the deſire of mercy, in the want of mercy, is the obtaining of mercy; and the deſire to beleeve in the want of faith, is faith. Marke then: though as yet thou want firme and lively grace, yet art thou not altogether void of grace, if thou canſt unfainedly deſire it; thy deſire is the ſeed, conception or bud of that which thou wanteſt. Now is the ſpring time of the ingrafted Word, or the immortall ſeed caſt into the furrowes of thy heart: waite but a while, uſing the good means to this end appointed, and thou ſhalt ſee the leaves, bloſſomes, and fruit will ſhortly follow after. Secondly, the deſire of any good thing is accepted of God, as the lively invocation of his holy Name. *Pſal.* 10. 17. *God heareth the deſire of the poore.* *Pſal.* 145. 19. *He will fulfill the deſire of them that feare him.* When *Moſes* ſaid nothing, but onely defired in heart the helpe and protection of God at the red ſea, the Lord ſaid unto him, *Why cryeſt thou unto me?* *Exod.* 14. 15. And when we know not to pray as wee ought, *Paul* ſaith, *That the ſpirit maketh requeſt by the inward groanes of the heart*, *Rom.* 8. 26. Hence I gather, that when a man in his weakneſſe prayes with ſighes and groanes, for the gift of lively faith, the want whereof he finds in himſelfe, his very prayer on this manner made, is as truely in acceptation with God, as the prayer made in lively faith. And here it is further to be conſidered, that *Paul* cals theſe *groanes unſpeakeable*, and why? Of moſt interpreters they are thought to be unſpeakeable, by reaſon of their greatneſſe, and this I will not denie: it ſeemes nevertheleſſe that they are ſo termed by reaſon of their weakneſſe; for they are commonly ſmall, weake, and confuſed in the hearts of Gods children when they are diſtreſſed. And the words following ſeeme to import thus much: for when it had been ſaid, that Gods ſpirit in us makes requeſt with groanes not to be uttered, ſome man might haply reply and ſay, If we cannot diſcerne & utter theſe groanes in our ſelves, what are we the better? *Paul* addes therefore, that although we know not, yet God a ſearcher of all things hidden in the heart, *knowes the minde and meaning of the ſpirit.* And thus the words yet further affoord a comfortable inſtruction to the children of God, namely, that being in diſtreſſe, whether in life or death, if by grace wee can but ſigh, or ſobbe unto God, though it bee weake and feeble, like the faint pulſe in the time of death; wee, or the

ſpirit of God in us, doe indeed make requeſt unto God that ſhall be heard, yea (as the words are) we doe more than make requeſt: & though we doe not alwaies ſee what Gods ſpirit makes us to ſigh after, yet God doth. To the teſtimonie of Scripture I adde the teſtimonie of godly and learned men, not to proove the doctrine in hand, but to ſhew a conſent, and to proove thus much, that the thing which I avouch, is no private phantaſie of any man. *Eaſily* (ſaith *Ambroſe* of God) *is hee reconciled,* [a] *if hee be inſtantly intreated. Auguſtine* ſaith, *Let thy deſire be before him, and thy Father which ſeeth in ſecret, ſhall reward thee openly: for thy deſire is thy prayer, and if thy deſire be continuall, thy prayer is continuall.* He addes further in the ſame place, that *the deſire is a continuall voice, and the crie of the heart, and the inward invocation of God, which may be made without intermiſſion.* Againe, *To deſire the helpe of grace, is the beginning of grace.* Againe, [b] *The whole life of a good Chriſtian, is an holy will and deſire. And that which thou deſireſt, thou ſeeſt not: but by deſiring, art (as it were) inlarged and made capable, that when it ſhall come which thou ſhalt ſee, thou maieſt be fulfilled. Baſil* ſaith, *Onely thou muſt will, and God will come of his owne accord.* [c] *Bernard* ſaith, *What, is not deſire a voice? yea, a very ſtrong voice. God heareth the deſire of the poore, and a continuall deſire, though wee ſpeake nothing, is a voice continued.* [d] *Luther* ſaith, *Chriſt is then truely omnipotent, and then truely reignes in us, when wee are ſo weake that we can ſcarce give any groane.* For Paul *ſaith, that* one ſuch groane is a ſtrong crie in the eares of God filling both heaven and earth. [e] Againe, *Very few know, how weake and ſmall faith and hope is under the croſſe, and in temptation. For it appeares then to be as ſmoaking flax, which a good blaſt of winde would preſently put out: but ſuch as beleeve in theſe combates and terrours againſt hope, under hope, that is oppoſing themſelves by faith in the promiſe of Chriſt againſt the feeling of ſinne, and the wrath of God, doe find afterward that this little ſpark of faith (as it appeares to reaſon, which hardly perceiveth it) is peradventure as the whole Element of fire which filleth all heaven, and ſwalloweth up all terrours and ſinnes.* [f] Againe, *The more we finde our unworthineſſe, and the leſſe wee finde the promiſes to belong unto us, the more muſt wee deſire them, being aſſured that this deſire doth greatly plaiſe God, who deſireth and willeth that his grace ſhould be earneſtly deſired. This doth faith, which judgeth it a precious thing, and therefore greatly hungreth and thirſteth after it, and ſo obtaines it. For God is delighted to fill the hungrie with good things, and to ſend the rich emptie away.* [g] Theodore Beza ſaith, *If thou find not thine heart inwardly touched, pray that it may be touched: for then muſt thou know that this deſire is a pledge of the Fathers will to thee.* [h] Kemnitius ſaith, *When I have a good deſire, though it doe ſcarcely ſhew it ſelfe in ſome little and ſlender ſigh, I muſt be aſſured that the ſpirit of God is preſent, and worketh his good worke.* [i] Urſinus ſaith, *Faith in the moſt holy men in this life is imperfect and weake. Yet nevertheleſſe, whoſoever feeles in his heart an earneſt deſire, and a ſtriving againſt his naturall doubtings, both can and muſt aſſure himſelfe that hee is indeed with true faith.* Againe, *Wicked men doe not deſire the grace of the holy Spirit, whereby they may reſiſt ſinne. And therefore they are juſtly deprived of it: for hee that earneſtly deſireth the holy Ghoſt, hath it alreadie: becauſe this deſire of the ſpirit cannot be but from the Spirit:* as it is ſayd, *Bleſſed are they that hunger and thirſt after righteouſneſſe: for they ſhall be ſatisfied.* [k] Bradford ſaith, *Thy ſinnes are undoubtedly pardoned, &c. for God hath given thee a penitent and beleeving heart: that is, an heart which deſireth to repent and beleeve: for ſuch an one is taken of him (he accepting the will for the deed) for a penitent and beleeving heart indeede.* [l] Taffine ſaith, *Our faith may be ſo ſmall and weake, as it doth not yet bring forth fruites, that may be lively felt in us; but if they which feele themſelves in ſuch eſtate, deſire to have theſe feelings, [namely, of Gods favour and love] if they aske them at Gods hands by prayer, this deſire and prayer are teſtimonies that the ſpirit of God is in them, and that they have faith alreadie: for is ſuch a deſire a fruit of the fleſh, or of the ſpirit? it is of the holy Spirit, who bringeth it forth onely in ſuch as he dwels in, &c. Then theſe holy deſires and prayers, being the motions of the holy Ghoſt in us, are teſtimonies of our faith, although they ſeeme to us ſmall and weake. As the Woman that feeleth the mooving of a childe in her bodie, though very weake, aſſureth her ſelfe that ſhee hath conceived, and that ſhee goeth with a live child: ſo if wee have theſe motions, theſe holy affections, and deſires before mentioned, let us not doubt but that wee have the holy Ghoſt (who is the author of them) dwelling in us, and conſequently that wee have alſo faith.* Againe he ſaith, 1. *If thou haſt begunne to hate and flie ſinne.* 2. *If thou feeleſt that thou art diſpleaſed at thine infirmities and corruptions:* 3. *If having offended God, thou feeleſt a griefe, and a ſorrow for it:* 4. *If thou deſire to abſtaine:* 5. *If thou avoydeſt the occaſion:* 6. *If thou travelleſt to doe thy endeavour:* 7. *If thou prayeſt to God to give thee grace: all theſe holy affections proceeding from none other than from the ſpirit of God, ought to be ſo many pledges and teſtimonies that he is in thee.* [n] Maſter Knokes ſaith, *Albeit your paines ſometimes be ſo horrible, that you finde no releaſe or comfort, neither in ſpirit nor bodie, yet if thy heart can onely ſob unto God, deſpaire not, you ſhall obtaine your hearts deſire. And deſtitute you are not of faith: for at ſuch time as the fleſh, naturall reaſon, the Law of God, the preſent torment, the devill at once doe crie, God is angrie, and therefore there is neither help nor remedie to be hoped for at his hands: at ſuch time I ſay, to ſobbe unto God, is the demonſtration of the ſecret ſeale of God, which is bidde in Gods elect children: and that every ſobbe is unto God a more acceptable ſacrifice, than without this Croſſe, to give our bodies to be burnt even for the truths ſake.* More teſtimonies might be alleaged, but theſe ſhall ſuffice.

Againſt this point of doctrine it may be al-

[a] Si imſe rotaſſet. On Pſal. 36.

[b] Expoſi. Epi. Joh. tract. 4. c. 3. Hom. of humilitie.

[c] Sup. Cant. Ser. 84.

[d] Tom. 4. p. 124.

[e] Ibid. fol. 156.

[f] Ibid. fol. 300.

[g] Reſp. ad Acta Colloq. Monpel.

[h] Loc. compar. 1.

[i] Catechiſ.

[k] Epiſtle to Careleſſe.

[l] Booke of the markes of Gods children.

[n] Pſal. 6.

is alleaged, that if desire to beleeve in our weakneſse bee faith indeed: then ſome are juſtified and may be ſaved wanting a lively apprehenſion and full perſwaſion of Gods mercie in Chriſt. *Anſw.* Juſtifying faith in regard of his nature is alwayes one and the ſame, and the eſſentiall propertie thereof, is, to apprehend Chriſt with his benefits, and to aſſure the very conſcience thereof. And therefore without ſome apprehenſion and aſſurance, there can be no juſtification or ſalvation in them that for age are able to beleeve. Yet there bee certaine degrees and meaſures of true faith. There is a ſtrong faith, which cauſeth a full apprehenſion and perſwaſion of Gods mercie in Chriſt. This meaſure of faith the Lord vouchſafed *Abraham*, *David*, *Paul*, the Prophets, Apoſtles, and Martyrs of God. It were a bleſſed thing if all beleevers might attaine to the height of lively faith, to ſay with *Paul*, I am perſwaded, that neither life, nor death, nor any thing elſe, ſhall be able to ſeparate us from the love of God in Chriſt: but all cannot, therefore there is another degree of faith lower than the former, and yet true faith, called a little or weake faith, and it alſo hath a power to apprehend and apply the promiſe of ſalvation, but as yet by reaſon of weakneſſe, it is infolded (as it were) and wrapt up in the heart, as the leafe and bloſſome in the bud. For ſuch perſons as have this weake faith, can ſay indeed, that they beleeve their ſinnes to bee pardonable, and that ſeriouſly in their hearts they deſire to have them pardoned: but as yet they cannot ſay, that they are without all doubt pardoned. And yet the mercie of God is not wanting unto them. For in that they doe, and can deſire, and indevour to apprehend, they doe indeed apprehend; God accepting the deſire to doe the thing, for the thing done. This which I ſay will the better appeare, if the grounds thereof be conſidered. Faith doth not juſtifie in reſpect of it ſelfe, becauſe it is an action or vertue: or becauſe it is ſtrong, lively, and perfect: but in reſpect of the object thereof, namely, Chriſt crucified, whom faith apprehendeth as he is ſet forth unto us in the Word and Sacraments. It is Chriſt that is the author and matter of our juſtice, and it is he that applyeth the ſame unto us: as for faith in us, it is but an inſtrument to apprehend and receive that which Chriſt for his part offereth and giveth. Therefore if faith erre not in his proper object, but follow the promiſe of God, though it doe but weakly apprehend, or at the leaſt cauſe a man onely to indevour and deſire to apprehend, it is true faith, and juſtifieth. Though our apprehenſion be neceſſarie, yet our ſalvation ſtands rather in this, that God apprehends us for his owne, than that wee apprehend him for ours, *Phil.* 3. verſe 12. And rather in this, that wee are knowne of him, than that wee know him, *Gal.* 4. 9.

*Out of this concluſion ſpringe another not to bee omitted, that God accepts the indevour of the whole man to obey, for perfect obedience it ſelfe.*

THat is, if men indevour to pleaſe God in all things, God will not judge their doings by the rigour of his law: but will accept their little and weake indevour, to doe that which they can doe by his grace, as if they had perfectly fulfilled the law. But here remember, I put this caveat; that this indevour muſt bee in and by the whole man; the very mind, conſcience, will, and affections, doing that which they can in their kinds: and thus the indevour to obey, which is a fruit of the ſpirit, ſhall be diſtinguiſhed from civill righteouſneſſe, which may bee in heathen men, and is only in the outward, and not in the inward man. The truth of this concluſion appeares by that which the Prophet *Malachi* ſaith, *Mal.* 3. 17. that God will ſpare them that feare him, as a father ſpares his child, who accepts the thing done, as well done, if the childe ſhew his good will to pleaſe his father, and doe what he can.

## IV. Concluſion.

*To ſee and feele in our ſelves the want of any grace pertaining to ſalvation, and to be grieved therefore, is the grace it ſelfe.*

### *The Expoſition.*

VNderſtand this concluſion as the former, namely, that griefe of heart for the wants of any grace neceſſary to ſalvation, is as much with God as the grace it ſelfe. When being in diſtreſſe, we cannot pray as we ought, God accepts the very groanes, ſobbes, and ſighes of the perplexed heart, as the prayer it ſelfe, *Rom.* 8. 29. When wee are grieved, becauſe wee cannot be grieved for our ſinnes, it is a degree and meaſure of Godly ſorrow before God. *Auguſtine* ſaith well: *Sometimes our praier is luke-warme, or rather cold, and almoſt no prayer: nay ſometime it is altogether no prayer at all, and yet wee cannot with griefe perceive this in our ſelves: for if wee can but grieve becauſe we cannot pray, wee now pray indeed.* *Hierome* ſaith, *Then wee are juſt, when wee doe acknowledge our ſelves to bee ſinners.* Againe, *This is the true wiſdome of man, to know himſelfe to be imperfect: and (that I may ſo ſpeake) the perfection of all juſt men in the fleſh is imperfect.* *Auguſtine* againe ſaith, *That the vertue which is now in a juſt man is thus farre forth perfect, that unto the perfection thereof, there belongs a true acknowledgement, and an humble confeſſion of the imperfection thereof.* A broken and a contrite heart after an offence, is as much with God, as if there had beene no offence at all. And therefore ſo ſoone as *David* after his grievous fall, in heavineſſe of heart confeſſed his ſinne, ſaying in effect but thus much, *I have ſinned*, the Prophet in the name of the Lord pronounceth the pardon of his ſinne in heaven, and that preſently.

Tom. 4. l. 1. ad Simplic. in fine.

Lib. 1. contra Pelagianos.

2 Sam. 12. 13.

### V. Conclusion.

*Hee that hath begun to subject himselfe to Christ and his word, though as yet he be ignorant in most points of religion, yet if he have a care to increase in knowledge, and to practise that which hee knowes, hee is accepted of God as a true beleever.*

*The Exposition.*

SUndry persons by the Evangelists are said to beleeve, which had onely seene the miracles of Christ, and as yet had made no further proceedings but to acknowledge Christ to bee the Messias, and to submit themselves to him and his doctrine, which afterward should bee taught. On this manner the woman of Samaria beleeved, and many of the Samaritanes upon her report: and a certaine Ruler, by reason of a miracle wrought upon his sonne, is said to beleeve, and all his houshold, *Iohn* 4. 42. 53. When our Saviour Christ commended the faith of the Apostles, tearming it a rocke, against which the gates of hell should not prevaile, it was not for the plentifull knowledge of the doctrine of salvation (for they were ignorant of many articles of faith, as namely of the death, resurrection, ascension, and kingdome of Christ) but because they beleeved him to be the Sonne of God, and the Saviour of mankinde, and they had withall resolved themselves to cleave unto him, and the blessed doctrine of salvation which hee taught, though as yet they were ignorant in many points. The holy Ghost commends the faith of *Rahab* when shee received the spies. Now this her faith was indeed but a seed and beginning of lively faith: for then shee had onely heard of the miracles done in Ægypt, and of the deliverance of the Israelites, and was thereupon smitten with feare, and had conceived a resolution with her selfe, to joyne her selfe to the Israelites, and to worship the true God. Now these and the like are termed beleevers, upon just cause: for though they bee ignorant as yet, yet their ignorance shall bee no continuing or lasting ignorance: and they have excellent seeds of grace, namely, a purpose of heart to cleave to Christ, and a care to profit in the doctrine of salvation, whereof they have some little knowledge.

### VI. Conclusion.

*The fore-said beginnings of grace are counterfeit, unlesse they increase.*

*The Exposition.*

THe wickednesse of mans nature, and the depth of hypocrisie is such, that a man may and can easily transforme himselfe into the counterfeit and resemblance of any grace of God. Therefore I put downe in this last conclusion a certaine note whereby the gifts of God may be discerned, namely, that they grow up and increase as the Graine of Musterd-seed to a great tree, and beare fruit answerably. The grace in the heart is like the Graine of Musterd-seed in two things. First, it is small to see to at the beginning: secondly, after it is cast into the ground of the heart, it increaseth speedily and spreads it selfe. Therefore, if a man at the first have but some little feeling of his wants, some weak & faint desire, some small obedience, he must not let this sparke of grace goe out, but these motions of the Spirit must be increased by the use of the Word, Sacraments, and prayer; and they must daily be stirred up by meditating, indevouring, striving, asking, seeking, knocking. The Master delivering his talents to his servants, saith unto them, Occupie till I come, and not hide them in the earth, *Matth.* 25. 26. *Paul* useth an excellent speech to *Timothie*: I exhort thee to stirre up the gift of God which is in thee, namely, as fire is stirred up by often blowing, and putting to of wood. 2 *Tim.* 1. 6. As for such motions of the heart that last for a weeke, or a moneth, and after vanish away, they are not to bee regarded: and the Lord by the Prophet *Osee* complaines of them, saying, O Ephraim, thy righteousnesse is like the morning dew, chap. 6. 4.

Therefore considering, grace unlesse it bee confirmed and exercised, is indeed no grace; I will here adde certaine rules of direction, that we may the more easily put in practice the spirituall exercises of invocation, faith, and repentance: and thereby also quicken and revive the seeds and beginnings of grace.

1. In what place soever thou art, whether alone or abroad, by day or by night, and whatsoever thou art doing, set thy selfe in the presence of God, let this perswasion alwayes take place in thy heart, that thou art before the living God: and doe thy indevour that this perswasion may smite thy heart with awe and reverence, and make thee afraid to sinne. This Councell the Lord gave *Abraham*, *Genes.* 17. 1. *Walke before mee and bee upright.* This thing also was practised by *Enoch*, who for this cause is said *to walke with God.*

2. Esteeme of every present day as the day of thy death: and therefore live as though thou wert dying, and doe those good duties every day, that thou wouldest doe if thou wert dying. This is Christian watchfulnesse; and remember it.

3. Make catalogues and bils of thine owne sinnes, specially of those sinnes that have most dishonoured God, and wounded thine owne conscience: set them before thee often, specially then, when thou hast any particular occasion of renewing thy repentance, that thy heart by this dolefull sight may bee further humbled. This was *Davids* practice when hee considered his waies, and turned his feet to Gods commandements; *Psal.* 119. 59. And when he confessed the sins of his youth, *Psal.* 25. This was *Jobs* practice, when hee said, hee was not able to answer one of a thousand of his sinnes unto God, *Job* 9. 3.

4. When

4. When thou firſt openeſt thine eyes in a morning, pray to God, and give him thankes heartily: God then ſhall have his honour and thy heart ſhall bee the better for it the whole day following. For we ſee in experience, that veſſels keepe long the taſte of that liquor wherewith they are firſt ſeaſoned. And when thou lieſt downe, let that be the laſt alſo: for thou knoweſt not whether fallen aſleepe, thou ſhalt ever riſe againe alive. Good therefore it is, that thou ſhouldeſt give up thy ſelfe into the hands of God, whileſt thou art waking.

5. Labour to ſee and feele thy ſpirituall povertie, that is, to ſee the want of grace in thy ſelfe, ſpecially thoſe inward corruptions, of unbeleefe, pride, ſelfe-love, &c. Labour to bee diſpleaſed with thy ſelfe: and labour to feele, that by reaſon of them thou ſtandeſt in need of every drop of the blood of Chriſt to heale and cleanſe thee from theſe wants: and let this practice take ſuch place with thee, that if thou be demanded, what in thine eſtimation is the vileſt of the creatures upon earth? thine heart and conſcience may anſwer with a loud voyce, *I, even I, by reaſon of myne owne ſinnes*: and againe, if thou bee demanded, what is the beſt thing in the world for thee? thy heart and conſcience may anſwer againe with a ſtrong and loud crie, *One drop of the blood of Chriſt to waſh away my ſinnes.*

6. Shew thy ſelfe to bee a member of Chriſt, and a ſervant of God, not onely in the generall calling of a Chriſtian, but alſo in the particular calling in which thou art placed. It is not enough for a Magiſtrate to bee a Chriſtian man, but he muſt alſo be a Chriſtian Magiſtrate: it is not enough for a maſter of a family to be a Chriſtian man, or a Chriſtian in the Church, but he muſt alſo be a Chriſtian in his familie, and in the trade which he followeth dayly. Not every one that is a common hearer of the Word, and a frequenter of the Lords table, is therefore a good Chriſtian, unleſſe his converſation in his private houſe, and in his private affaires and dealings be ſutable. There is a man to be ſeene what he is.

7. Search the Scriptures, to ſee what is ſin, and what is not ſin in every action: this done, carry in thine heart a conſtant and reſolute purpoſe, not to ſin in any thing: for faith and the purpoſe of ſinning can never ſtand together.

8. Let thine indevour be ſutable to thy purpoſe: and therefore doe nothing at any time againſt thy conſcience, rightly informed by the Word: exerciſe thy ſelfe to eſchew every ſin, and to obey God in every one of his commandements, that pertaine either to the generall calling of a Chriſtian, or to thy particular calling. This did good *Joſias*, who turned unto God with all his heart, according *to all* the law of *Moſes*, 2 *King.* 23. 25. and thus did *Zachary*, and *Elizabeth*, that walked *in all* the commandements of God without reproofe, *Luke* 1. 6.

9. If at any time againſt thy purpoſe and reſolution, thou bee overtaken with any ſin little or great, lie not in it, but ſpeedily recover thy ſelfe, confeſſing thine offence, and by praier intreat the Lord to pardon the ſame, and that earneſtly, till ſuch time as thou findeſt thy conſcience truly pacified, and thy care to eſchew the ſame ſin increaſed.

10. Conſider often of the right and proper end of thy life in this world, which is not to ſeeke profit, honour, pleaſure, but that in ſerving of men, wee might ſerve God in our callings. God could, if it ſo pleaſed him, preſerve man without the miniſtery of man, but his pleaſure is to fulfill his worke and will, in the preſervation of our bodies, and ſalvation of our ſoules, by the imploiment of men in his ſervice, every one according to his vocation. Neither is there ſo much as a bondſlave, but hee muſt in and by his faithfull ſervice to his maſter, ſerve the Lord. Men therefore doe commonly profane their labors and lives, by aiming at a wrong end, when all their care conſiſteth onely in getting ſufficient maintenance for them and theirs, for the obtaining of credit, riches, and carnall commodities. For thus men ſerve themſelves, and not God, or men: much leſſe do they ſerve God in ſerving of men.

11. Give all dilligence to make thy election ſure, and to gather manifold tokens thereof. For this cauſe obſerve the works of Gods providence, love, and mercie, both in thee, and upon thee, from time to time: for the ſerious conſideration of them, and the laying of them together when they are many and ſeverall, miniſter much direction, aſſurance of Gods favour and comfort. This was the practice of *David*, 1 *Sam.* 17. 34. 36. *Pſal.* 23. all.

12. Think evermore thy preſent eſtate whatſoever it be, to bee the beſt eſtate for thee: becauſe whatſoever befals thee, though it be ſickneſſe, or any other affliction or death, befals thee of the good providence of God. That this may the better bee done, labour to ſee, and acknowledge a providence of God, as well in poverty, as in abundance, as well in diſgrace as in good report, as well in ſickneſſe as in health, as well in life as in death.

13. Pray continually, I meane not by ſolemne and ſet prayer, but by ſecret and inward rejaculations of the heart, that is, by a continuall elevation of mind unto Chriſt, ſitting at the right hand of God the Father, and that either by prayer, or giving of thanks, ſo often as any occaſion ſhall be offered.

14. Think often of the worſt and moſt grievous things that they befall thee, either in this life, or death, for the name of Chriſt; make a reckoning of them, and prepare thy ſelfe to beare them: that when they come, they may not ſeeme ſtrange, but be borne the more eaſily.

15. Make conſcience of idle, vaine, unhoneſt, and ungodly thoughts, for theſe are the ſeeds and beginnings of actuall ſinne in word and in deed. This want of care in ordering and compoſing of our thoughts, is often puniſhed with a fearfull temptation in the very

thought, called of Divines, *Tentatio blasphemiarum*, a tentation of blasphemies.

16. When any good motion or affection riseth in the heart, suffer it not to passe away, but feed it by reading, meditating, praying.

17. Whatsoever good thing thou goest about, whether it be in word or deed, doe it not in a conceit of thy selfe, or in the pride of the heart, but in humilitie, ascribing the power whereby thou doest thy worke, and the prayse thereof to God; otherwise thou shalt finde by experience, God will curse thy best doings.

18. Despise not civill honestie: good conscience and good manners must goe together: therefore remember to make conscience of lying, and customable swearing in common talk: contend not either in deed or word with any man: bee curteous and gentle to all, good and bad: beare with mens wants and frailties, as hastinesse, frowardnesse, self-liking, curiousnesse, &c. passing by them as being not perceived: returne not evill for evill, but rather good for evill: use meat, drink, and apparell, in that manner and measure, that they may further godlinesse; and may bee as it were signes, in which thou maiest expresse the hidden grace of thy heart. Strive not to go beyond any, unlesse it be in good things: goe before thine equals in giving of honour, rather than in taking of it: making conscience of thy word, and let it be as a bond: professe no more outwardly than thou hast inwardly in heart: oppresse or defraud no man in bargaining: in all companies, either doe good, or take good.

19. Cleave not by inordinate affection to any creature, but above all things, quiet and rest thy minde in Christ, above all dignitie and honour, above all cunning and policie, above all glorie and honour, above all health and beautie, above all joy and delight, above all fame and prayse, above all mirth and consolation, that mans heart can feele or devise beside Christ.

With these rules of practice, joyne rules of mediation, whereof I propound six unto thee, as I finde them set downe by a learned Divine called *Victorius Strigelius*.

I.

Wee must not fall away from God for any creature.

II.

Infinite eternitie is far to be preferred before the short race of this mortall life.

III.

Wee must hold fast the promise of grace, though wee lose temporall blessings, and they also in death must needs be left.

IV.

Let the love of God in Christ, and the love of the Church for Christ, be strong in thee, and prevaile against all other affections.

V.

It is the principall art of a Christian, to beleeve things invisible; to hope for things deferred; to love God when hee shewes himselfe to be an enimie; and thus to persevere unto the end.

VI.

It is a most effectuall remedie for any griefe, to quiet our selves in a confidence of the presence and helpe of God, and to aske of him, and withall, to wait either for some easement, or deliverance.

VII.

All the works of God are done in contrary meanes.

FINIS.

# THE TRVE GAINE:

# MORE IN WORTH THAN ALL THE GOODS IN THE WORLD.

PHIL. 3. Verſe 7.

*But the things which were advantage to me, the ſame I accounted loſſe for Chriſt, &c.*

## TO THE RIGHT VVORSHIPFULL, SIR *EDWARD DENNIE*, KNIGHT.

IT is a concluſion of our religion worthy to be conſidered: That Chriſt alone is our Mediatour, Juſtifier, Propitiatour, Saviour, by workes and merits which he himſelfe wrought within himſelfe, and not by any workes or merits, which he worketh in us by his Spirit. The Scripture ſaith thus much in expreſſe words: Juſtified freely by the Redemption THAT IS IN CHRIST JESUS, *Rom.* 3. 24. He hath by HIMSELFE purged our ſinnes, *Heb.* 1. 3. He was made ſin for us, that we ſhould be made the righteouſneſſe of God IN HIM, 2 *Cor.* 5. 21. IN HIM are yee compleate, *Col.* 2. 10. By his OWNE BLOUD he entred once into the holy place, and obtained eternall redemption, *Heb.* 9. 12. *Againe, Chriſt is ſaid to purge* our conſciences from dead workes by his bloud: *becauſe he* offered himſelfe by his eternall ſpirit, without ſpot to his Father, v. 14. *And common reaſon tels us as much. For if men be myſtically united unto Chriſt, and by this union, doe receive the ſpirit of Chriſt, and by the ſpirit doe good workes, and conſequently merit eternall life, they are then become partners with Chriſt, and are received into fellowſhip with him, in the worke of mans Redemption: whereas he in the act of our reconciliation with God, admits neither deputie, nor partner.*

*This concluſion being thus of infallible truth, it ſerves greatly to exalt the grace of God, to abaſe nature, and to beat downe the pride of all Juſtitiary perſons and religions. And for the further explaning of it, ſerves this treatiſe following, which I preſent to your Worſhip. And the reaſon of my doing is this: I remember almoſt two yeares agoe, in ſpeech you entred into commendations of that golden Text,* Phil. 3. 7. *and withall, gave ſignification of your deſire, that ſomething might be ſet downe, whereby you might be brought to a further underſtanding of that place of Scripture. Therefore, to ſatisfie your deſire, I have here penned a ſhort expoſition of it. And I have further preſumed to publiſh it in your name, deſiring it may be a teſtimonie of a thankefull minde, for your love and favour towards me.*

*Thus wiſhing to your Worſhip, continuance and encreaſe of love to the holy word of God, I take my leave.*
Ann. 1601. Jan. 20.

Your W. in all dutie to
command, *W. Perkins.*

# THE TRVE GAINE: MORE IN WORTH THAN ALL THE GOODS IN THE WORLD.

- The Text, *Phil.* 3. 7. containes a comparison of Unequals.
  - *Protasis*, the first part. I count all things dung for Christ. Here consider
    - what things are dung. All things
      - Vertues and workes before his conversion.
      - Vertues and workes after his conversion.
    - how they are dung, shewed by a gradation.
      1. I account all things losse.
      2. I deprive my selfe of them.
      3. I account them dung.
  - *Apodosis*, the second part. Christ is my gaine. Here consider
    - the amplification by a gradation.
      1. I esteeme the knowledge of Christ an excellent thing.
      2. I desire to gaine Christ.
      3. I desire to be found in Christ in the day of judgement.
    - the degrees of Gaine in Christ.
      1. Justice by the faith of Christ.
      2. Fellowship with Christ in the vertue of his Resurrection. Death.
      3. Attainment to the resurrection of the dead.

## PHIL. 3. Verse 7.

*But the things which were advantage to me, the same I accounted losse for Christ.*

*8. Yea, doubtlesse I count all things but losse, for the excellent knowledge of Christ Iesus my Lord, for whom I have counted all things losse, and doe judge them to be dung, that I might winne Christ,*

*9. And be found in him.*

THe scope of these words is this, In the second Vers. *Paul* admonisheth the Philippians, for to take heede of certaine counterfeit Apostles, which joyned Christ and circumcision in the cause of their salvation; and put confidence in the *flesh*, that is, in the outward workes of the ceremoniall and morall law. And that this Admonition might take the better place, he useth two reasons. The first propounded in the third verse, is this: True circumcision is to worship God in spirit, to rejoyce in Christ, and not to put any confidence in the flesh. The second reason is framed thus: If any man might put confidence in outward things, then I much more: but not I: therefore no man. The proposition or first part of the reason is propounded in the fourth verse, and confirmed in the fift and sixt. The second part, or assumption [but I doe not put confidence in outward things] is confirmed in the seventh and eight vers. thus: All things are losse to me in respect of Christ; therefore I put no confidence in any thing out of Christ. And this is the very drift of the former words.

In the second place the former sence and meaning of this portion of Scripture is to be considered. And for this cause, we are to be advertised of sundry things in the words themselves. And first of all, let it be observed, that *Paul* in the seventh verse saith, in the time past, *I have counted all things losse:* and in the next verse, in the time present, *I doe count all things losse.* The former speech is meant of that time in which he was first called to the knowledge of Christ: the second is spoken of the time, when he had long continued an Apostle of Christ, and writ this Epistle to the Philippians. This distinction of times in one and the same word, makes much to the clearing of the doctrine that shall afterward be delivered. Secondly, whereas in our Translation, it is said in the eight verse; *for whom I have counted all things losse*, the words are two scant, and doe not fully expresse the meaning of the holy Ghost. For the words fully translated, signifie, *I have made all things losse*, or, *I have cast away all things*, or, *I have deprived my selfe of all things for Christ:* And whereas *Paul* had said before, [*I count all things losse*,] his meaning is to amplifie his owne words, by saying, *I deprive my selfe of all things, and judge them dung for Christ.* Thirdly, the word translated [*dung*] signifieth such things in the intrals of beasts, as being unfit for mans use, are cast to dogges: and by it *Paul* signifies, that he did not onely esteeme all things as losses, and deprive himselfe of them, but also cast them away with loathing, in a mind never to seeke the recovery of them. Lastly, it must be knowne, that *Paul* in these Verses useth a similitude borrowed from the Merchant man; and it may be framed on this manner. The Merchant, in hope of a treasure, is content to esteeme his commodities no commodities, but losses; yea he is further content to cast them out into the Sea, and to esteeme them as things cast to dogges, that he may obtaine his intended treasure: so saith *Paul*, doe I count all my former prerogatives as losse, and am content to deprive my selfe of them, yea to loath them as dung, for the obtaining of Christ.

Furthermore, the summe and substance of the words, is a comparison of things unequall, and it may be formed thus: All things are losse to me for Christ: and Christ is my gaine. The first part of the comparison is of *Pauls* losses, and it is amplified two wayes. First, he sets downe what things be his losse: and they are of two sorts, Privileges, vertues, and workes before his conversion when hee was a Pharisie. Againe, Privileges, vertues, and workes after his conversion when hee was an Apostle of Christ: the first are mentioned in the seventh verse, the latter in the eight. Secondly, *Paul* sets downe, how all things are losses to him by a gradation, thus: *I count all things losse: I deprive my selfe of them: I count them dung.*

The second part of the comparison is of *Pauls* Gaine. And it is amplified by a contrarie gradation, thus: *I esteeme the knowledge of Christ an excellent thing: I desire to gaine Christ: and I desire to be found in him.* Of these points in order: and first of *Pauls* losses before his conversion, in these words:

*For the things which were vantage to me, I counted losse for Christ.*

That these things may be well knowne, let us yet more narrowly search the meaning of these words. The things that were vantage to *Paul* are of three sorts. First, his privileges, that he was borne a Jew, that is, a member of the Church: and againe, that he was circumcised and brought up in the strait sect of the Pharises: Secondly, his vertues, namely, his justice and zeale in his Religion: Thirdly, his workes, whereby he for outward carriage ob-

ſerved the Ceremoniall and Morall law, without reproofe. And all theſe things are called his advantage, becauſe he put his confidence in them, and thought to merit eternall life thereby, when he was a Phariſie. He addes further, that he counted theſe his advantages to be loſſe; becauſe ſo ſoone as he knew Chriſt, his confidence ceaſed, his former merits were no merits, but as things loſt and caſt away, yet not ſimply, but for Chriſt, that is, that he might gaine Chriſt, and be found in Chriſt, as he expounds himſelfe in the words following.

The meaning thus laid downe, ſundry things may be learned. The firſt, that it was an hereſie of the Phariſies, to put confidence in their workes, and to thinke that they could merit eternall life by them: for here *Paul* ſaith, that being a Phariſie, workes were his gaine and advantage in the cauſe of ſalvation. And hence we learne, what to judge of the Popiſh Religion, which teaches in ſubſtance the very ſame doctrine of confidence in workes, and of the merit of ſalvation thereby. And therefore the Papiſts of our time are the children of the old Phariſies, renewing and reviving the old hereſie touching merit, with new and freſh colours. If they alleage, that they aſcribe merit to the workes, not any ceremoniall, but of the morall law, and to workes not of nature but grace; I anſwer, that the Phariſies did the ſame, as the Phariſie acknowledgeth in his prayer, when he ſaith, *I thanke thee, O Lord, I am not as other men, &c.* Luk.18.11.

Secondly, in *Pauls* example being a Phariſie we learne, that it is the pride and arrogancie of mans nature, to be ſomething within himſelfe, and to erect up ſomething unto himſelfe, to be his righteouſneſſe, and a meanes of his ſalvation out of Chriſt. *The juſt* (ſaith *Habacuk*) *live by faith, but hee whoſe ſoule is not right in him puffes up himſelfe*, or builds towers of defence to himſelfe by vaine confidence out of God. The prodigall ſonne muſt have his part alone by himſelfe from his father. *Paul* ſaith of the Jewes, that they eſtabliſhed their owne righteouſneſſe, and would not be ſubject to the righteouſneſſe of God. This being ſo, let us learne to ſee and deteſt this pride in our ſelves. For where it reignes and takes place, there Chriſt is not truly acknowledged: and when men begin to know Chriſt, this hidden and ſpirituall pride gives place. And further, by this we learne not to marvell, that Turkes and Jewes denie Chriſt, and that Papiſts in the cauſe of their ſalvation, beſide the paſſion of Chriſt, foyſt in ſomething of their owne, namely their owne merits and ſatisfactions: for it is the proud nature of man to ſet up himſelfe, in whole, or in part, and to relie upon ſomething of his owne out of Chriſt. No marvaile then, that ſuch as be otherwiſe learned and wiſe, live and die in the opinion of juſtification by their owne good workes. Hab. 2. 4. Rom. 10. 3.

Thirdly, whereas *Paul* accounts things of advantage to be his loſſe, wee learne, that no priviledges out of Chriſt, miniſter true comfort or true happines. It is a priviledge to have knowne Chriſt, and to have eaten and drunken with him: but of ſuch Chriſt ſaith, *Depart from me, I know you not.* Luk.13.26. It is a priviledge to be of the kindred of our Saviour Chriſt, but it is of no moment: for Chriſt ſaith, *Who is my mother and brethren? he that doth the will of my father, is my brother, ſiſter, and mother.* Mark. 3. 33. 34. It is a priviledge that the virgin *Mary* was the mother of Chriſt: but if ſhee had not as well borne him in her heart by faith, as ſhee bare him in her wombe, ſhee had not beene ſaved. It is a priviledge to propheſie in the name of Chriſt, but of ſuch Chriſt ſaith, *Matth. 7. 23. Depart from me ye workers of iniquitie.* Laſtly, it is a priviledge to be indued with all kinde of learning, of arts and tongues; but alas all is nothing: for if a man had all wit, wiſedome, and learning, and could ſpeake in all matters with the tongue of men and Angels, unleſſe he be found in Chriſt, he is no better in the ſight of God, than a damned wretch. This being ſo, wee muſt learne firſt of all, to moderate our care and our affections, for worldly profits, honours, pleaſures; and our principall care muſt evermore be caſt on Chriſt. Secondly, ſuch perſons as live in an honeſt and civill life, and ſtand upon this that they are no theeves, no murtherers, no adulterers, no blaſphemers, but in outward duties ſhew love to God and man, they muſt, I ſay, take heed leaſt they deceive themſelves, building upon falſe grounds. For though civill honeſtie be a thing commendable before God, yet it is not ſufficient to ſave us before God. And *Paul*, who was a ſtrait obſerver of the law, after hee came to the knowledge of Chriſt, counted all his morall obedience, in which he had formerly truſted, but loſſe and dung for Chriſt.

Fourthly, it hath beene the doctrine of the Popiſh Church this many yeares, that before a man can be in Chriſt, and be juſtified, he muſt firſt of all prepare and diſpoſe himſelfe to receive his juſtification: and that when he is ſufficiently diſpoſed, he doth merit of congruitie that God ſhould infuſe righteouſneſſe, whereby of a ſinner he is made no ſinner, and righteous before God. But I demand of the patrons of this doctrine; whether, when the works of preparation are done, the doer is in Chriſt, or out of Chriſt? If it be in Chriſt, he is alſo juſtified: If he be as yet out of Chriſt, *Paul* hath given the ſentence, that the ſaid workes are to be eſteemed as loſſe, and that the merit of congruitie is no meat for them that deſire to feed on Chriſt, but rather food for dogges.

Laſtly, hence we learne, how Chriſt is to be received of us. Such as would truly come to Chriſt and receive him, muſt make loſſes of all things: they muſt come naked and emptied of all their owne righteouſneſſe. As men in ſhipwracke caſt out their commodities, and when there is no remedy leave their ſhip and betake themſelves to the ſea, and thus come ſwimming

to the ſhore: even ſo muſt all men firſt forſake all, and then come to Chriſt. Beggers that they may obtaine their almes, come in their rags, unfolding legs and armes, that their ſores and botchis may be ſeen. *Benhadad* king of Syria, that hee might recover the favour of the king of Iſrael, caſts off his crowne and royall robes: he and his men come in ſackcloth with halters about their heads: and thus he obtaines his deſire. In like manner comming to Chriſt we muſt lay aſide all opinion of our goodneſſe, and in abaſing of our ſelves follow beggers faſhions, and with *Benhadad* cloath our ſelves with ſignes of guiltineſſe and confuſion of face. We muſt firſt bee annihilated and utterly in reſpect of goodneſſe bee made nothing in our ſelves, that wee may be what we are out of our ſelves in Chriſt. There is no entring into the kingdome of heaven, except we receive it and Chriſt, as a little child in all meekneſſe and humilitie. For there muſt bee nothing in us to receive Chriſt, but meere faith reſting on meer mercy. Let all ſuch think on this, as deſire to bee in Chriſt, and to receive true comfort by him.

Thus much of *Pauls* loſſes before his converſion: now come to bee conſidered the things which were his loſſes after his converſion: and they are ſet downe in the words following: [*Doubtleſſe I doe thinke all things loſſes for the excellent knowledge of Jeſus Chriſt my Lord.*] But that theſe loſſes may bee the better knowne, let us a little conſider the meaning of the words. Whereas before *Paul* had ſaid, that therefore he counted things to be loſſe unto him for Chriſt that had beene his advantage: ſome man might haply thinke, this is but raſh judgement in *Paul*; he therefore, to cut off this ſurmiſe ſaith, *Doubtleſſe I count all things loſſe*, that is, that I may not be thought to ſpeake raſhly, I ſay more, that I doe now account all things loſſe, and I ſpeake it confidently, as being reſolved what I ſay. When he ſaith, *I doe account*, he ſpeakes in the time preſent of himſelfe, as being not only a Chriſtian; but alſo an Apoſtle of Chriſt. And when hee ſaith, *all things*, the generall ſpeech muſt be obſerved: for hee excepteth nothing pertaining to him, but his knowlegde and faith in Chriſt. Here therefore we muſt firſt of all underſtand the privilege of an Apoſtle: ſecondly, all inward and Chriſtian vertues, as hope, feare, love of God, good conſcience, &c. for of all the inward gifts none is accepted but faith (as I have ſaid.) Thirdly, here we muſt underſtand works not of nature but of grace, done and effected by the ſpirit of God in us. For in the verſe following he doth reject his owne righteouſneſſe which is of the law. Now he ſaith of all theſe, that they are his loſſes for Chriſt. But how are they loſſes? The ſpeech muſt warily be underſtood, leſt it bee offenſive. They are loſſes not in reſpect of godly converſation: for they are the cauſes thereof, and they are means of ſhewing our thankfulnes to God, and love to man. Now then they are loſſes onely in reſpect of juſtification and ſalvation: when they are reputed and maintained as meritorious cauſes thereof either in whole or in part. Though, when they are rightly uſed and applyed, they are the excellent gifts of God: yet when they are brought into the Act of juſtification and ſalvation, they become as loſſes and dung: and this I take to bee the meaning of theſe words. To the like purpoſe the Prophet *Iſay* ſaith in the name of the whole Church confeſſing her ſins, *All our righteouſneſſe is as a cloath utterly to bee caſt away.* Iſa. 64. 6. And *Paul* to the Galathians: If righteouſneſſe be by the law, *Chriſt died without cauſe*, or, *in vaine*; that is, if the righteouſneſſe of the law be our advantage, Chriſt muſt be our loſſe: and on the contrary, If hee bee our advantage the righteouſneſſe of the law muſt be our loſſe. Gal. 2. 21. This doctrine of *Paul*, that all vertues and works both of nature and grace are loſſes in the caſe of our ſalvation, ſounds not in mans reaſon, and there bee many things brought to the contrary. Firſt, it is alleaged, that God doth accept and crowne our works: and therefore they are not loſſes. I anſwer: God doth as it were keepe a double court. One of juſtice, the other of mercy. In the court of juſtice hee gives judgement by the law, and accurſeth every man that doth not continue in all things written in the law to doe them. In this court nothing can ſtand but the paſſion and righteouſneſſe of Chriſt, and for the beſt works that we can doe, we may not looke for any acceptation or reward: but uſe the plea of *David*: *Enter not, O Lord, into judgement with thy ſervant, for no fleſh ſhall be juſtified in thy ſight.* Now in the court of grace and mercie, God hath to deale with his owne children that ſtand before him juſtified and reconciled by Chriſt. And the obedience of ſuch hee accepteth in this court, and mercifully regardeth, though otherwiſe it be imperfect; yet not for the merit thereof, but for the merit and worthineſſe of Chriſt. Thus then good works in rigour of juſtice are worthy condemnation, and are accepted of mercy procured by the merit of Chriſt. Secondly, it is alleaged, that works are neceſſary to ſalvation, and therefore not to bee reputed loſſes. I anſwer, works may bee conſidered either as cauſes of ſalvation, or onely as a way directing thereto. If they be conſidered as cauſes, they are not neceſſary, but in this reſpect they are dung. If they be reſpected as a way leading and directing to eternall life, they are indeed neceſſary thus, and no otherwiſe. Thirdly, it is objected: that the law requires works, and the law muſt bee ſatisfied, and therefore that hee which is juſtified, muſt bee juſtified by works. The anſwer is, that whoſoever is juſtified and ſaved, is juſtified and ſaved by works. But works muſt be diſtinguiſhed. Some are perſonall works done in and by our ſelves. Theſe neither juſtifie, nor ſave any man, but in the cauſe of ſalvation are loſſe and dung. Beſides theſe, there be works that are out of us, wrought in and by the perſon of our Saviour Chriſt, namely, the works of obedience in ſatisfying and fulfilling

the

the law. These indeed are the works which justifie and save us, and none that proceed from us. To this effect *Paul* saith, *That we are justified freely by the redemption that is in Christ.* Lastly, it is alleaged, that if all vertues be losses for Christ, then faith it selfe. I answer, Faith must diversly be considered: first of all, as a vertue, working and bringing forth many good fruits in us. And thus it is to bee reputed losse, as all other vertues are. Secondly, it must be considered not as a vertue, but as an instrument or hand, not to give or worke any thing, but to apprehend and receive Christ and his benefits. And thus it is no losse, but is a thing excepted in this text. Now then wee see, that the doctrine of *Paul* is manifest: that all vertues and works both of nature and grace, are meere losses in the cause of our justification and salvation.

Hence sundry things may be learned; The first, that the most holy works of holy men cannot justifie or merit eternall life. When they are brought within the act of justification as causes, *Paul* saith they are but losses, and as offals to bee cast to dogs. Let this bee noted and remembred for ever against all justiciarie Papists: who, if they would but seriously consider this one text, they might be far better resolved than they are.

Secondly, hence the doctrine of our Church is plainly gathered, namely, that wee are saved and justified by faith alone. For all things except our knowledge and faith in Christ are made as dung. And that this our doctrine may not be scandalous, sundry things must bee remembred. The first, is the right meaning of the doctrine, which is, that there is nothing within us, that is, any cause either efficient, materiall, formall, or finall, of justification, but faith. The second, that faith is no principall cause, but onely an instrument. The third, that faith is no instrument to procure or worke our justification and salvation, but an instrument to receive or to apprehend our justification given by the Father, procured by the Son, applyed by the holy Ghost. The last, that faith must bee considered as a cause, or else as a way of salvation. If as an internall cause in us, it onely justifieth, and consequently saveth us. If as a way, it doth not save alone: for other vertues and works, though they be not causes, yet are they waies to eternall life as well as faith. Here then when Papists make out-cries against us, saying, that we look to be saved by faith alone: the true and plaine answer to them is this; We consider faith two wayes: first, as a cause within us, not meriting any way, but instrumentally apprehending pardon in Christ, and applying it to us for our eternall happinesse. Secondly, faith may bee considered as a way wherein wee are to walke for the attainment of everlasting life. In the first sense faith alone justifieth and saveth, and nothing else within us. To this doe the learned Fathers agree. *Basil* saith, *This is perfect rejoycing in God, when a man is puffed up for his owne justice, but acknowledgeth that hee wants justice,* [a] *and that he is justified by faith alone in Christ. Hilary: That is remitted of Christ by faith, which the law could not loose: for faith alone justifies. Ambrose: They are justified freely which* [b] *doe nothing, nor repay like for like, are justified by faith alone, through the gift of God.* Againe, in his Commentarie upon the Epistle to the *Corinthians*, *This is appointed of God, that hee which believes in Christ should be saved without works, by faith alone: receiving remission of sinne. Hierome: God justifieth by faith alone.*

Nevertheless, if wee speake of the way to life, then wee are not saved onely by faith. For though faith be the onely instrument to apprehend Christ, yet it is not the onely way to life: repentance also is the way, yea, all vertues, and all works are the way. In this sense, affliction is said to *worke unto us* a more excellent weight of glorie: not as a cause, but as a way giving direction. And mothers are said to be saved *by bearing of children*, not as by a cause, but as by a strait and narrow way. Againe, *Abrahams* faith went not alone, but had a kinde of co-operation with his works: faith and works both being considered as a way to happinesse, or as marks in a way. In this sense the Fathers have ascribed salvation to many things, not as to causes, but as to wayes. *Bernard* said well, that works are *the way to the kingdome of heaven, and not the causes of reigning.* *Lactantius* saith *Great is the helpe of repentance: which whosoever taketh away, cuts off to himselfe the way of life.* *Chrysostome: Some by watching, by sleeping on the bare ground, by toyling their bodies with dayly labour, doe blot out their sinnes: but thou mayest obtaine the same by a more easie way, that is, by forgiving.* Thus many hundred places of the Fathers are to be understood, when they ascribe remission of sinnes to martyrdome, to fasting, prayer, works of mercy, and such like.

Thirdly, here is laid downe the foundation of true humility. For if all our vertues and works bee losses in the case of our salvation, then all boasting is excluded, and we are to take nothing to our selves but shame and confusion and give all glory to God. Yea the more our vertues and works, if wee place any confidence in them, the greater are our losses.

Thus wee see what things are losses to *Paul*: in the next place let us consider how they are losses. This *Paul* sets downe by a gradation thus, *I count them losse, I make them my losses, I count them as dung.* This gradation is nothing else but a repetition of one and the same thing inlarged and amplified in speech. Now repetitions in Scripture are not idle and vaine, as they are oftentimes in the writings of men, but they commonly signifie two things, namely, the certaintie, and the necessitie of the thing repeated: and in this place they signifie the certaintie and the necessitie of *Pauls* losses. Certaine they are; because hee that will bee saved by Christ, must certainly indure these losses without recoverie. The foundation of this certaintie lies in an impossibilitie of merit by any

works

[a] Fide sola in Christum esse justificari. In Mat. c. 9. In 3. c. ad Rom.

[b] Nihil operantes. In 1 Cor. 1. In Rom. c. 10.

2 Cor. 4. 17. καταργάζεται.

1 Tim. 2. 15.

Iam. 2. 22.

Lib. de gra. & lib. arbit.

Via regni, non causa regni. 11. di. Spir. divin. institut. c. 9.

Hom. 38. in Ioh.

Hom. de humil.

works of man: which I will make manifest by five reasons. The first is this: It is a principall part of Christian inherent righteousnesse to have and keepe a good conscience: now *Paul* expresly excludes it from justification, saying; *I know nothing by my selfe, yet I am not thereby justified, 1 Corinth. 4. 4.* The second is this, *Paul* saith, *Ephes. 2. 9. Wee are not saved by works*: now hee meanes no other works but such as follow faith, and are done by the spirit of God. And this appeareth by the reason which hee useth, *that wee are created to good works*. And againe, *that they are ordained that wee should walke in them*. The third: before a worke can merit, it must please God; before the worke please God, the worker must please him: before the worker please him, hee must bee reconciled to God and perfectly justified. Justification therefore goes in order before good works, and for this cause works cannot be brought within the act of justification as causes. Good works make not good men in whole or in part: but men first of all made good by the goodnesse of Christ imputed, make good works by their goodnesse. The fourth is this: The humanitie of Christ is the most excellent of all creatures in heaven and earth: yet being considered by it selfe, it cannot possibly merit at Gods hand. In a worke properly meritorious there bee three conditions. First, the doer thereof must doe it by himselfe, and not by another, for then the prayse is his by whom hee doth it, and not his owne. Secondly, the worke to bee done, must not bee a debt and dutie, for then the doer deserves nothing. Thirdly, there must bee a proportion betweene the worke and the reward of life eternall. Now the manhood of Christ considered apart by it selfe, cannot performe these three conditions. For it doth what it doth by the spirit of God, whereby it was conceived and is filled without measure. Againe, it is a creature, and therefore whatsoever it is, hath or can doe, it oweth all to God. Lastly, it cannot doe a worke proportionall to eternall glorie, because it takes all of God, and can give nothing to him. If then it be demanded, how this manhood of Christ merits in our behalfe: I answer, not by it selfe, but by meanes of the personall union, whereby it is exalted and preferred into the untie of the second person, the eternall Word of the Father. Hence it is that Christ meriteth: none can merit of God but God. Now then if Christ merit onely in this regard, no meere creature, man or Angell can possibly merit by any work. The fifth reason is this: there bee two kindes of transgression of the law, one when a worke is directly against the law: the other is, when that is done that the law requires, but not in that manner and perfection the law requires. The second kinde of transgression is in every good worke which is done by men upon earth: now where any transgression is, there must bee pardon: where pardon is, there is no merit.

A That this doctrine of the certaintie of our losses may yet the better bee cleared, I will set downe the supposed grounds of merits, and discover their weakenesse. They are are two: the first is, the promise that God hath made to works, whereby hee hath bound himselfe to reward them with eternall glorie. I answer, that this very promise is made of the good pleasure, and meere good will of God: and of the same goodnesse it is, that any man is a doer of any good worke, either by nature or grace. Therefore if a man could fulfill the whole law, hee should not merit at Gods hand. Thus saith the Lord, *Exod. 20. 6. That he will shew* mercie *upon thousands of them that love him and keepe his commandements*. B The second ground is, That vertue of meriting is derived from Christ the head, to his members by divine influence. I answer, it is a thing unpossible. For the vertue of meriting is in Christ, not simply as hee is man, but as hee is in one person God and man. The worke which meriteth is done or acted even by the manhood; but the merit of the worke is from the Godhead, or from the excellence of the person. Now then if this vertue be in Christ, not as hee is man, but in respect hee is Man-god, or God-man; it cannot bee derived to us that are but men, unlesse every beleever should be deified, and made of a meere man God-man, which is impossible. C Therefore there is no capablenesse or possibilitie of merit in the worke of any meere man or creature whosoever. For this cause the true Church of God ever detested humane merit. The merit of *congruitie* before justification, is a Pelagian conceit, and was never maintained of the Orthodoxe fathers. *Stapleton* confessed thus much. *The merit of congruitie* (saith hee) *in respect of the first grace was of old hissed out: neither was it ever admitted of the better sort of Schoole-men, as of Thomas in his Summe, and his latter writings, nor of his followers*. And the [a] merit of *condignitie*, whereby works are said of their owne dignitie and that properly to deserve the increase of the first justification, and eternall life, was not received of the learned in the Church for more than a thousand yeeres after Christ. D *Radulphus Ardens*, a very learned man in his time saith thus: *Seeing by one grace wee come to another, [b] they are called merits, and that improperly. For as* Augustine *witnesseth, God crownes onely his owne grace in us*. Againe, *No man may thinke that God is bound as it were by a bargaine, to repay that which he hath promised. For as God is free to promise, so is he free in respect of repaying, especially considering that as well merits as rewards are his grace. For God crownes nothing else in us but his grace: because [c] if he would deale with us in extremitie, none living should be justified in his sight*. And hereupon the *Apostle, who laboured more than all, saith*: I thinke that the afflictions of this time are not worthy the glorie that shall bee revealed. *Therefore this covenant or bargaine is nothing else but a voluntarie promise. Anselme* after him saith, *If a man should serve God a thou-*

*sand*

De Orig. pec. l. 1. c. 4.

[a] Meritum de condigno.

In dominic. 18. post trin. in an. 1050.

[b] Merita dicuntur, at impropriè.

In dominica Septuagesimæ.

[c] Districtè agere.

*ſond yeares, and that moſt zealouſly,* • *but ſhould not worthily deſerve to bee in the kingdome of heaven ſo much as halfe a day.* S. Bernard ſaith, *Touching eternall life, wee know that the ſufferings of this time are not worthy of the glorie to come; no not if one ſhould ſuffer all. For the merits of men are not ſuch that eternall life may be due for them, or that God ſhould doe ſome injurie if he gave it not. For to let paſſe, that all merits are the gifts of God, and ſo man is rather debter to God for them, than God to man; what are all merits to ſo great a glorie? Laſtly, who is better than the Prophet, to whom the Lord giveth ſo worthy a teſtimonie, ſaying: I have found a man according to mine owne heart? For all that, hee had need ſay to God, Enter not into judgement with thy ſervant.* Againe, in proceſſe of time, when the merit of condignitie had taken place, it was not generally received: for it was rejected of ſundry ſchoolemen, and others, as of *Gregorie* of *Arimine*, of *Durand*, of *Waldenſis*, of *Burgenſis*, and *Scotus*. Wherefore to conclude, it now appeares to bee an infallible certaintie, that hee that deſires to bee ſaved by Chriſt, muſt endure the loſſe of all his works and vertues whatſoever, in the cauſe of his owne juſtification. Now then if this doctrine be ſo certaine and infallible, as it is: then alſo muſt wee bee ſetled in this point without doubting, that the preſent Church of Rome erreth grievouſly, in that it magnifieth the merit of works: Yea in this regard it reverſeth the very foundation of true religion. For if they make advantage in the matter of ſalvation by their works, Chriſt muſt needs upon infallible certaintie be their loſſe: becauſe *Paul* makes all works loſſe, that Chriſt may be advantage. Therfore, far bee it from us all, to have any dealing or contract of ſociety with that Church, leſt we bee partakers of her dangerous and fearfull loſſes.

Againe, in that all vertues and works of grace are but loſſes for Chriſt; wee muſt not only in our firſt converſion, but ever afterward, though wee be juſtified and ſanctified, even in the pang of death, by meere faith, reſt on the meere mercie of God, and apprehend naked Chriſt, that is, Chriſt ſevered, in the caſe of ſalvation, from all reſpects of all vertues and works whatſoever. For there is nothing oppoſed to the ſevere judgement of God, but meer Chriſt. If wee doe preſume to oppoſe any of our doings to the ſentence of the law, hell, death, condemnation, wee are ſure to goe by the loſſes.

Thus much of the certaintie of *Pauls* loſſes: now followes the neceſſitie of them. They are neceſſarie, in as much as without them, no man can have part in Chriſt. For the merit of our vertues and good works, and the grace of God in Chriſt cannot ſtand together: yea they are contrary as fire and water, and one overthroweth another in the cauſe of juſtification and ſalvation. *Paul*, to ſignifie this contrarietie ſaith, *If election be of grace, it is not of works*: and if it be of works, it is not of grace. And againe, *If ye be juſtified by the law, ye are abolished from Chriſt.*

Rom. 11. 6. Gal. 5. 4

A And to the ſame purpoſe *Ambroſe* ſaith, *grace is wholly received, or wholly loſt*: and *Auguſtine*: *It is no way grace, that is not freely given every way.* Hence it followes, that the preſent religion of the Church of Rome aboliſheth Chriſt, in as much as it maintaines and magnifies the merit of good works. And this may bee gathered by the very doctrine of that Church. For it teacheth, that men muſt be ſaved by their prayers, faſtings, almes, pilgrimages, building of Churches, Chappels, bridges, &c. What then ſhall the paſſion of Chriſt doe? whereto ſerves it? They anſwer, that it frees us from death, and gives to our works the merit of eternall life, and makes them meritorioully to increaſe our
B juſtification. Hence it followes, that Chriſt is no more but the firſt cauſe of our ſalvation, and that wee our ſelves are ſecondary cauſes under him, and with him. And thus he is made, of a Savlour, no Savlour. Secondly, by the former neceſſitie wee learne, that whoſoever will bee ſaved by the merit of Chriſt, muſt come unto him without vertues or works of his owne, not carrying in heart, ſo much as the leaſt confidence in them, eſteeming himſelfe to be a moſt vile, wretched, and miſerable ſinner, as the Publicane did, who prayed, Lord be mercifull to me a ſinner.

Hitherto of *Pauls* loſſes: now followes the ſecond part of the compariſon, touching *Pauls* gaine, *But Chriſt is my Gaine.* A ſentence to be
C remembred, and to bee written in the tables of our hearts for ever. And the reaſon thereof is manifeſt: Chriſt our mediator God and man, is the onely fountaine of all good things, that are, or can be thought on, whether ſpirituall, or temporall. Saint *John* ſaith, *Of his fulneſſe we receive grace for grace.* Againe *Paul* ſaith, *In him all the treaſures of wiſdome and knowledge are hid*: and, *Yee are compleat in him.* And hee cals Chriſt our *Ranſome, or Counterprice.* And as hee makes *Adam* the root of all evill in mankinde, ſo hee makes Chriſt the root of all graee and goodneſſe. For the better clearing of this doctrine, two points are to bee handled: When Chriſt is our gaine; and how. Touching the time when, I ſet downe three things. Hee is our
D gaine in this life: he is our gaine in death: and hee is our gaine after death. To returne to the firſt: hee is our gaine in life, if wee turne from our evill wayes, and beleeve in him, in as much as hee hath given for us many benefits, which I will reduce to ten heads. The firſt is, 1
pardon of ſin, without tearme of time, whether paſt, preſent, or to come. Yet muſt we here remember, that pardon of ſin is not given abſolutely, whether men repent or no, but upon condition of our repentance. The ſecond is the 2
imputation of Chriſts obedience in fulfilling the law, for our juſtification before God. From the former benefit ariſeth our freedome from hell, and from the law, in reſpect of the curſe thereof: and from the ſecond ariſeth a right to eternall life; whereof the poſſeſſion is reſerved to the life to come. The third is our Adop- 3

tion,

• Non meretur ex condigno. Bern. de annunc. Virg. ſerm. 1. an. 1140.

De menſtratione cruris, an. 1080.

John 1.16. Col. 2.3. & v.10. 1 Tim. 2. 6.

tion, whereby wee are the children of God, and brethren of Chriſt. And hence have wee a right of Lordſhip or dominion over the whole world, and all things contained therein, whether in heaven or in earth: which right was loſt by *Adam*, and now reſtored by Chriſt. Indeed wicked men and infidels have and uſe the things of this life at their wils, and that by Gods permiſſion: but they receive and injoy them no otherwiſe than children of traitours doe the goods of their parents, who peradventure are ſuffered to take the benefit of ſome part of them for the preſerving of their lives, though the title and intereſt to them bee not reſtored.

4 Heb. 1.15. The fourth is the Miniſterie, that is, the preſence, aid, and protection of good Angels.

5 The fifth gaine or benefit is, that all the miſeries and calamities of this life, ceaſe to bee curſes, and are made bleſſings, being turned to Rom. 8.28. the good of them that are to be ſaved by Chriſt.

6 The ſixth is the mortification of originall ſin, with all the parts thereof, by the vertue of the death of Chriſt.

7 The ſeventh is a ſpirituall life, whereby wee live not, but Chriſt lives in us, making us partakers of his Annointing, and thereby enabling us to live as Prophets, Prieſts, Kings. Prophets, to teach and make confeſſion of our faith in Chriſt: Prieſts, to dedicate and preſent our bodies and ſoules to God for the ſervice of his Majeſtie: Kings, to beare rule and dominion over the corruptions, and

8 luſts of our hearts. The eighth Gaine is, that Chriſt preſents all our prayers and good works to his Father in his owne name: and thus by his owne Interceſſion makes them acceptable unto him.

9 The ninth Gaine is, the preſence of Ioh. 16.7. his ſpirit: For when Chriſt aſcended, he tooke with him our pawne, namely our fleſh, and left with us his owne pawne, the preſence of the Comforter, to ſupply his owne preſence, to guid, comfort, and to aſſure us of our adoption

10 and ſalvation. The tenth and laſt is, Perſeverance in having and holding the former gaines. For thus ſaith the Lord, *Jerem.* 32.40. *I will put my feare in their hearts, that they ſhall not depart from mee.* And it muſt be remembred, that theſe words are not ſpoken onely in generall to the Church, but alſo in ſingular to every true member thereof; becauſe they are the words of the covenant. Againe, *David* ſaith, *Pſal.* 1.3. that the *righteous man is like a tree planted by the water ſide, whoſe leafe never withereth*: who therefore hath alwayes ſap of grace in the heart to the end.

Againe, as Chriſt is our gaine in life, ſo is he alſo our gaine in death, in as much as he hath taken away the ſting of death, and hath changed the condition of it, by making it of the gate of hell, to be the way of eternall life.

Thirdly, hee is our gaine after death three waies. Our firſt gaine is the reſurrection of our bodies to eternall life in the day of judgement. The ſecond, is a privilege to judge the world. For firſt of all, judgement ſhall paſſe upon the godly: which done, they ſhall bee taken up to

A Chriſt, and there as witneſſes and approvers of his ſentence of condemnation, judge together with him, the wicked world. The third is, the eternall retribution, in which God ſhall be all in all, firſt in Chriſt, and then in all the members of Chriſt, and that for ever and ever. 1 Cor. 6.2.

The next point to be handled is, How Chriſt is our Gaine? For the anſwering of this, two queſtions are to be opened. The firſt is, According to what nature Chriſt is our gaine? I anſwer following the ancient and Catholike doctrine, That [a] whole Chriſt is our gaine, according to both natures. The Godhead of Chriſt profits no ſinner without the manhood, nor the manhood without the Godhead. And

B as *Leo* ſaith; Each nature worketh that which is proper unto it, having communication with the other. Againe, God may be conſidered two wayes; *God abſolute*, or *God made man*. God abſolute, that is, God abſolutely conſidered without reſpect to Chriſt, is indeed a fountaine of righteouſneſſe and life; but this fountaine is cloſed, ſealed up, and not to be attained unto: becauſe our ſinnes made a ſeparation betweene God and us: and God thus conſidered, is a Majeſtie full of terrour to all ſinfull men. But God conſidered as he was made man, and manifeſted in our fleſh, is alſo a fountaine of goodneſſe; yea, the ſame fountaine opened, unſealed, and flowing forth to all mankind. Hence it is, that

C Chriſt is called the light of the world, the bread and water of life; the way, the truth, the life. Here againe wee muſt remember to make a difference or diſtinction of the natures of Chriſt. For the Godhead of Chriſt is our gaine, not in reſpect of eſſence, but in reſpect of vertue and operation ſhewed in, or upon the manhood of Chriſt, whereby it makes things which were done and ſuffered in the ſaid manhood, apt and ſufficient to appeaſe Gods anger, and to merit eternall life for us. As for the manhood, it is not onely in effect and operation, but alſo really communicated to the faith of the beleeving heart: and hereupon it is as it were a treaſurie and ſtore-houſe of all the rich graces of God, that ſerve to juſtifie, ſave, or any way to inrich the Elect of all

D ages and times, through the whole world. If any doubt of this, let them conſider three things of this moſt glorious manhood. The firſt is, the *grace of perſonall Union*; whereby it is received into the Unitie of the ſecond perſon, and hath no being or ſubſiſting, but only in the ſubſtance thereof. And hence it is truly tearmed the humanitie of the Sonne of God, or of the Word. The ſecond is, that this manhood hath in it *all fulneſſe of grace*. Now this fulneſſe of grace containes in it all the gifts of the holy Ghoſt, and that in the higheſt degree of perfection. It hath therefore in it gifts more for number, and greater for meaſure, than all men and Angels have. The third is, that it receiveth this excellencie of gifts and graces, not for it ſelfe, but that it may bee as it were a pipe or conduit to convey the ſame graces to Ioh. 3.34.

[a] Auguſt. hom. de ovibus c. 12. Humana divinitas, & divina humanitas mediatrix eſt. Leo epiſt. 10.

all the elect. Our ſalvation and life dependeth on the fulneſſe of the Godhead, which is in Chriſt: nevertheleſſe it is not conveied unto us; but in the fleſh, and by the fleſh of Chriſt. Thus much Chriſt ſignifieth, when hee ſaith, *Joh.* 6. 53, 54, 55. *My fleſh is meat indeed.* And, *Except ye eat the fleſh of the Sonne of man, and drinke his blood, ye have no life in you.* And, *hee which eateth my fleſh, abides in mee and I in him.* And, *John* the Baptiſt ſaith, *Joh.* 1. 16. *Of his fulneſſe, wee receive grace for grace.* The Supper of the Lord, is ordained for the increaſe and continuance of grace and life: and of it *Paul* ſaith, 1 *Cor.* 10. 16. *The bread which wee breake, is a fellowſhip or communion with the very body of Chriſt.* On this manner Chriſt is ſaid, 1 *Corinth.* 1. 30. *to be made unto us of God, wiſdome, righteouſneſſe, ſanctification, redemption. Wiſdome,* not becauſe the eſſentiall wiſdome of the Godhead is given to us: for that is infinite and incommunicable. Neither againe, becauſe he is the author of our wiſdome, giving us knowledge of our ſalvation, as the Father and the holy Ghoſt doe. Not becauſe hee is the matter of our wiſdome, the knowledge of whom is eternall life: but for an higher cauſe than all theſe. Our Mediatour the man Jeſus Chriſt, who is alſo God, is an head unto us, and a root of our wiſdome: For hee was annoynted with the ſpirit of wiſdome in the aſſumed manhood, not privately for himſelfe, but that wee alſo which beleeve might bee partakers of the ſame annointing, and that wiſdome from him by his fleſh might bee conveied unto us. Therefore from his wiſdome there is wiſdome derived in ſome meaſure, to all that are myſtically united unto him, as light in one candle is derived to an hundred, or as heat is derived from heat. Againe, he is *our juſtice,* not onely becauſe he is the author and giver of our juſtice, with the Father and the holy Ghoſt: neither becauſe the eſſentiall juſtice of Chriſt is given to us: for then we ſhould be all deified: but becauſe that juſtice which is in the manhood, conſiſting partly in the puritie of nature, and partly in the puritie of action, whereby hee obeyed his Fathers will, and ſuffered all things to bee ſuffered for us: this juſtice I ſay, is imputed to us, and accounted ours, according to the tenour of the covenant, as if it were inherent in us. He is our Sanctification, not onely becauſe he is the author of it, neither becauſe the ſanctitie or holineſſe of the Godhead is communicated to us: but becauſe he was ſanctified in his manhood above all men and Angels. And from this holineſſe of his, our holineſſe is derived, and ſprings as a fruit: as the corruption in *Adams* poſteritie is derived from the corruption of *Adam.* Chriſt ſaith, *Joh.* 17. 19. *For their ſakes ſanctifie I my ſelfe, that they alſo may bee ſanctified through the truth.* *Cyrill* ſaith, *As God, hee gives himſelfe the ſpirit, as man, he receives it: which hee doth not for himſelfe, but for us, that the grace of ſanctification out of him, and in him firſt received, might paſſe to all mankinde.* Againe hee ſaith, *That the bodie of our Lord being ſanctified by the vertue of the Word joyned to it, is made ſo effectuall for myſticall benediction, that it can ſend forth his ſanctification unto us.* Laſtly, Chriſt is our *Redemption* or *life,* on this manner: In the perſon of the Mediatour, being one and the ſame, there is a double life; one uncreated and eſſentiall, agreeing to Chriſt as he is God. And this life is not given to us at all, ſave in reſpect of the efficacy thereof. For in God wee live, move, and have our being. The other is the created life of the manhood; and it is either naturall, or ſpirituall. Naturall, is that wherewith hee lived in the eſtate of humiliation by ordinarie meanes, as all other men doe. Spirituall, is, that whereby hee now eſpecially liveth in the eſtate of exaltation and glorie. And this life hee liveth not onely for himſelfe, but alſo for us; that wee being partakers thereof, may live together with him. Thus the ancient Church hath taught; the fleſh of Chriſt united to the Word, is made quickning fleſh, that it might further quicken them with ſpirituall life, that are united to it.

Cyril in Ioh. lib. 11. cap. 15

Rom. 6. 8. Cyril. in Ioh. l. 3. c. 37. & 4. 12. 14. & lib. 10. 13.

The next queſtion is, In what eſtate Chriſt is our Gaine: The eſtate of Chriſt is twofold: the eſtate of humiliation from his birth to his death; and the eſtate of exaltation in his reſurrection, aſcenſion, and his ſitting at the right had of God. In this firſt eſtate hee works and procures our Gaine. Chriſt lying baſely in the manger, and crucified ignominiouſly on the Croſſe, gained our deliverance from hell, and a right to life everlaſting. In the ſecond eſtate, he communicates to us the gaine before named, and by degrees, puts us in poſſeſſion of it. And for this end, hee now ſits at the right hand of God, and makes requeſt for us.

The uſe of this doctrine, that Chriſt is our Gaine, is manifold. Firſt it ſheweth, that wee in our ſelves are poore, and altogether deſtitute of ſpirituall good things. For to this end is Chriſt our Gaine, that hee may ſupply our want, and fill them with graces that are otherwiſe emptie, and even hunger-ſtarved. Secondly, it teacheth that men doe in vaine ſeeke for ſo much as the leaſt droppe of goodneſſe out of Chriſt, who alone is the ſtore-houſe of all good things. Heaven and earth, men and Angels, and all things are but as nothing to us, if by them, wee ſeeke to enjoy any thing out of Chriſt: yea, God is no God to us without Chriſt. Thirdly, wee learne to deteſt the treaſurie which the Church of Rome maintaines and magnifies. It is as it were a cheſt, in which is contained, not onely the overplus of the merits of Chriſt, but alſo of Martyrs and Saints, to bee diſpenſed in pardons at the Popes pleaſure. But Chriſt is alone our full and perfect Gaine; and therefore in himſelfe there is an all-ſufficient Treaſure of the Church: and as *Paul* ſaith, *Coloſſ.* 2. 10. *In him we are compleat:* As for the merits of Martyrs and Saints, they bring no advantage to the people of God, but

are indeed matter of the dung-hill. Fourthly, if Christ bee our treasure and gaine, our hearts must be set on him. Our mindes use to bee upon our pennie, and wee hunger after gaine: let us therefore hunger after Christ; he is our penny, and hee is our gaine. Nay, wee must above all pleasures, honours, profits, love him, and rejoyce in him: yea, wee should be swallowed up with love of him. Lastly, here is matter of comfort. In the losse of goods and friends, and calamities of this life, we may not be dismaied: all the losses of this life, are but petty losses, so long as we have Christ for our gaine. Nothing can be wanting unto us, in the midst of all our losses and miseries, so long as we receive of his fulnesse, who is the fountaine of goodnesse, never dryed up.

To proceed further, the second part of the comparison [*Christ is my gaine*] is amplified by a gradation on this manner: *I esteeme the knowledge of Christ Jesus my Lord an excellent thing: I desire to gaine Christ: I desire to be found in Christ.* Of these in order. By the knowledge of Christ, wee are to understand the doctrine of the Gospell, or the doctrine of the persons and offices of Christ, conceived and knowne of us. To this knowledge an excellencie is ascribed, of which I will speake a little. This excellencie appeares partly in the matter and contents, and partly in the effects thereof. Touching the matter, it is full of excellent mysteries, which *Paul* reduceth to six heads in his Epistle to *Timothie*, 1 *Timoth.* 3. 16. The first is, the Incarnation of the Son of God, in these words, *God made manifest in the flesh.* And here two wonders offer themselves to bee considered: the first, whereas *Adams* flesh and *Adams* sinne are inseparably joyned together, in respect of all that nature can doe; yet did the Sonne of God take unto him mans nature and flesh without mans sinne: because hee was conceived of a Virgin by the operation of the holy Ghost: whereas if hee had beene conceived by naturall generation, hee had with *Adams* flesh taken *Adams* corruption. The other wonder in the Incarnation of Christ is, that the flesh of man is united to the person of the Sonne of God, and thence hath his subsistance, otherwise having no subsistance of his owne. The like example is not to be found in the world againe: saving that wee have some resemblance thereof in the plant called *Miscelro*, which hath no root of his owne, but growes as a branch of the oake, or some other tree, and hath his life and sap from the root thereof. The second mysterie in the knowledge of Christ, is the justification of Christ, in these words, *Justified in the spirit*: and it was on this manner: Christ made man, became our suretie, and was made subject to the law for us. Hereupon our sinnes were imputed to him, and the punishment due thereto laid upon him, that is, the first death with the paines of the second: yea further, death in the grave had dominion over him. After all this, by his spirit or power of the Godhead hee raised himselfe from death, and thereby acquit himselfe of our sinnes: and this acquitall or absolution is his justification, whereby hee declareth himselfe to be a Saviour perfectly righteous. For if hee had not satisfied the wrath of God to the full, and brought perfect righteousnesse, he had never risen againe, considering he was judged and condemned for our sinnes.

The third mysterie is, *the sight of Angels*, who desired to looke into the Incarnation of Christ: in which they saw three things, as *Luke* testifieth. The first, that it was a meanes to manifest the *glorie of God*: the second, that it brought *peace* and good successe to men upon earth: the third, that it was a meanes to reveale *the good will of God* to the world. The fourth is, the *preaching of Christ to the Gentiles*. This appeareth to bee a great mysterie; because the knowledge of Christ was kept secret from the nations, for the space of more than foure thousand yeares. For from the creation to *Moses* the Church of God was shut up in a little familie: from *Moses* to Christ, it was included within the precincts of Jewrie: which was not so much as the fourth part of *England*. The fifth mysterie, was the *conversion of the world* to the faith of Christ. And this is so much the greater wonder; because this conversion was wrought by the preaching of the Gospell, which is flat against the naturall reason and will of man, and therefore unfit to perswade: and the preachers hereof were simple and silly men to see to: and some of them which were converted, were the very Jewes that crucified Christ. The last mysterie was the *ascension of Christ into glorie*. The greatnesse of this mystery appeares in two things. The first, that Christs ascension was a reall and full opening of the kingdome of heaven, which had formerly been shut by our sinnes. The second, that the ascension of Christ, was no personall or private ascension: for he ascended in the roome and stead of all the Elect: and they ascended together in and with him, and now after a sort are together in and with him in glorie. Thus wee see the excellencie of the knowledge of Christ in respect of the Mysteries contained therein: the like excellency appeares in the effects thereof; which are two, the knowledge of God, and of our selves.

For the first, by the knowledge of Christ, we know God aright. Hence Christ is called *Heb.* 1. 3. *The brightnesse of the glorie of the Father*: and, *the ingraven image of his person*: and, *the image of the invisible God*, *Col.* 1. 15. And *Paul* saith notably, that when God shineth in our hearts by the light of the Gospell, *his glorie is to be seene in the face of Christ*, 2 *Corinth.* 4. 6. The wisdome, power, and goodnesse of God is made manifest in Christ: and that more fully than ever it was in the creation. In the creation *Adam* being but a meere man was our head; but in the estate of grace, Christ is our head, God and man. By creation we receive but a naturall life to be

continued by food: by Christ we receive a ſpiritual, to be preſerved eternally without food, by the operation of the ſpirit. As the ſpouſe of *Adam* was bone of his bone, and fleſh of his fleſh: ſo is the ſpouſe of Chriſt bone of his bone, and fleſh of his fleſh: and that in more excellent manner: becauſe every particular man, as hee is borne anew, and the whole Catholike Church the true ſpouſe of Chriſt, ſpringeth and ariſeth out of the merit and efficacie of the blood that diſtilled out of the heart and ſide of Chriſt. In the creation God makes life of nothing: but by Chriſt hee drawes our life forth of death, and changeth death into life. Againe, in the law the juſtice of God is ſet downe and revealed: in Chriſt we ſee more, namely, perfect juſtice and perfect mercie, revealed to the full; yea (which is a wonder) juſtice and mercie reconciled. Laſtly, in Chriſt wee ſee the length, the breadth, the height, the depth of the love of God, in that God vouchſafeth to love the elect with the very ſame love wherewith he loveth Chriſt. Ioh. 17. 23.

As by Chriſt we know God: ſo alſo by Chriſt we know our ſelves: and that on this manner: Firſt wee muſt conſider, that in the paſſion hee tooke our perſon upon him, and that upon the croſſe, he ſtood in our place, roome, and ſtead. Secondly, wee are to conſider the greatneſſe of his agonie and paſſion, ſet forth unto us eſpecially by five things. The firſt is, the teſtimony of the Evangeliſts, who ſay in emphaticall words, that hee was *full of ſorrow*, and *grievouſly troubled*. The ſecond, his complaint, *that his ſoule was heavy unto the death*: and, *that hee was forſaken of the Father*. The third, his prayer *with ſtrong cryes*: *ſave mee from this houre*: *let this cup paſſe*. The fourth, the comming of an Angell to comfort him. The laſt, his ſweat of water and thicke or clotted blood. Now in Chriſt thus conſidered, we ſee the greatneſſe of Gods anger againſt us for our ſinnes: wee ſee the greatneſſe of our ſinnes: wee ſee the vileneſſe of our perſons: we ſee the hardneſſe of our hearts, that never ſo much as ſigh for our offences, for which the Sonne of God ſwet water and blood: we ſee our unthankfulneſſe, that little reſpect or regard this worke of Chriſt. Laſtly, wee ſee our duty: that wee are to bee throughly touched with true repentance, and to humble our ſelves as it were to the very pit of hell: for if the Sonne of God mourne and cry for our ſinnes imputed, wee are much more to cry and bleed in our hearts for them, ſeeing they are ours properly, and with them we have pierced Chriſt. And thus the excellency of the knowledge of Chriſt is manifeſt. Mat. 26. 37, 38. &c. Zach. 12. 10.

Hence we learne ſundry things: First, if the knowledge of Chriſt be ſo excellent, wee may not marvell, that by the malice of the devill it hath beene corrupted many hundred yeares in the Romiſh Church: which teacheth, that the Goſpell is nothing elſe in effect, but the law of *Moſes* perefected. Now if this were ſo, Chriſt doubtleſſe died in vaine, and wee might place our hope in our owne righteouſneſſe; and the promiſe of eternall life by Chriſt, ſhould be of none effect. For the law never juſtifies before God, till it be perfectly kept: which condition of perfection if men could performe, there ſhould bee little need of Chriſt, or of the Goſpell. Secondly, if this knowledge bee of ſuch excellencie, it muſt be learned of us, and that in ſpeciall manner. If to other inferiour learning we lend the underſtanding and memory, to this we are to apply the whole man. The mind muſt learne it by opening it ſelfe to conceive it: the memorie muſt learne it, by ſtoring it up: the will and affections muſt learne it, by reſigning and conforming themſelves in their kinde unto it. Thus *Paul* teacheth, *That to learne Chriſt, as the truth is in Chriſt, is to put off the old man, and to put on the new man, which after God is created in righteouſneſſe and holineſſe.* Thirdly, by this wee learne to value and prize the knowledge of Chriſt, above all things in the world. The Angels of God themſelves deſire to profit in this knowledge. *David*, who in the darkneſſe of the old Teſtament deſired to bee a doore-keeper in the houſe of God, if hee were now living on earth, would be content with an office a thouſand fold more baſe, that hee might injoy this cleare light of the knowledge of Chriſt. But alas, there are no ſuch *Davids* now adayes. It is our fault, and the fault of our times, that this knowledge is of little or no value and account among men; and little fruit thereof to be ſeen. And therefore it is to be feared, that God will take this treaſure of knowledge from us, and ſend forth ſtrong illuſions to beleeve lies; becauſe it is little or nothing loved. Eph. 4. 21, 22. Pſa. 84. 10. 2 Theſſ. 2. 11.

*Paul* yet further commends this knowledge, in that he cals it, *The knowledge of Chriſt, his Lord.* Now hee is our Lord foure wayes. First, by the right of donation (becauſe all the elect are given to him of the Father in the eternall councell of election:) ſecondly, by creation: thirdly, by the right of redemption: fourthly, by the right of headſhip; in that as a living head hee gives ſenſe and ſpirituall life to them that beleeve in him. And *Paul* cals Chriſt *his Lord*, becauſe he beleeved his owne election, in which hee was given to Chriſt, his creation and redemption by him, and his myſticall conjunction with him, as with his head. And here *Paul* in his example teacheth us two things. The firſt, how wee ſhould know Chriſt, and the doctrine of the Goſpell. For the right knowledge whereof, there is required, beſide generall underſtanding of Chriſt and his benefits, with generall aſſent, a ſpeciall application thereof. It is not ſufficient to beleeve the election, redemption, juſtification, glorification of Gods people: but wee muſt goe further, and beleeve the very ſame things in our ſelves. The reaſon may be taken from the Contents of the Goſpell. For it containes two parts, the firſt is a promiſe, in which Chriſt with all his benefits is offered and propounded unto us. The ſecond is a commandement to apply the ſaid promiſe and the ſub-

1 Ioh. 3. 23. Isa. 53. 11. Ioh. 17. 3. 2 Cor. 10. 5.

stance thereof to our selves, and that by our faith. And he that takes away this second part, overthrowes halfe the Gospell of Christ. Here is the foundation of saving knowledge, which justifieth and bringeth life eternall; and the foundation of speciall faith. The second thing to be learned in *Pauls* example is, that wee are to resigne our selves, our bodies and soules, and to render all subjection to Christ. For in that he calleth him Lord, hee professeth himselfe to be the servant of Christ. The end of all preaching is to bring, not onely our words and deeds, but also our secret thoughts in subjection to him. And the end why Christ sitteth in glorie at the right hand of the Father, is that every knee may bow unto him, of things in heaven and earth. It behooveth us therefore to live and carry our selves in our places as true and unfained servants of Christ.

The second degree in *Pauls* gradation is, *that hee desires to gaine Christ*. Now to gaine Christ is nothing else, but to make Christ his gaine, as appeares by the opposition of the words. For he saith, *hee had deprived himselfe of all things*, that is, made all things his losse, *that hee might gaine Christ*. And he is made our gaine if two things be done. First, hee must be made ours, that is, thy Christ, or my Christ in particular: secondly, we must put our confidence in him. For the first, that Christ may bee made ours, a double consent is required: Gods consent to give Christ, and our consent to receive him. Gods consent, that Christ shall bee ours, is given in the revelation of the promise touching the womans seed, made to our first parents, in the continuall renewing of the said promise to our forefathers, in the incarnation and birth of Christ, in his passion, in the preaching of the Gospell, in the administration of both the Sacraments, Baptisme, and the Lords supper. Our consent to receive Christ, is when we begin to beleeve in him; yea, when wee begin to bee touched in our hearts for our sinnes, and to hunger and thirst after Christ. Thus by the concurrence of these two consents is our Saviour Christ really made ours. And further yet, that he may bee not onely ours, but also our gaine, wee must set and fix the whole confidence of our hearts upon him alone, for the forgivenesse of our sinnes, and the salvation of our soules. For where the gaine is, there must the heart be. When riches increase wee may not set our hearts on them, because, though they bee good, yet are they not our gaine and treasure: Christ is not onely good unto us, but our gain, and the very fountaine of all good things: and therefore wee must bestow our hearts on him.

Hence wee learne, that the Popish religion teacheth wickednesse. For it maintaines that wee are not onely to beleeve in God, but [a] also in the Church: it maintaines an hope [b] and confidence in Saints, especially in the virgin *Maria*: it maintaines lastly a confidence in our owne works: so it bee as they say in sobrietie.

[a] Rhemenses in Ro 10. 14.
[b] Thom. Becket in Maria spem totam ponit post Christum. Mat Paris in Henric. 2.
[c] Bellar. tom. 3. de justif. l. 5. c. 6.

This is to make the creature our gaine, and to put downe Christ our Redeemer.

Againe, *Paul* had said in the [d] former chapter, that Christ was his gaine both in life and death: and yet now he saith, that *hee still desires to gaine Christ*. And by his example we learne, that in this life our affections must never bee satisfied and filled with the desire of Christ, till we have the full fruition of him. Naturally our desires bee unsatiable, in respect of riches, honours, pleasures: but wee must learne to moderate and stint our selves in seeking of earthly things; being content with the portion that God doth allot us: and the insatiablenesse of our affections must indeed bee directed and turned upon Christ. The woman in the Gospell, that had the bloody issue, desired to touch the hemme of his garment; we must go further, not only to touch him, but also by our faith to lay hold on him, and as it were with both the hands to hang upon him. *Thomas* desired for his contentation, but to put his finger into his side: wee must set before our eyes Christ crucified: and his precious blood as it were, afresh distilling from his hands, feet, and side: and we must not only touch this blood, but sprinkle our selves with it, yea dip, and as it were dive our selves into it, body, soule, and all.

[d] Phil 3. 21.

The third and last degree in *Pauls* gradation is, that *hee desires to bee found in Christ*. And here his desire is two-fold; the first, *to bee in Christ*: the second, *to be found of God* in the day of judgement. The first, to be in Christ, is to bee taken out of the first *Adam*, and to bee united unto Christ as his very flesh, or as a true member of his mysticall bodie. Now this incorporation and union into Christ, is a mystery; and for the better understanding of it, foure rules must be observed. The first, that not only our soules are united to the soule or Godhead, of Christ: but also the whole person of him that beleeveth is united to the whole person of Christ. For the Redeemer and they which are redeemed, are united together: and Christ, God and man, redeemed us, not only in soule, but also in body. We therefore beleevers, have our whole persons united to the whole person of Christ. And Saint *Paul* saith, *1 Cor. 6. 15. That our very bodies are the members of Christ*. And Christ himselfe saith, *Joh. 6. 56. That wee must eat his flesh, and drinke his blood, that wee may bee in him, and hee in us*. The second rule is, touching the order of this union: That wee are joyned to the flesh of Christ, and by his flesh, to his Godhead. For that which brings us to have fellowship with God, joynes us to God. Now by Christs flesh, wee have our fellowship with God. It is the veile of the temple, whereby the high Priest entred into the Holy of holies, and into the presence of God. Againe, it serves as a pipe, or conduit, to derive the efficacy and operation of the Godhead unto us. The third rule is, that this union stands not in imagination, but is a true and reall conjunction: Neither doth the distance of place (wee being on earth,

Heb. 10. 20.

and the flesh of Christ in heaven) hinder this union. The minde is united after a sort, to the thing it mindeth. After the contract of marriage, two distinct persons being a thousand miles asunder, remaine one flesh. If nature afford thus much: why may not the like bee found in the conjunction that is above nature? The last rule is, That the bond of this our conjunction, is one and the same spirit, being both in Christ and us: first in Christ, and then in us. This teacheth S. *John*, saying, 1 *Joh.* 4. 13. *That Christ dwels in us by his spirit given unto us.* Againe, this spirit worketh in us faith, which also knits us to Christ: who, as *Paul* saith, *Ephes.* 3. 17. *dwels in our hearts by faith.* And by this wee further see that distance of place hinders not this union. The spirit of God being infinite, may dwell both in Christ and us: and our faith though it be seated within our hearts, yet can it reach forth it selfe, and apprehend Christ in heaven.

The second desire of *Paul* is, *That hee may be found of God to bee in Christ*, that is, that God would respect him as a member of Christ, and accept him into his favour eternally for Christ. For the better understanding of this, the order that God useth in shewing his love must be observed. First of all, he begins his love in Christ, whom he loves simply for himselfe; then from Christ hee descends to them that are united to Christ, considering them even as parts of Christ: whom also hee loves, yet not simply, but respectively, in, and for Christ. He that lookes upon things of divers kindes thorow a greene glasse, beholds them all to be greene: even so, whom God respecteth in, and for Christ; they are loved of God, as he is loved, and righteous as he is righteous. And this is the thing which *Paul* desireth, that in the day of judgement hee may be thus respected.

Hence we learne, that God will make an examination of all our hearts, lives, and works, in the day of judgement. For this Finding, which *Paul* mentioneth, presupposeth, that God sees, and observes our waies, and wil one day certainly discover them, knowing even now certainly whether we be in Christ or no. For this cause we are to call our selves to an account, yea, to a strait account: for God will find out whatsoever is amisse, though we have skill to make faire shewes before men. And wee are withall to amend our selves. *Salomon* upon this ground dissuades the young man from fornication; *Why shouldest thou my sonne* (saith he, *Prov.* 5. 20, 21.) *take delight in a strange woman, seeing the waies of men are before the eye of God, and hee pondereth all their paths?* To this purpose the Jewes have a saying worth our marking: write, say they, three things in thy heart, and thou shalt never sinne: *There is an eye that seeth thee, an eare that heareth thee, and a hand that writeth all thy doings in a booke.* The cause of our manifold sinnes is, that men fasly think, that God neither sees, nor heares them. Thus saith *David* of his enemies, *Psal.* 59. 7. *They brag in their talke, and swords are in their lips; for they say, who heareth us?*

Againe, here we see *Pauls* care, yea the pitch of all his desires and his principall fore-cast, that hee might bee found of God in the day of judgement, to be a member of Christ. The like must bee our care and fore-cast now in the time of this life: yea, this must bee the care of all cares, that we may be knit to Christ, and so accepted of God, when he shall rise to judgement. Christ bids us, *Luk.* 21. 36. *Watch and pray, that we may stand before the Sonne of man:* and this wee cannot doe, unlesse wee bee incorporated into Christ. Wee are bidden first to seeke the kingdome of heaven: and that is indeed to bee in Christ. To bee wise and circumspect in many matters, and yet to want fore-cast to compasse our maine and principall good, is the greatest folly of all. What is the fault of the foolish virgins? Virgins they are as the wise: they carried the burning lamps of Christian profession: likewise they had oyle, that is, the oyle of grace: but alas, they had not oyle enough to furnish their lamps. Their fault was, that they wanted fore-cast to furnish themselves with oyle sufficient. And there is never sufficiency of oyle, till wee be true and lively members of Christ. And this was their damnable folly, that they contented themselves with the name and profession of Christ, and had not a serious and speciall care indeed to be members of Christ. Therefore let us now diligently indevour to bee that in this life, which we desire to be found of God in the day of judgement. There be three judgements which wee are to undergoe, the judgement of men, of our selves, and of God. The two first we may falsifie, the third we cannot. For men we may deceive, and our selves we may deceive; but God we cannot. It is the foundation of all good things to bee ingrafted into Christ: and for this cause, all the fore-cast of our heads, all other cares and studies should give place, that this might bee accomplished. Some man may hereupon demand, what he should doe, that he might be in Christ? I answer two things: first, he must breake off all his sinnes, and turne unto God: secondly, he must pray earnestly even unto the death, that his heart may bee knit to Christ. Againe, it may bee demanded, how it may be knowne of us, that we are in Christ? S. *John* answereth, 1 *Joh.* 4. 13. *Hereby wee know that hee dwelleth in us, by the spirit which he hath given us.* And wee may know that wee have the spirit of Christ, if the same mind, inclination, and disposition, the like love to God and man, the like meekenesse, patience, and obedience be in us which was in Christ. For the same fruits argue the same spirit.

v. 9.——*Not having mine owne righteousnesse, which is of the law, but that which is of the faith of Christ, &c.*

The Apostle having taught in generall tearmes, that Christ is his gaine, here begins to declare the same in more particular sort. For hee sets downe a three-fold gaine which hee desired to obtaine of Christ: the first is,

the

*the righteousnesse of Christ*: the second is, *inward fellowship with him*: the third is, *the resurrection of the bodie* to eternall glorie. Now this righteousnesse of Christ which *Paul* makes his first gaine, is handled in the 9. verse, for the better knowledge whereof, I will first open the meaning of the words. And first of all, it must be knowne, that they are an exposition of the words which went before. For whereas *Paul* had desired to be found in Christ, now hee shewes his owne meaning, that hee desired therein nothing else but that hee might bee accepted of God for Christs sake, and bee esteemed righteous in his righteousnesse. And that this righteousnesse may be the better discerned, he sets downe two sorts of justice: the one he refuseth, the other he desireth and chooseth. The righteousnesse refused, hee cals it his owne: because it is within him, and it is exercised by the powers of his soule, namely, his minde, will, affections. Hee saith further, it is *of the law*, that is, of the works which the law requireth: for (as *Paul* saith) *the righteousnesse of the law is this; He that doth these things shall live therein.* Againe, of the justice desired, he saith, it is *by the faith of Christ*, that is, it ariseth of the obedience of Christ apprehended by faith. For in this manner to the Romanes he puts the faith of Christ, for faith in the blood of Christ. And whereas some man might haply say, that even this righteousnesse is ours, as the former, *Paul* addeth further, that it is *of God*, wholly and onely, and not of us, either in whole, or in part, being freely given of him *upon our faith*, that is, when we beleeve.

Rom. 10. 5.

Rom. 3. 22. 25.

In these few words *Paul* coucheth many weighty points of doctrine. I will distinctly propound them one by one. First of all, hee makes a double justice, one of the Law, the other of the Gospell: yea, he opposeth them as contraries in the case of justification: and that they may the better be conceived, hee describes them severally. Touching the justice of the law, he sets it downe by two things. First hee saith, it is within us: because it is nothing else but a conformitie of heart and life to the will of God revealed in the said law. And the law knowes not the righteousnesse which is without us. Secondly, he notes the matter of it, that it consists of such vertues and works as the law prescribeth. Now the justice of the Gospell it is likewise set forth by foure things. First, it is not in us, but forth of us: because *Paul* opposeth it to the righteousnesse which is ours, and within us. Secondly, *Paul* sets downe the matter of it, or the person in whom it is, namely, Christ. Of whom *Jeremy* saith; *Jehovah is our righteousnesse.* And Christ must be considered two wayes; as God, and as Mediator; according to which two respects, hee hath a double righteousnesse: One as God, and that is infinite, and therefore incommunicable: The other as Mediator, is the obedience of Christ, which he performed in his manhood, consisting of two parts; his sufferings in life and death, and his fulfilling of the law for us. And this very obedience which is in Christ, and not in us, is the very matter of the justice of the Gospell. Thirdly, *Paul* sets downe the meanes whereby this justice is made ours, and that is faith, which doth rest on Christ, and apply his obedience to us. Lastly, *Paul* sets downe the author of this justice, and that is God, who of his grace and mercie, freely gives Christ and his obedience unto us, when wee beleeve. Out of these foure points a definition of the justice of the Gospell may bee framed thus: It is the righteousnesse of the Mediator, namely, the obedience of Christ, given us freely of God, and received by our faith.

A

By this distinction of Legall and Evangelicall justice, wee learne the difference of the law and the Gospell. The law promiseth life upon the condition of our works, or obedience performed, according to the tenour of the law. The Gospell requires not the condition of merit, or of any worke to be done on our parts in the case of our justification, but only prescribes us to beleeve in Christ, and to rest on his obedience, as our justice before the tribunall seat of God. Secondly, by this wee learne, that the Church of Rome, and the learned therein, are ignorant of the right difference betweene the Law and the Gospell. For they teach, that the righteousnesse which stands in our inherent vertues and works done by us, is required for justification, as well in the Gospell as in the Law: and that the difference lies only in this, that the Law is more darke, and without grace; the Gospell more plaine, having also the grace of God annexed unto it, to inable us in our owne persons, to doe that which both Law and Gospell require. But this is indeed to make a confusion of the Law and Gospell, and to abolish the distinction of the two-fold justice before named, which may not be.

B

The second point of doctrine delivered by *Paul*, is, That a sinner stands just before the tribunall seat of God, not by the justice of the Law, but by the justice of faith, which is the obedience of Christ, without any works of ours. And because this point of doctrine is of great moment, and is withall oppugned of many, I will further confirme it by some spectall reasons. First of all, in the justification of a sinner God manifests his mercie and justice to the full. For as *Paul* saith: *Hee justifieth freely by his grace*: and in justifying *hee is not onely a justifier, but also just.* Now this concurrence of mercy and justice, is no where to be found, but in the obedience of Christ, performed by him in our roome and our stead. As for all Christian vertues and works of godly men, they are by mercie accepted of God, but they doe not satisfie the justice of God, according to the tenour of the law. Secondly, *Paul* in the Epistle to the Romanes, considering *Abraham* not as an idolater unconverted, but as a beleever, yea, as the Father of all the faithfull, saith, that then *hee was justified without works*:

C

D

Rom. 3. 24.

Rom. 4. 1.

and

and that his faith, that is the Messias apprehended by his faith, was counted unto him for righteousnesse, long after his conversion. Now as hee, who is a patterne for us to follow, is justified; so must wee be justified, and no otherwise. Thirdly, as by *Adams* disobedience we are made sinners, so by Christs obedience we are made righteous: but by *Adams* disobedience [a] imputed to us, wee are made sinners: therefore wee are made just by the obedience of Christ imputed. *Bernard* used this reason: *Whom* (saith hee) *another mans fault defiled, another mans water washed. Yet in calling it another mans fault, I do not denie it to bee ours: otherwise it could not defile us. But it is another mans, because wee all not knowing of it, sinned in Adam. It is ours, because wee have sinned, though in another; and it is imputed to us by the just judgement of God, though it bee secret. Yet, that thou mayest not complaine, O man, against the disobedience of Adam, there is given thee the obedience of Christ: that being sold for nought, thou mayest bee redeemed for nought.* Againe, the doctrine of imputed justice hee teacheth expresly, saying; *All are dead, that the satisfaction of one might bee imputed to all, as hee alone have the sinnes of all.* Againe, *Death is put to flight by the death of Christ, and the righteousnesse of Christ is imputed to us.* Fourthly, *Paul* saith; *Christ is made unto us of God, justice*, that is, justice imputed: for in the next words hee saith, hee is made *our sanctification*, that is, our justice not imputed, but inherent. Fiftly, as Christ was made sinne, so are wee made the justice of God; but Christ was made our sin, not by any conveiance of any corruption into his most holy heart, but by imputation. Wee therefore are made the justice of God by like imputation. And lest any man should yet surmise that this justice is not imputed, but infused unto us, *Paul* saith, *Wee are made the justice of God in him*, that is, in Christ. Hence it followeth manifestly, that there is no vertue or worke within us which justifieuh before God, and that our justice, whereby wee are just in the sight of God, and accepted to life eternall, is out of us, and placed in Christ. Thus much have the Fathers observed upon this text of *Paul*. *Augustine* saith, that Christ was made sinne, that wee might be made justice, *not our justice*, but Gods justice; *neither in us*, but in him: as hee declared sinne not to be his, but ours, nor placed in him, but in us. *Hierome* saith, Christ being offered for us, tooke the name of sinne, that wee might bee made the righteousnesse of God in him, *not ours nor in us*. In the same manner spake *Theophilact*, *Anselme*, *Sedulius Presbyter*, and others. Lastly, man considered as a creature before his fall, owed unto God the fulfilling of the law, which as a certaine tribute was dayly to bee payed unto him. After the fall, he doubled his debt, because hee then became debter to God of a satisfaction due for the breach of the law. Now the not payment of the double debt, is our righteousnesse. But where may wee finde a sufficient paiment for this debt? we our selves by our sinnes, dayly increase the said debt. And our owne works, though proceeding of faith, are no convenient payment, because wee cannot by one debt pay another. And if we shall search through heaven and earth, there is nothing to bee found, that may stand for payment with God, but the obedience of the Redeemer, which hee hath presented and laid downe before the Throne of the Almightie, as an endlesse treasure to make payment in our behalfe. And because the said obedience is a satisfaction for our unrighteousnesse, it is also our justice in the acceptation of God. By these and other reasons, it appeares, that nothing can absolve us before God, and procure the right of eternall life, but the onely obedience of the Mediatour Christ, God and man: and that without any vertue or worke of ours.

Hence it followes, that the present Church of Rome corrupts the article of justification, by mingling things together, which can no more bee compounded and mingled together, than fire and water: namely, the justice of the Gospell with the justice of the Law. For it makes a double justification: the first containes two parts, pardon of sinne by the death of Christ, and the infused habit of charitie. The second is, by works, which (say they) doe meritoriously increase the first justification, and procure eternall life. Here wee see the soveraigne medicine of the Gospell, namely, remission of sinnes, tempered with the poyson of the Law. For though vertues and works prescribed in the Law, have their place, as good gifts of God, in our lives and conversations: yet when they are set up higher, and brought within the circle of justification as meritorious causes; they are put quite out of their place, and are no better than poison: and hereupon are tearmed of *Paul*, losse and dung. But such as desire to bee tearmed Catholikes, alleage for themselves against us, that the obedience of Christ, that is, the righteousnesse of another cannot possibly bee our righteousnesse. I answer, that the justice of another may bee our justice, if it bee really made ours. And this is true in Christ. For when we begin to beleeve in him, though our persons remaine evermore distinct and unconfounded, yet are wee made one with him, and according to the tenour of the Evangelicall covenant, are wee given to him, and hee to us: so as wee may truly say, Christ is mine, as we can truly say, this house, or this land is mine. Now if Christ bee ours, then also his obedience is not onely his, but ours also: his, because it is in him: ours, because with him it is given us of God. Againe, they alleage, that when *Paul* refuseth the righteousnesse of the law, hee meanes nothing else but the works of the law that are performed by the strength of nature, and that he doth not exclude the works of grace. I answer, it is false: for he speaketh of himselfe in the time

present

[a] Lyra upon Rom. 5. & Bellar. de grat. amiss. lib. 5. c. 17.

Epi. 190.

Ad milites temp. c. 11. 1 Cor. 1. 30.

Enchir. c. 41. & de verbis Apost. serm. 6.

preſent when hee was a Chriſtian Apoſtle: and therefore he excludes all righteouſneſſe of his owne, which he had by the law, even when he was an Apoſtle. And the objection, *Rom.* 6. 1. *What then? ſhall wee ſinne that grace may abound?* cannot be inferred upon juſtification by works of grace: but upon a juſtification by the obedience of Chriſt imputed to us, without all works of our owne.

Againe, that wee are juſtified, not by the juſtice of the law, but by the juſtice of faith, here is the foundation of our comfort. For hereupon, if we be tempted in the time of this life, we may oppoſe againſt the tempter this our juſtice. If Satan plead againſt us, that wee are ſinners, and therefore ſubject to eternall damnation, let us anſwer him, that the obedience of Chriſt hath freed us from this damnation. If he plead further, that wee never fulfilled the law; and conſequently, that we have no right to eternall life; wee muſt anſwer him, that Chriſt fulfilled the law for us. If hee ſhall vex and upbraid us with the conſideration of our manifold wants and corruptions; let us tell him, that ſo long as we turne unto God, from all our evill waies, bewaile our corruptions, and beleeve in Chriſt, all our wants are covered in his obedience. Againe, if in the time of death, the feare and apprehenſion of the judgement and anger of God terrifie us, wee are to oppoſe this obedience of our Mediator Chriſt Jeſus, to the judgement of God, and to put it betweene Gods anger and us: yea, wee are to reſt upon it, and to infold and wrap our ſoules in it, and thus to preſent them to God. *Iſay* the Prophet ſaith, that the Meſſiah is a *place of refuge*, ſhelter, or ſhade, *againſt the tempeſt*, or burning heat of the wrath of God. And *Paul* ſaith, *hee is our propitiatorie*: to ſignifie, that, as the propitiatorie covered the Arke, and the law in the Arke, which is the hand-writing againſt us, from the preſence of God: ſo Chriſt covereth our ſinnes, and puts himſelfe betweene us and the indignation of his Father.

Iſa. 32. 2. Rom. 3. 25.

The third and laſt point of doctrine here delivered by *Paul*, is; *That faith* is the meanes to receive and to obtaine the obedience of Chriſt for our juſtice. That this may the better bee conceived, foure points are to bee handled. What this faith is? how it is a means to obtaine juſtice? whether alone by it ſelfe, or by the helpe of other vertues? when, and how long it is the onely meanes? For the firſt: Faith is a ſpeciall gift of God, whereby we beleeve Chriſt and his benefits to be ours. In the firſt place I ſay, it is a gift of God: becauſe it comes wholly of God, and not from the mind or will of man. Thus *Paul* ſaith, *It is given you for Chriſt to beleeve in him*: and Chriſt our Saviour ſaith to two of his diſciples, *O fooliſh and ſlow of heart to beleeve.* If it be objected, that when wee beleeve firſt, we then beleeve willingly: I anſwer, it is ſo indeed: yet is not this willingneſſe in us by nature, but by grace: becauſe when God gives unto us the gifts of faith, hee gives us alſo to

Phil. 1. 29 Luk. 24. 25.

A will to beleeve. None comes to Chriſt but hee is drawne of the Father: and to be drawne, is, when the unwilling will is changed, and by the power of God made a willing will. I adde further, that faith in the Meſſias is a ſpeciall gift for two cauſes. Firſt, becauſe it is a gift above not only corrupted, but alſo above the firſt created nature. For it was never in mans nature by creation. *Adam* never had it: neither did the morall law reveale it unto us; becauſe it never knew this faith. Nevertheleſſe other vertues, as love of God and man, feare of God, &c. are revealed of the law, and were in mans nature by creation. Againe, whereas all other gifts of God are given to them that are ingrafted into Chriſt, faith is given to them that [a] are B to bee ingrafted: becauſe it is the ingrafting, and therefore cannot be given to them that are already in Chriſt, but to them that are to bee in Chriſt. Further, I ſay, that by faith, we beleeve Chriſt, and his benefits to be ours. For this is the propertie of faith, whereby it differs from all other graces of God. When *Thomas* had put his finger into the ſide of Chriſt, hee ſaid, *My Lord, and my God:* to whom Chriſt replyed, *Becauſe thou haſt ſeene, thou haſt beleeved:* where we ſee, that this is faith, to beleeve Chriſt to bee our Lord and our God. *Paul* ſaith, *I live by the faith of Chriſt*: now what he meanes by faith, he ſhewes in the next words: *who hath loved ME, and given himſelfe FOR ME.*

[a] Non inſitis, ſed inſerendis.

Ioh. 20. 28, 29.

Gal. 2. 20.

C If a man ſhall demand, on what grounds (becauſe wee are not to goe by imagination) I ſay, upon what grounds he is to conceive a faith, that Chriſt is his Chriſt; I anſwer, the grounds are two. The firſt is the commandement of God, to beleeve Chriſt and his benefits to be ours; 1 *Joh.* 3. 23. *This is his commandement, that wee beleeve in the name of his Son Jeſus Chriſt.* Now to beleeve in Chriſt, is to put our confidence in him: and we can put no confidence in him, unleſſe wee be firſt aſſured that hee with his benefits is ours. And whatſoever wee aske in prayer, wee are commanded to *beleeve that it ſhall be given unto us.* Now above all things we are to aske, that Chriſt and his benefits may be given to us of God. This therefore muſt wee beleeve. The ſecond ground is D this, we muſt conſider the manner that God uſeth in propounding the promiſe of grace unto us: for hee doth not onely ſet it forth unto us in a generall ſort, but alſo he uſeth meet and convenient meanes to apply it to the perſons of men. Firſt of all, hee confirmes it by oath, that we our ſelves might the better apply it, and reape ſure conſolation thereby. Secondly, God giveth unto us the ſpirit of adoption; which beareth witneſſe to our conſciences of ſuch things as God hath given unto us in particular. and are only in generall manner propounded in the promiſe. And this teſtimonie muſt be certaine in it ſelfe, and alſo plainly knowne unto us; elſe it is no teſtimonie. Thirdly, both the Sacraments are ſeales of the promiſe: in the lawfull uſe whereof God offers, yea, exhibits

Mark. 11. 24.

Heb. 6. 18.

Christ unto us, and doth (as it were) write our names within the promise, that we might not doubt. Now then, look as God gives the promise, so must wee by faith receive it. But God gives the promise, and withall applies it: wee therefore must receive the promise, and by faith apply it to our sevles. If any man shall say, that he cannot conceive a speciall faith upon these grounds by reason of his unbeleefe: I answer, that he must strive against his unbeleefe, and indevour to beleeve by desiring, asking, seeking, knocking: and God will accept the will to beleeve for faith it selfe: so be it, there be an honest heart touched with sorrow for sinnes past, and a purpose to sin no more.

That we may yet better know what faith is; understand that there be two kinds of false faith, like indeed to true faith, and yet no faith at all. The first is, when a man conceives in his heart a strong perswasion, that Christ is his Saviour, and yet carries in the same heart a purpose to sin, and makes no change or amendment of his life. This perswasion is nothing but presumption, and a counterfeit of true faith, whose propertie is to purifie the heart, and to shew it selfe in the exercises of invocation and true repentance. The second is, when men conceive a strong perswasion, that Christ is their Saviour, and yet for all this, contemne and despise the Ministerie of the Word and Sacraments. This also is another counterfeit. For true faith is conceived, cherished, and confirmed by the use of the Word and Sacraments. And we must there seek Christ, where God will give him unto us: now God gives Christ in the Word and Sacraments; and in him he doth as it were open his hand and reach forth all the blessings of Christ unto us. Wee must not therefore imagine to find Christ, where and how we list; but we must seek him in the Word and Sacraments, and there must we receive him, if wee desire to receive him aright.

The second point to be considered is: How faith is a meanes to justifie: I answer thus: Faith doth not justifie as it is an excellent work of God in us: for then all vertues might bee meanes of justification, as well as faith. It doth not justifie as it is an excellent vertue it selfe: because it is imperfect and mingled with unbeleefe. It doth not justifie as a meanes to prepare and dispose us to our justification: for so soon as we begin to beleeve in Christ, we are justified [a] without any disposition or preparation comming between faith and justification. Lastly, it doth not justifie as it containes in it all other vertues and good works, as the kernell containes the tree with all his branches: For then should it be a part, yea, the principall part of our justice. Whereas Saint *Paul* distinguisheth justice and faith, saying, that *our righteousnesse is of God upon faith*: and not for faith, but *by faith*. Now then faith justifies, as it is an instrument or hand to apprehend or receive the benefits of Christ for ours; and this apprehension is made, when wee doe indeed beleeve Christ and his benefits to be ours. And lest any should imagine, that the very action of faith in apprehending Christ, justifieth: wee are to understand, that faith doth not apprehend by power from it selfe, but by vertue of the covenant. If a man beleeve the kingdome of France to bee his, it is not therefore his: yet if hee beleeve Christ and the kingdome of heaven by Christ to bee his, it is his indeed: not simply because hee beleeves, but because hee beleeveth upon commandement and promise: for in the tenour of the covenant, God promiseth to impute the obedience of Christ unto us for our righteousnesse, if we beleeve.

The third point is, Whether faith alone be the meanes to obtaine the justice of Christ for us or no? I answer, it is the only meanes without the helpe of any other vertue or work. For *Paul* here teacheth, that faith apprehendeth Christ for righteousnesse, *without the law*: that is, without any thing that the law requires at our hands. And here by this exclusive particle (*without the law*) he teacheth three things. The first, that nothing within us is an efficient or meritorious cause, either principall or lesse principall, in whole or in part, of our justification or reconciliation with God. The second, that nothing within us is an instrument or meanes to apply the obedience of Christ unto us, but faith which is ordained of God to be an hand to receive the free favour of God in the merit of Christ. The third, that our renovation or sanctification is no matter, forme or part of our justification, but that it wholy stands in the imputation of the justice of Christ. In a word, *Paul* utterly excludes all things that are within us, whether by nature or by grace, from the act of justification: that in this article, onely grace, onely Christ, onely faith, onely mercie in pardon of sinne may reigne. It may be here objected, that *Abraham* was justified not by faith alone, but by works, as Saint *James* teacheth. I answer, there is a double justification, one of the person whereby a man of a sinner is made no sinner: the second is, the justification of the faith of the person, whereby faith is declared to be true faith: and this second is by works: and of it Saint *James* speaketh, as appeares, v. 18. where hee saith, *Shew me thy faith by thy works*, And whereas he saith, that *Abraham our father was justified by works*, his meaning is, that *Abraham* by works justified himselfe to be a true beleever, yea, the father of all the faithfull; and his faith was made perfect by works, v. 22. that is, declared or justified to be a true faith. Iam. 2. 21.

The fourth or last point is, When and how long faith alone justifieth? I answer, not onely in the beginning of our conversion, but also in the continuance, and finall accomplishment thereof. For here *Paul* desires in the day of judgement to stand before God onely by the justice of faith, without his owne justice of the law. And *Paul* brings in *Abraham* (as I have noted before) in the very middest of godly Rom. 4. 2, 3.

[a] Chrysost. hom. in Rom. Quàm primum homo crediderit, confestim simul iustificatus est.

verſation and holy obedience to bee juſtified without any works by his faith to the Meſſias. And *Paul* avoucheth three things of faith: by it *we have acceſſe* to the grace of God: by it we *ſtand in the ſame grace*: by it *we rejoyce under the hope of glory*. Thus then, we ſee there is one only way of juſtification, namely, that we are juſtified and accepted of God to life eternall, through grace alone, by faith alone, for Chriſt alone, in the beginning, middle, and end of our converſion. And here is plainly diſcovered the errour of the Church of Rome. It makes a double juſtification: one whereby a ſinner is made of an evill man a juſt man; and this they ſay, is by faith alone: the ſecond is, whereby a juſt man of a juſt man is made more juſt: and this (ſay they) is by faith and works together: but falſly, as I have ſhewed.

Rom. 5. 2.

By all this which hath been ſaid, we ſee how righteouſneſſe comes by and upon the faith of Chriſt. And hence wee learne, that it ſtands us in hand to prove whether we have faith or no: becauſe where is no faith, there is no juſtice. Secondly, our duties is to labour for ſuch a faith, that can and doth juſtifie it ſelfe to be true faith, by works of love to God and man. Thirdly, we muſt by this faith, reſt and wholly rely our ſelves on the obedience of Chriſt both in life and death: yea, whatſoever doth befall us. Though God ſhould reach out his hand and deſtroy us, we muſt ſtill reſt upon him.

Secondly, if our juſtice be forth of us, and wee muſt by faith truſt God for it: then much more muſt wee truſt him for health, wealth, libertie, peace, food, and raiment, and for all the things of this life. And if we cannot truſt him in the leſſe, we ſhall never truſt him in the principall. Therfore it is our part to walke in the duties of our callings, and to obey God therein: and for the ſucceſſe of our labours to truſt him upon his word; yea, when all worldly helps and ſuccours faile, to truſt in him ſtill. If wee cannot truſt him for our temporall life, we ſhall never truſt him for our ſalvation.

The ſecond Gaine which *Paul* deſireth, is fellowſhip with Chriſt; in the 10. verſ. Where it is ſet forth firſt generally, and then by his parts. Generally in theſe words [*That I may know him.*] Here it muſt bee remembred that knowledge is two-fold, knowledge of faith, and of experience. Knowledge of faith is to be aſſured of Chriſt and his benefits, though it be againſt all humane reaſon, hope, and experience. Of this Chriſt ſaith, *It is eternall life to know thee the only God, &c.* The knowledge of experience, is to have a ſenſe and feeling of our inward fellowſhip with Chriſt, and upon often obſervation of his goodneſſe, to grow more and more in experience of his love. Now this knowledge is here meant, and not the firſt, which was before mentioned, verſe 8. And therefore *Pauls* deſire is, that hee may grow more and more in holy experience of the endleſſe love of God, and fellowſhip with Chriſt.

Ioh. 17. 3.

The parts of the deſired communion are two: Fellowſhip with Chriſt in his reſurrection, and Fellowſhip with him in his death. The former is expreſſed in theſe words, [*and the vertue of his reſurrection.*] And for the better conceiving of it; we are to conſider what the reſurrection of Chriſt is? and what is the vertue thereof? That the reſurrection of Chriſt may bee rightly conceived, five points are to be ſcanned. The firſt, touching the perſon of him that roſe: and that was Chriſt, God and man. Indeed properly the bodie alone did riſe, and not the ſoule or Godhead, yet by reaſon of the union of the two natures in the unitie of one perſon, whole Chriſt aroſe, or God himſelfe made man aroſe. This commends to us the excellencie of Chriſts reſurrection, and makes it to bee the foundation unto us of our reſurrection. The ſecond point is, For whom hee roſe: Hee roſe not as a private perſon for himſelfe alone; but he roſe in our roome and ſtead, and that for us: ſo when he aroſe, all the elect aroſe with him, and in him. Thus ſaith *Paul*, that *the Epheſians were raiſed together with him.* His reſurrection therefore was publike: and this is the ground of our comfort. The third point is, When he aroſe? Hee aroſe then, when hee lay in bondage under death, and that in the grave, which is as it were the caſtle and hold of death. When *Peter* ſaith, *That God looſed the ſorrowes of death*, hee ſignifieth that Chriſt was made captive for a time to the firſt death, and to the ſorrowes of the ſecond. Now in the midſt of this captivitie and bondage, hee raiſed himſelfe: and this argues, that his reſurrection is a full victorie and conqueſt over death and all our ſpirituall enemies. The fourth point is, That he roſe by his owne power, as he ſaith of himſelfe, *I have power to lay downe my life, and to take it up againe.* If this had not been, though he had riſen a thouſand times by the power of another, he had not been a perfect Redeemer. The laſt point is, Wherein ſtands the reſurrection of of Chriſt? *Anſw.* It conſiſts in three actions of Chriſt. The firſt is, the reuniting of his body to his ſoule, both which were ſevered for a time, though neither of them were ſevered from the Godhead. The ſecond action is the change of this naturall life, which hee led in the eſtate of humiliation, into a heavenly and ſpirituall life without infirmities, and not maintained by food as before. For we finde not that after his reſurrection he ever took meat for neceſſity, but onely upon occaſion, to manifeſt the truth of his manhood. And this life hee tooke unto himſelfe, that hee might convey it to all that ſhould beleeve in him. The third action is, his comming forth of the grave; whereby death it ſelfe did as it were acknowledge him to bee a conquerour, and that it had no title or intereſt in him. Theſe five things conſidered, the Article of Chriſts reſurrection ſhall bee rightly underſtood.

Act. 2. 24.

Ioh. 10. 18.

Touching the vertue of Chriſts reſurrection, it is nothing elſe but the power of his God-

head,

head, or the power of his ſpirit, whereby hee raiſed himſelfe mightily from death to life, and that in our behalfe. The excellencie of it may bee knowne by the effects, which bee in number eight. The firſt, that by it hee ſhewed himſelfe to bee the true and perfect Saviour of the world. For as it was foretold of the Meſſias that he ſhould die and riſe againe, *Pſal.* 16. 10. *Matth.* 12. 40. And all this was accordingly accompliſhed by the vertue of Chriſts reſurrection. The ſecond effect is, that by it hee ſhewed himſelfe to bee the true and naturall Sonne of God. *Paul* ſaith, *He was declared mightily to be the Sonne of God, by the ſpirit of holineſſe in his riſing from the dead.* The third effect is, that by this vertue hee declared himſelfe to have made a full and perfect ſatisfaction for the ſins of the world. For if he had not ſatisfied to the full, hee had not riſen againe. And *Paul* ſaith, *If Chriſt be not riſen, we are yet in our ſinnes.* On the contrary then, ſeeing hee is riſen, ſuch as beleeve in him, are not in their ſinnes. Againe, *Who ſhall condemne us? it is Chriſt which is dead, yea, or rather which is riſen againe?* The fourth effect is juſtification, as *Paul* teſtifieth, *He died for our ſinnes, and roſe againe for our juſtification*, and that was on this manner: When hee was upon the Croſſe, hee ſtood there in our roome, having our ſinnes imputed unto him: and when hee roſe from death, hee acquit and juſtified himſelfe from our ſinnes, and ceaſed to be any more a reputed ſinner for us: and thus, all that doe or ſhall beleeve in him, are in him acquit, abſolved, and juſtified from all their ſinnes. If any demand, how they which lived in the time of the old Teſtament, before the reſurrection of Chriſt, could be juſtified thereby, conſidering the effect muſt follow the cauſe: I anſwer, that they were juſtified by the future reſurrection of Chriſt: which though it followed in time, yet did the value and vertue thereof reach even to the beginning of the world. The fifth effect is, the conferring and beſtowing of all ſuch gifts and graces as hee had merited and procured for us by his death and paſſion. Thus Chriſt teſtifieth that the giving of the ſpirit in large and plentifull manner, was reſerved to the glorification of Chriſt, which began in his reſurrection. And the preaching of repentance and remiſſion of ſinnes is reſerved till after his reſurrection. And S. *Peter* ſaith, that the Elect are *regenerate to a lively hope by the reſurrection of Chriſt.* By reaſon of his beſtowing of graces and gifts, the reſurrection of Chriſt is the beginning of a new and ſpirituall world, which the holy Ghoſt cals *the world to come*, in which ſhall bee a new heaven and a new earth, as *Iſaiah* ſpeaketh, and a peculiar people of God, zealous of good works, keeping an eternall Sabbath unto God. This one effect alone ſufficiently declares the excellencie of this vertue of Chriſt. The ſixth effect is vivification, which is a raiſing of us from the death of ſinne to newneſſe of life. And the reaſon hereof is

Effects of Chriſts reſurrection. 1

2

Rom. 1, 4.

3

1 Cor. 15. 17.

Rom. 8. 34.

4

Rom. 4. 25.

5

Ioh. 7. 39.

Luk. 24. 47.

1 Pet. 1, 3.

Heb. 2. 5.

Iſa. 65. 17.

6

A

B

C

D

plaine. For Chriſt in his reſurrection put away his naturall life, which with our nature hee received from *Adam*, and tooke unto him a ſpirituall life, that hee might communicate the ſaid life to all that beleeve in him. Againe, as the firſt *Adam* makes us like himſelfe in ſinne and death: ſo Chriſt the ſecond *Adam* renewes us, and makes us like to himſelfe in righteouſneſſe and life. And the head quickned with ſpirituall life, will not ſuffer the members to remaine in the death of ſinne. The ſeventh effect is, to preſerve ſafe and ſound the gifts and graces which hee hath procured by his death, and beſtowed on them that beleeve: and this he doth by the vertue of his reſurrection. For to this end hath hee conquered all our ſpirituall enemies, and doth by his power conquer them ſtill in us; ſo as none ſhall be able to take his ſheep out of his hands. The laſt effect is, to raiſe the bodie from the grave in the day of judgement to eternall glorie. If it be objected, that the wicked are alſo raiſed then by the power of Chriſt: I anſwer, that the power of Chriſt is two-fold. One is the power of judgement, the other a power of a Saviour. By the firſt, Chriſt as Judge raiſeth the ungodly, that hee may execute on them the curſe denounced from the beginning of the world [*at what time thou ſhalt eat the forbidden fruit; thou ſhalt die the death.*] The ſecond power is here tearmed the power of Chriſts reſurrection: and it belongs to him as hee is our Saviour: and by it hee will raiſe to life eternall, all thoſe that by the bond of the ſpirit are myſtically united to him. For by meanes of this Union, this raiſing power ſhall flow from the head to the dead bodies of them that are in Chriſt. Thus we ſee what the vertue here mentioned is, and what *Paul* deſires, namely, that he may have experience of theſe effects in himſelfe.

7

8

Ro. 8. 11.

Gen. 2. 17.

The uſe of the doctrine followeth. Firſt of all, in that Chriſt roſe for us, and in that his reſurrection is of endleſſe efficacie, here is the foundation of all our ſpirituall comfort. For by this vertue of Chriſts reſurrection from death to life, all our ſpirituall enemies are conquered and ſubdued, and by the ſaid vertue doth hee daily more and more ſubdue them in us. Vpon this ground ſaid Chriſt: *Yee ſhall have affliction in the world: but be of good comfort, I have overcome the world.* And this victorie is for us, and it is made ours by faith, as *John* ſaith, *This is the victorie which overcommeth the world, even your faith.* Art thou then terrified and afraied with the conſcience of thy ſins, with the crueltie of tyrants, the rage of the world, the paines of hell, the pangs of death, the temptations of the devill? Be not diſmaid, but by thy faith reſt on Chriſt that roſe againe from death to life for thee, and thereby ſhewed himſelfe to be a rock for thee to reſt on, and to be the Lion of the Tribe of Judah: and thus ſhalt thou be ſure to finde certaine remedie againſt all the troubles and miſeries of life and death.

Ioh. 16. 33.

1 Ioh. 5. 4.

Again, here we are taught to riſe with Chriſt

from

from our sinnes, and to live unto God in newnesse of life: and for this end to pray that wee may feele the vertue of Christs resurrection to change and renew us. Great are the benefits which wee reap by this vertue, and wee are to shew our selves thankfull to God for them: which wee can doe no way, but by newnesse of life. Againe, the end why Christ rose for us, was that wee might rise from our sins and corruptions, in which we lye buried as in a grave, to a new spirituall life. And the reward is great to them that make this happie change. For hee that is *partaker of the first resurrection, shall never see the second death, Rev.* 20. 6. as on the contrarie, hee which never riseth from his owne sins and evill wayes, shall certainly feele and endure the second death. And further, it must be knowne, that the vertue of Christs resurrection, and the merit of his death, are inseparably joyned together: and therefore hee that finds not the vertue of Christ to raise him to an holy and spirituall life acceptable to God, falsly perswades himselfe of the merit of his death in the remission of his sinnes. Christ by rising put under his feet all our enemies, and led captivitie captive, even sin it selfe. It is therefore a shame for us to walk in the wayes of sinne, and to make our selves slaves and captives to it. Christ by rising from death made himselfe a principall leader and guide to eternall life. What wickednesse then is it to walk in the wayes of our owne heart, and not to follow this heavenly guide? The care & purpose to keepe a good conscience is a certaine fruit & effect of Christs resurrection. Thus S. *Peter* saith, 1 *Pet.* 3. 21. that the effect of our baptisme is the stipulation of a good conscience by the resurrection of Christ. Where the word which I translate, *Stipulation*, signifies an interrogation upon an interrogation. For the Minister in the name of God demands, whether wee renounce the world, the flesh, and the Devill, and take the true God for our God. And wee upon this demand, doe further in our hearts demand of God, whether he will vouchsafe to accept us being wretched sinners for his servants; and thus wee make profession of our minde and desire. When Christ rose, by the vertue of his resurrection the earth trembled, and thereby this brute creature in his kinde professed his subjection and homage to Christ that rose againe. If then wee beleeve that Christ rose from death for us, much more should our hearts tremble and we yeeld our selves in subjection to him in all spirituall obedience. Some men may say, you bid us rise from our sinnes, as Christ rose to the glorie of his Father, wheras this is wholly Gods work in us, and not ours: I answer, it is so indeed: yet can we use the outward meanes of hearing & reading; and if we have any spark of grace, wee can aske and desire the spirit of God that worketh this in us. Againe, exhortations, admonitions, and such like, are meanes appointed of God, whereby hee worketh in us the things that he requireth and commandeth.

Rom. 6. 4.

Act. 3. 15.

ἐπερώτημα.

A Wherefore let us listen to the voice of Christ, *Awake thou that sleepest, stand up from the dead, and Christ shall give thee life.* And worldly cares must not hinder us in this work: for as *Paul* saith, they which are risen with Christ, must seeke the things that are above. Eph. 5. 14.

Againe, here we are taught, that we may not content our selves, if wee know Christ in the braine, and can speake well of him with a glib tongue; wee must yet goe further, and by all meanes labour, that wee taste and feele by experience how good and sweet a Saviour Christ is unto us; that our hearts may be rooted and grounded in his love. This is the thing which *Paul* aimed at, which also wee must seeke by all possible meanes to attaine unto.

B To proceed: that we may have right knowledge of our communion with Christ in his death, two points are to be handled. The first is, what are the sufferings of Christ? I answer, not onely the sufferings which hee endured in his owne person, but also those which are endured of his members. Thus *Saul* persecuting the Church, is said to persecute Christ himself. And *Paul* saith, *Col.* 1. 24. that *hee fulfilled the rest of the afflictions of Christ in his OWNE FLESH.* And whereas the Lord said of the people of Israel, *Hos.* 11. 1. *I have brought my sonne out of Egypt*: it is applyed by *Matthew* to Christ himselfe. Yet here it must be remembred, that if the members of Christ suffer either civill or ecclesiasticall punishments, for evill doings, they are not the sufferings of Christ. For when S. *Peter* had said, 1 *Pet.* 4. 13. *Rejoyce in that you are partakers of the sufferings of Christ*: hee addeth further, v. 15. *Let no man suffer as an evill doer*, opposing the one kind of sufferings to the other. Therefore our sufferings are then to be accounted the sufferings of Christ, when they are for good cause, and for the name of Christ. Act. 9. 4.

C For the second point, fellowship with Christ in his death is, either within us, or without us. That within us is called the mortification of the flesh, or the crucifying of the affections and the lusts thereof. The other without us, is the mortification of the outward man by manifold afflictions: and of this *Paul* speakes in this place: and it may be thus described out of this Text. Fellowship with Christ in his death, is nothing but a conformitie in us to his sufferings and death. And it is a thing worthy our consideration to search wherin stands this conformitie. For in two respects there is no conformitie betweene our sufferings and the sufferings of Christ. For 1. of all, God powred forth on Christ the whole malediction of the Law due to our sinnes: and by this meanes shewed upon him justice without mercie. Contrariwise in our afflictions God moderates his anger, and in justice remembers mercie: because hee layeth no more upon us, than we are able to beare. Secondly, Christs sufferings are a redemption and satisfaction to Gods justice for our sinnes: so are not ours, because before God wee stand but as private persons; and

D

for this cause the sufferings of man cannot satisfie for another: and there is no proportion betweene our sufferings and the glorie which shall be revealed. And Christ saith of himselfe, *Isa.* 63.3. *I have trod the wine-presse alone.*

Now this conformitie stands (as I take it) properly in the manner of suffering; and that in foure things. First of all, Christ suffered for a just and righteous cause: for hee suffered as our Redeemer, the righteous for the unrighteous. And so must we likewise suffer for righteousnesse sake. 1 Pet. 2. 21. Secondly, Christ in suffering was a Mirror of all patience and meeknesse. And wee in our sufferings must shew the like patience. And that wee be not deceived herein, our patience must have three properties. It must be voluntarie, that is, wee must willingly and quietly renounce our owne wils, and subject our selves in our sufferings to the will of God. Patience perforce is no patience. Againe, it must not be mercenarie, that is, wee must suffer, not for by-respects, as for praise, or profit, but for the glorie of God, and that wee may shew our obedience to him. Hence it appeares, that the patience of the Papist, that suffers in way of satisfaction, is no right patience. Lastly, our patience must be constant. If wee endure afflictions for a brunt, and afterward begin to grudge and repine, casting off the yoke of Christ, wee faile in our patience. Further, if it be demanded, whether the affections of greefe and sorrow may stand with patience: I answer, yea: for Christian religion doth not abolish these affections, but only moderate them, and bring them in subjection to the will of God, when we lye under the crosse. The third point wherein stands our conformitie with the sufferings of Christ, is this, *Hebr.* 5. 8. *Christ learned obedience by the things which hee suffered*, not because hee was a sinner, but because being righteous hee had experience of obedience. And wee likewise in our sufferings must be more carefull to take the fruit thereof, than to have them taken away. And the fruit of them is to learne obedience thereby, specially to the commandements of faith and repentance. Job 42. 6. When *Job* was afflicted of God, not for his sins, but that hee might make a triall of his faith and patience, hee nevertheless in the end tooke an occasion thereby to renew his old repentance. 2 Cor. 1. 9. And *Paul* saith, that hee received in his owne selfe the sentence of death, that hee might learne by faith to trust in God alone. Lastly, Christs sufferings were even to death it selfe: even so must wee resist sinne, fighting against it to the shedding of our bloud. Heb. 12. 4. Faith and good conscience are things more pretious than the verie bloud of our hearts: and therefore if need be, wee must conforme our selves to Christ, even in the paines of death.

This is that conformitie which *Paul* here speakes of, which also he magnifies as a speciall gaine. And there be many reasons thereof. For first of all, this conformitie is a mark of Gods child. Heb. 12. 7. For *if wee obediently endure afflictions*, God in them, and by them, *offereth himselfe as a father unto us*. Secondly, it is a signe that the spirit of God dwelleth in us: as *Peter* saith, 1 *Pet.* 4. 14. *If yee be railed upon for the name of Christ, the spirit of glorie, and of God resteth upon you.* Thirdly, the grace of God is most of all manifested in affliction, in which God seemes most of all in mans reason to withdraw his grace. *Gods power is made manifest in weaknesse.* 2 Cor. 12. 9. *Afflictions bring forth patience:* not of themselves, but because then the love of God is shed abroad in our hearts. Rom. 5. 3. Hope of eternall life sheweth it selfe most in the patient bearing of afflictions. In peace and ease naturall life reignes: Contrariwise in our sufferings naturall life decayes, and the spiritual life of Christ apparently sheweth it selfe. Lastly, this conformitie with Christ, is the right and beaten way to eternall life. *By many tribulations wee must enter into the kingdome of Heaven.* Act. 14. 22. That wee may reigne and live with Christ, wee must first die with him. 2 Tim. 2. 11. The estate of humiliation is the way of exaltation and glorie, first in him, and then in us.

The use of this doctrine followes. Here wee see what for this life is the condition of al true beleevers: namely, that after they are made partakers of Christ and his benefits, by the vertue of his resurrection, they must also be made conformable to his death. The commandement of our Saviour Christ to them that will be his Disciples, is, *To deny themselves, and to take up their owne crosses everie day*, Luk. 9. 23. And there be three weightie causes, why God will have it so. The one, that hee may correct sinnes past: the other, that hee may prevent sinnes to come: the third, that hee may prove what is in our hearts. Secondly, wee learne by this which hath beene said, to comfort our selves in our sufferings. For in them Christ & we are partners, and he vouchsafes to make us his fellowes. Hence it followes, that all our afflictions are well knowne to Christ, and that they are laid on us with his consent: and for this cause wee should frame our selves to beare them with all meeknesse. And hence againe wee learne, that he being our partner, will help us to beare them, either by moderating the weight of them, or by ending them for our good. Lastly, here we learne that our afflictions are either blessings or benefits: and such may we discern them to be, though not by the light of reason, yet by the eye of faith: because they are meanes to make us conformable to our head Christ Jesus. Benefits of God are of two sorts, positive, and privative. Positive, wherby God bestoweth something on us. Privative, whereby God takes away a blessing, & covertly gives another. Benefits of this kinde be afflictions. Of the twaine, these are the rifer for the time of this life: and the other for the life to come. And therfore while we live in this world our dutie is with *Paul* to labour to attaine to this conformitie with the sufferings of Christ, when upon any occasion wee shall be afflicted: for then shall wee be fashioned like unto him,

and

and reape much comfort thereby.

Thus much of the second gaine: now followes the third in these words, [*If by any means I may attaine to the resurrection of the dead.*] The word [resurrection] here signifies the reward of eternall life, the antecedent being put for the consequent. For to rise againe of it selfe is no gaine, considering it is common both to good and bad, but eternall life that followeth is the reward. And the forme of speech, [*if by any meanes*] doth not signifie or imply any doubting in *Paul* of his owne resurrection to life: for hee was perswaded that nothing should separate him from Christ: and it is an article of our and *Pauls* faith, to beleeve the resurrection of the bodie to eternall life. Wherefore it signifies properly a difficultie to obtaine the gaine desired: and an earnest affection in *Paul* to obtaine the same. And when hee saith, [*by any meanes*] wee must know that there be three wayes or meanes to come to eternall life. One is by peaceable life and death: the other is by a life laden with many afflictions: the third is by a violent, cruell and bloody end. And *Pauls* minde and desire is, to obtaine the crowne of eternall glorie by any of these wayes: and if not by the first or second, yet by the third.

In these words foure things are to be considered. The first is the gaine it selfe, and that is the reward of eternall glorie. And that we may the more with *Paul* bee stirred up to a desire thereof, I will stand a while to declare the excellency and the conditions of it. It is nothing else but a certaine estate of life, in which all the promises of God are in and by Christ accomplished unto us in heaven. And it will the better be conceived by the answering of three questions: What shall cease in this estate? What we shall have? What wee shall doe?

For the first, seven things shall cease. The first is, the execution of the Mediatorship of Christ, or of the offices of a king, priest, prophet. Thus much *Paul* teacheth, when he saith, that Christ in the last day *must give up his kingdome to his Father*, 1 Cor. 15. 24. And though the execution shall then cease: yet nothing shall be wanting to them that beleeve: because then shall be the full and eternall fruition of all the benefits of our redemption. Secondly, then shall cease all callings in familie, Church, and common-wealth: because Christ shall then put downe all power, rule, and authoritie. In this blessed estate, there shall not be Magistrate and people, master and servant, husband and wife, parent and children, Pastor and people: but all such outward distinctions of persons shall cease, and wee shall bee as the Angels of God. Thirdly, all vertues that pertaine to us, as wee are pilgrims here upon earth, shall have an end; as faith, hope, patience, because the things beleeved and hoped for, shall then bee obtained. Withall, the part of invocation called Petition, shall cease, as also the preaching and hearing of the word, and the use of the Sacraments.

A The fourth thing that shall cease, is originall sinne with the fruits thereof: because no uncleane thing may enter into the heavenly Jerusalem. Firdly, then shall cease all miseries and sorrowes, all infirmities of body and mind: for then all defects of eyes, armes, and legs, shall be restored. The sixth thing that shall cease, is naturall life with the meanes thereof, as meat, drink, cloathing, physick, recreation. For then our bodies shall be spirituall, that is, immediatly and eternally preserved by the operation of the spirit of God, as now the bodie of Christ is in heaven. The last thing to be abolished is the vanitie of the creatures, specially of heaven and earth: which in the last judgement shall be restored to their former excellency.

B The second question is, what wee shall have and enjoy in this estate? I answer, three things. The first is, immediate and eternall fellowship with God the Father, Sonne, and holy Ghost. For in this happy estate the tabernacle of God shall be with men, as S. John saith: and God shall bee all things that heart can wish to all the elect. Augustine saith notably, *There shall bee exceeding peace in us, and among us, and with God himselfe. Because wee shall see him, and injoy him alwayes and every where. Therefore blessed shall that life bee, for the thing which wee shall injoy, for wee shall injoy him by himselfe, all other meanes ceasing. For the measure of injoying him: for wee shall fully injoy him. For the time: for wee shall eternally injoy him. For the certaintie, whereby wee shall know that it shall bee so. For the place: for wee shall injoy him in heaven. Lastly, for the companions joyned with us: for they be the Elect.* From this fruition of God shall arise endlesse and unspeakable joy, Psal. 16. 11. *In thy presence is fulnesse of joy, at thy right hand are pleasures for evermore.* In the transfiguration of Christ, which was but a shadow of eternall glorie, *Peter* was ravished with joy and delight: the joy therefore that shall bee in the kingdome of heaven, must needes bee unspeakable. The second thing which shall bee injoyed, is glorie both in minde and bodie. In minde, because wee shall then bee partakers of the Divine, not essence, (for then wee should be deified) but nature, that is, divine vertues

C

D and qualities, more excellent than those which God bestowed on Adam, though of the same kinde. The third thing is, *Dominion* and lordship over heaven and earth; which lordship once lost by Adam, shall then fully bee restored. Hee that overcommeth, *shall possesse all things*, Rev. 21. 7.

Rev. 21. 3.

Ser. de temp. 148.

Phil. 3. 21.

The third question is what wee shall doe? I answer briefly, keep an eternall Sabbath in praising of God, and giving thanks unto him. And thus by the consideration of these things wee may take a taste of the excellencie of this third and last gaine.

The second point here to bee considered, is the difficultie of obtaining this desired gaine of eternall life. And the reason is plaine. For the way to eternall life is full of impediments, which I reduce to foure heads. First of all, in

this way wee are to fight, not with flesh and blood, but with principalities and powers in spirituall things, seeking the destruction of our soules. Secondly, there be within us innumerable lusts that compasse us round about, presse us downe, and draw us away to the broad way of destruction. Thirdly, this way lies full of offences, partly in doctrines, partly in evill examples; all tending to this end, either to make us fall, or to goe out of the way. Lastly, it is beset with manifold and divers tribulations, from the beginning even to the end. Hence we learn, that wee must give all diligence that wee may attaine to the reward of glorie: and therefore wee must struggle, strive, and wrestle to enter in at the straight gate. The principall gaine, and the hardnesse to obtaine it, requires our principall studie and labour. Therefore they deale wickedly that use no meanes, but (as they say) leave all to God, thinking it the easiest matter in the world to winne the kingdome of heaven. The like is their fault, that professe religion in a slacke and negligent manner, being neither hot nor cold.

The third point, is *Pauls* mind and desire of eternall life. If it be said, that wicked men have the like desire, as for example *Balaam*: I answer, in *Paul* there was an endevour answerable to his desire, as appeares, *Act.* 24. 16. where hee saith, *that hee waited for the resurrection of the just and unjust*: and that in the meane season *hee laboured to keepe a good conscience before God and men*: now this desire in the ungodly is barren, and yeelds not his fruit. Againe, *Paul* being justified, still desires to attaine to full fellowship with Christ, and to conformitie with him in glorie. The like desire, with the like indevour, should be in all us.

The last point, is *Pauls* courage and fortitude. Hee is content to endure any kinde of death, yea cruell death, so hee may obtaine this third and last gaine. And thus it is verified, which hee saith, 2 *Tim.* 1. 7. *that God* had given him *the spirit, not of fearefulnesse, but of courage.*

A Like was the courage of *Moses*, who was content to endure afflictions with the people of God, that hee might winne the recompence of reward. Like was the courage of the Martyrs, *that were racked and would not be delivered, that they might obtaine a better resurrection.* Wee likewise walking in the way to eternall life, must take the like courage unto us in all dangers. For this cause wee must pray unto God, to give us the spirit of courage: and wee must alwayes attend upon the calling and commandement of God, making it the stay and foundation of our courage: and wee must yet further stay our selves on the promise of Gods presence and protection, so long as wee obey him. If it be alleaged, that wee are by nature carefull in dangers, and therefore uncapable of courage: I answer, there is a three-fold feare. The first is, feare of nature, when mans nature feares, flies, and eschewes that which is hurtfull unto it. This feare was in Christ, whose soule was heavie unto death, who also feared the cursed death which he endured. And therefore this feare of is selfe is no sin, and it may stand with true fortitude. The second feare is that which riseth of the corruption of nature, when a man feares without cause, or without measure. Without cause, as when the disciples feared Christ walking upon the sea: or when they feared drowning, Christ lying asleepe in the ship. Without measure, as when men distrusting God, neglect their callings in time of danger, and the dutie of invocation, flying to unlawfull meanes of deliverance. Now this second feare is an enemy unto all courage. The third feare is, when perils and death are indeed feared: but yet feare is ordered by faith in the mercie and providence of God, by hope, by invocation; and it is joyned with obedience to God in the time of danger. This is a proceeding of grace, and it may will stand with courage, and it serves to order the two former feares, the one of nature, the other of distrust.

Heb. 11. 26.

Verse 35.

*Trin-uni Deo gloria.*

# A WARNING AGAINST THE IDOLATRY OF THE LAST TIMES.

And

# AN INSTRVCTION

Touching

Religious or Divine Worship.

LONDON,
Printed by JOHN LEGATT.
1635.

# TO THE RIGHT HONOURABLE LORD HENRY, EARLE OF KENT, LORD of Hasting, Weisford, and Ruthyn.

RIght Honourable, &c. Great hath beene the mercie of God to this our English nation, in that beside peace and protection, hee hath bestowed on us the treasure of his Gospell, now more than fortie yeares, and that under the government of a most gracious Queene. It is a benefit unspeakable: and England (as I thinke) never had the like before.

For this great mercie, wee owe to God all thankefulnesse that heart can thinke, or tongue can speake. Our thankefulnesse must shew it selfe in the fruit of obedience to the Gospell. And obedience is to turne even unto God from every evill way, to beleeve in Christ, and to walke in newnesse of good life.

But alas, in respect of the greatest number, wee are a nation very unthankefull: yeelding small obedience to the Gospell of life. If the things which have beene done in England, had beene done in Barbary, or Turkie, or America, it may be they would have repented in sackcloth and ashes, and have turned more earnestly unto God than wee have done. And for this cause wee have deserved, that God should take away his Gospell from us, and give it to a nation that will bring forth the fruits thereof. For the preventing of this evill which wee have deserved, it stands us in hand to repent of our unthankefulnesse, to imbrace the Gospell more than wee have done, and to walke worthy of it in holinesse of life.

For the furthering of this good worke, I have penned this small Treatise of Idols, and the true worship of God. For this is the right practice of the Gospell, to put from us all manner of idols, and to sanctifie God in our hearts, that is, to serve him in minde and spirit, namely, with a pure heart, a good conscience, and faith unfained.

And having penned this Treatise, I now present it to your Honour, and presume to publish it in your name. First, because God hath made you Honourable, not only by civill dignitie, but also by an unfained love and obedience to the Gospell of Christ. Againe, my desire is, to give some testimonie of a thankfull minde for favour undeserved. Thus I take my leave, praying to God to establish the heart of your Honour, and all his people, without blame in holinesse before him, even our Father, against the comming of our Lord Jesus Christ with all the Saints.

Your H. in all dutie to command, W. PERKINS.

## To the Reader.

IF any demand, wherefore I have penned, and am allowed to publish a Treatise of Idolatrie, now in the light of the Gospell, and in a Church, where Idolatrie is condemned to the pit of hell: let them understand that I doe it for sundry causes.

The first is, to declare and convince the Church of Rome of manifest Idolatrie: and consequently, to shew that they are deceived, who thinke that Protestants and Papists differ not in the substance of Religion, but in circumstances.

The second is, to advertise our Recusants (if they will vouchafe to read and consider what I have said) that they ought to be Recusants to the Church of Rome: because shee is a maintainer and a worshipper of Idols.

The third is, to stirre up and kindle in the mindes of our country-men a further detestation and loathing of the Romish religion. For if it had no other fault or defect, the very crime of Idolatry unexcusable, wherewith it is justly charged, is a sufficient inducement to move all men that regard their owne salvation, to an unfained loathing of it.

The last is, to informe the ignorant multitude touching the true worship of God. For the remainders of Popery yet stick in the minds of many of them, and they thinke, that to serve God, is nothing else but to deale truly with men, and to babble a few words morning and evening, at home, or in the Church, though there be no understanding.

THE

# THE CONTENTS.


I. *What an Idoll is, pag.* 672. *colum.* 1.
II. *The propertie of an idoll, pag.* 572. 2.
III. *Three kinds of idols, pag.* 673. 1.
IV. *The first kind. God misconceived is an idoll, p.* 673. 1. *Christ misconceived, an idoll,* 673. 1. 2.
*The second kinde is, when God is worshipped amisse, pag.* 674. 2. *Here it is handled, that a devised image of God is an idoll, pag.* 675. 1. *That God represented or worshipped in any image, is an idoll, pag.* 676. 2.
*That Christ worshipped in a crucifix is an idoll, pag.* 677. 1.
*The third kinde is, when that which is proper to God, is given to the creatures, and that three wayes:* I. *When the Divinitie is any way given to creatures. Here is a description of heathen gods, pag.* 677. 2.
*The Virgin Mary made a goddesse, pag.* 678. 2.
*The Pope made a god, p.* 679. 1.
II. *When properties of God are given to creatures.*
*Thus Saints are made idols, pag.* 679. 2.
*Sacraments are idols, pag.* 680. 1.
*Workes are idols, pag.* 680. 2.
*The bread in the Eucharist an idoll, pag.* 680. 2.
III. *When Gods worship is given to creatures.*
*Thus Angels and Saints are idols many wayes, pag.* 681, 682.
*Images and Reliques are idols, pag.* 683. 1.
*The idolatrie of the Romane Church in Crucifixes, noted, pag.* 685. 2.
V. *The preservation of our selves from idols in foure respects, pag.* 685. 2.
1. *From the making of them, pag.* 685. 2.
2. *From the having or keeping of them, pag.* 686. 1.
3. *From the religious use of them, pag.* 686. 2.
4. *From the users of them, pag.* 686. 2.
*First, in respect of their* Deceits *and excuses, which are five.*
1. *They worship images and not idols, p.* 686. 2.
2. *Not images properly, but God in them worshipped, pag.* 687. 1.
3. *They give* Worship *to God, and* Service *to Saints, pag.* 687. 2.
4. *Worship of images confirmed by miracles and revelations, pag.* 688. 1.
5. *They worship not gods of the heathen, but Saints and Christian images, pag.* 688. 1.
*Secondly, in respect of their* Fellowship; *where is shewed that wee may not have fellowship with idolaters in the exercises of religion, p.* 690. 1. 690. 2. *That societie of concord with them is not unlawfull, pag.* 692. 2. *That societie of amitie is forbidden, pag.* 693. 1.
VI. *How many waies the word* [Sonne *or* childe *is taken in Scripture, pag.* 694. 1.
VII. *That the Church of Rome maintaineth idolatrie, pag.* 694. 2.

I. *What the worship of God is, pag.* 698. 1.
1. *The foundation of worship, pag.* 698. 1.
2. *The rule of worship, pag.* 698. 2.
3. *The end, pag.* 699. 2.
4. *Of persons apt to worship God, pag.* 700. 1.
5. *The place of worship, pag.* 700. 2.
6. *The properties of worship, pag.* 702. 1.
II. *The kindes of worship.*
Principall, *pag.* 703. 1. *in subjection,* 703. 2. *in cleaving to God by faith, love, and confidence, p.* 704. *the mixture of the former in humilitie, pag.* 705. 1. *in fervor,* 705. 2. *in prayer,* 706. 1. *in thankes giving,* 706. 2.
Lesse principall, *outward worship, pag.* 706. 2. *where is handled externall adoration. ibid.*
*The parts of this worship are three.*
I. *Church service: the parts, foure: Preaching, p.* 707. 2. 708. *Fellowship or almes, pag.* 711. 1. *Sacraments, p.* 713. 1. *Publike prayer, p.* 713. 2.
II. *Household service, pag.* 714. 2.
III. *Personall worship, pag.* 715. 2.

## 1 John 5. verse 21.

*Babes, keepe your ſelves from Idols.*

THE intent and ſcope of the Apoſtle in this Epiſtle is to ſet downe markes and tokens, whereby men may know whether they be the children of God or no. Having performed this from the beginning of the Epiſtle to the end thereof, toward the end of this chapter in the 18. ver. hee anſwers a ſecret objection which may be framed on this manner. Hee that is the child of God may fall from God, commit a ſinne unto death, and ſo conſequently loſe his aſſurance. Therefore it ſeemes, that there is no comfort by the aſſurance of our adoption, but for the time preſent. To this the Apoſtle anſwers negatively in the 18, 19, 20. verſes: the effect of the anſwer is, That hee which is borne of God ſo preſerves himſelfe by grace, that hee cannot be drawne by Satan to commit the ſinne that is to death. And in this laſt verſe of this chapter, hee ſets downe a rule how men ſhould preſerve themſelves that they fall not into this ſinne; *Babes, keepe your ſelves from Idols*: that is, hold faſt the true and ſpirituall worſhip of God: and for this cauſe avoid all things that may withdraw your hearts from God, eſpecially take heed of Idols.

In this rule I conſider two things: a commandement, *Keepe your ſelves from Idols*. The reaſon is infolded in the word *Babes*. That the right meaning of the commandement may appeare the better, I will ſtand a while to ſhew: firſt, what is meant by Idols, and ſecondly, how wee are to keepe our ſelves from them. The word *Idoll* generally and properly ſignifies as much as *Image*, that is, the reſemblance of any thing either good or bad. For that which Image is in Latine, Idoll is in Greeke. *Tertullian* ſaith, that Idoll ſignifies a forme or little forme: and the diſtinction of Idoll and Image was not obſerved of the (a) Latine Interpreter. Yet by more narrow and more uſuall ſignification, the word *Idols* is put for any ſuch Image as is erected to repreſent either falſe or true God. That Idols are images of falſe Gods, all men grant; but that they are images alſo of the true God, there is the queſtion. But I make it manifeſt thus: The golden calfe of the Iſraelites, was an Idoll, as it was called by Saint *Steven Act.* 7. 41. and it was an image of *Jehovah*. For after the calfe was once framed, *Aaron* proclaimed a day of ſolemnitie, and ſaid, *To morrow ſhall be the holy day of Jehovah*, *Exod.* 32.5. That which the Iſraelites did in this caſe, was no doubt the ſame which they had often ſeene the Egyptians doe before them. Now the Egyptians repreſented and worſhipped God in the formes of wilde and tame beaſts, as (b) *Strabo* the Geographer plainly ſaith, Images in uſe of religion, erected by the wiſeſt of the heathen, were nothing but Idols: and many of them verily were images of the true God, as *Paul* teſtifieth, when hee ſaith, *Rom.* 1. 23. They turned the glorie of the incorruptible God, to the ſimilitude of an image of corruptible man, and of birds, &c. Thirdly, idols often ſignifie falſe gods themſelves, 1 *Chron.* 16. 26. *The gods of the people are vaine thinges*, or *idols*. Thus *Rabel* is ſaid to ſteale Idols, or the gods of her father. And *Paul*, 1 *Cor.* 8. 4. makes an oppoſition betweene an Idoll and the true God. Yet are not falſe gods idols properly ſo tearmed, but by a metaphor. Becauſe as images made in the way of Religion, draw the heart from the true God: even ſo doe falſe gods, truly called idols. Thus then, an idoll is any thing ſet up to bee worſhipped, either in the roome of God, or as God. In the roome of God, as prophane images: as God, namely falſe gods.

The generall propertie of idols, is, that they are NOTHING in the world, as *Paul* ſaith, 1 *Cor.* 8, 4. and they are ſo tearmed, becauſe they have nothing in them of the diviniue or godhead, whether wee regard the nature or the efficacie thereof. And this appeares by *Pauls* reaſon, *An idoll*, ſaith hee, *is nothing in the world: becauſe unto us there is but one God.* Furthermore, it is nothing in reſpect of repreſentation: for an Idoll ſometime is nothing at all: ſometime it repreſenteth as God, that which is meerly nothing: ſometime it repreſents the true God, otherwiſe than hee is; and in this reſpect alſo it repreſents nothing.

The kindes and ſortes of Idols are likewiſe to bee conſidered, ſpecially ſuch as have beene erected ſince the dayes of the Apoſtle. For there is no queſtion, but hee did foreſee, that the Apoſtolicall religion would bee corrupted by Idolatry, and that made him ſay; *Babes, keepe your ſelves from Idols*. That the divers kindes of

Idols

b See pag. 600.

Gen. 31. 19. 30.

1 Ie

verſ. 6.

De Idolat. c. 3.

a Hierom. in Iſa. 37. Per idola intelligimus imagines mortuorum. Ezec. 7. 20. Imago ſimulachrorum. Amos 5. 23. imago idolorum.

Idols may be knowne, wee muſt conſider how many wayes a man may erect an idoll to himſelfe. And this may be done three wayes. The firſt is; If God be otherwiſe conceived, than hee hath manifeſted and revealed himſelfe in his owne word. God is to be conceived as hee reveales himſelfe unto us, and no otherwiſe: if otherwiſe, God is not conceived, but a fiction or idoll of the braine. *Auguſtine* upon the words of *Joſua*, *Take away the ſtrange Gods from among you*, ſaith on this manner: *The holy Prophet Joſua ſaw in their hearts, thoughts of God not beſeeming God, and hee wils them to be taken away. For whoſoever conceiveth God to be ſuch an one, as hee is not indeed, carries in mind a ſtrange and falſe God.* Two famous examples wee have in this kinde. The firſt is, when the true God is conceived out of the Father, Sonne, and holy Ghoſt; or out of Chriſt our Redeemer God and man. For when the mind abſtracts the Godhead from the Father, Sonne, and holy Ghoſt, God is tranſformed into an Idoll. The Epheſians before their converſion, worſhipped God the maker of heaven and earth, and ſo did the Galatians. And yet nevertheleſſe *Paul* ſaith of the firſt, that they were without God, *Epheſians, chap.* 2. 12. and of the ſecond, that they worſhipped them that were not gods *by nature*, *Gal.* 4. 8. becauſe they worſhipped God out of Chriſt: *for hee that denies the Sonne, hath not the Father.* And the unity of the Godhead is to be adored in the Trinitie of perſons. Here then behold the Idoll-god of the greateſt nations of all the world; of Turkes, of Jewes; yea of many that pretend Chriſtianitie, who upon ignorance, worſhip nothing but an abſolute God, that is, God abſolutely conſidered, without any relation to Father, Chriſt, or holy Spirit. Yea the multitude in all places ſet up unto themſelves a god that is all mercy and no juſtice: becauſe they content themſelves with the light of blind nature. and frame God according to their owne deſires and affections. And by this meanes they erect unto themſelves Idols within their owne hearts, and commit a moſt ſecret and ſpirituall idolatrie, which the world cannot diſcerne.

Aug. quæſt. 29. ſup. Ioſu. Quiſquis cogitat Deum qualis non eſt deus, alienum utique deum & falſum in cogitatione portat.

1 Ioh. 2. 23.

The ſecond example followeth, and that is, Chriſt Jeſus faſly and farre otherwiſe conceived than he hath revealed himſelfe in the word. For hee in one perſon is perfect God and perfect man: our onely Redeemer all-ſufficient in himſelfe, and therefore perfect king, prieſt, prophet; without either partner or fellow in the worke of mans ſalvation. And he which otherwiſe conceiveth of him, turnes him into an idoll or forged Chriſt. This doth that great and famous Italian Diana, I meane the religion that ſtands in force by the late Councell of Trent. For it preſenteth unto us Chriſt indeed, but yet a poore diſguiſed and deformed Chriſt. For it ſpoileth him of his manhood, and degrades him of his offices. Hee is ſpoiled of his manhood by the preſence in the Sacrament: for if the bread hee verily tranſubſtantiated into the bodie of Chriſt, this very bodie muſt needs bee made not onely of the ſubſtance of the virgin, but alſo of the ſubſtance of bread: nay, it is made a very monſtrous bodie. For being in his full quantitie and dimentions, and ſo remaining, it is ſuppoſed to be included and contained in the quantitie of a ſmall round cake: as if a ſolid bodie of many foot could bee contained in a ſolid bodie of two or three inches. Againe, if Chriſt bee bodily in the *bread, and in the hand* of the receivers, remiſſion is to bee asked of God, from that which wee hold in our hands, and receive with our mouth. For remiſſion of ſinnes muſt bee asked and looked for at Gods hands for Chriſts ſake, ſpecially in the uſe of the Lords Supper. Communicants therefore muſt thus thinke with themſelves, and ſpeake unto God, I pray thee, O heavenly Father, bee merciful unto mee for this thine owne ſonne, whom being now bodily preſent, I hold in this mine owne hand, and receive with my mouth. And this is the oblation of the Popiſh Maſſe, in which the Prieſt imagines that hee holdeth and carrieth Chriſt bodily in his hands, and there offereth him to his Father, that hee may obtaine remiſſion of ſinnes for himſelfe and others, and that for his ſake whom hee holds in his hands. And this, no doubt, is horrible and deteſtable idolatrie: and it were better to endure many deaths, than ſo much as once to be a doer in it. For wee are taught by the word of God, to wait for our ſalvation by Chriſt made man, and now appearing at the right hand of his Father in heaven, and not for him whom wee hold and carrie in our hands. Touching his offices, the ſaid religion degrades him of his prieſthood by five things. The firſt is, the dayly offering of Chriſt in the maſſe, and that in reall manner, and alſo for the ſinnes of the quicke and the dead. For by this meanes, the ſacrifice upon the croſſe is either continued as a thing but begunne and after to be perfected, or it is repeated. If continued, it was not then accompliſhed on the croſſe. If repeated, then alſo it is imperfect: if imperfect, then no ſacrifice of a Redeemer. The ſecond is the doctrine of humane ſatisfaction. For if our ſufferings conſidered as ſatisfaction for the temporall puniſhment of our ſinnes, muſt concurre in the worke of our redemption with his ſatisfaction for the fault and the eternall puniſhment of the ſame ſins, then is this ſatisfaction of his in very deed imperfect, becauſe it receives an addition and ſupplement from ours. And if I ſatisfie for my ſelfe to my creditour, my friend doth not make full ſatisfaction for mee: neither is it requiſite. And ſo farre forth as I ſatisfie for my ſelfe, I redeeme my ſelfe. The third is the doctrine of the merit of workes, which makes void the worke of redemption wrought by Chriſt. For if Chriſt merited by his death and paſſion, that wee might merit by our workes eternall life: then is not Chriſt a

full and perfect Saviour, but onely the principall cauſe of our ſalvation; or rather an inſtrument of God to make us our owne Saviours. The fourth is the doctrine of veniall ſinnes: for if ſome, yea, many ſinnes are veniall in their owne nature, ſo as wee our ſelves may ſatisfie for them, it was not needfull that Chriſt ſhould die, and by his death redeeme us from all ſinnes. The fifth is the doctrine of the Interceſſion of Saints, who in Romiſh doctrine make interceſſion not onely by requeſting, but alſo by meriting; (a) yea by commanding. For thus the virgin *Mary* doth; more than which Chriſt himſelfe cannot doe.

In the reformed Maſſe-booke there is aſcribed to the interceſſion of Saints, firſt, Protection. (b) *Let bleſſed Sabbas by making interceſſion for us, protect us, O Lord.* Againe, *by* (c) *thy Apoſtles keepe us with thy continuall protection.* Secondly, Appeaſement. (d) *Being appeaſed by the interceſſion of thy Saints, grant O Lord wee pray thee, &c.* Againe, *Let not the prayer of Saint Chryſoſtome be wanting unto us, which may cauſe our gifts to be accepted, and obtaine thy pardon for us.* Againe, *by the prayer of Matthias make us to bee cleanſed of our ſinnes and defended.* Thirdly, Confidence, (e) *by reſting* on their ſuffrages. What can be ſaid more of the interceſſion of Chriſt? I know they adde in the end; *per Dominum*, but what is that to the purpoſe? If wee give any point of ſupremacie to a ſubject, it is treaſon; though otherwiſe in tearmes we magnifie the ſoveraignetie of the Prince. Againe, the ſame Catholike religion degrades him of his kingly office, by giving unto the Pope two royalties of the kingdome of Chriſt; One is a power to give pardon of ſins unto men, both fully and (f) properly, which none can doe but God. The other is to make lawes truly binding the conſciences of all men in the Catholike Church upon earth, and that as truly as (g) the lawes of God: whereas there is but one Law-giver that can ſave and deſtroy the ſoule. Laſtly, it degrades Chriſt of his propheticall office. Firſt, becauſe it gives unto the Pope a power ſupreame and infallible to determine in his conſiſtorie and in generall Councels of all controverſies in religion, whether concerning faith or manners; whereas this power indeed is inſeparably annexed to the perſon of Chriſt, who in and by his written word determines of all matters pertaining to ſalvation, and that infallibly and ſufficiently to the contentation of an humble minde, and to the ſetling of any conſcience. Secondly, it addes and takes away, it changes and reverſes the doctrine Chriſt hath left unto his Church, ſpecially in in the bookes of the new Teſtament by an heap of humane traditions, ſpecially by the law of ſingle life, and the communion in one kinde, &c.

It may haply bee alleaged, that the Religion pretended to bee Catholike, holdeth the Unitie of the Godhead, the Trinitie of perſons, the diſtinction of natures in Chriſt, the perſonall union, the offices of the Mediator, as wee doe. I anſwer, that in word it doth, but indeed by infallible conſequence of doctrine it doth aboliſh Chriſt, as I have ſhewed. Papiſts in word confeſſe him to bee *Our Lord*, but with this condition, that the Servant of Servants may alter and change his precepts, whoſe power (they ſay) is of that greatneſſe, that hee may be judged of none, and that hee can open or ſhut heaven to whom hee pleaſe. They confeſſe him to be Jeſus *Our Saviour*; yet a Saviour *in us*, in that hee gives us this grace, that by our owne merits wee may be our owne Saviours; borrowing alſo (if need be) a ſupply from Martyrs and the reſt of the Saints. They confeſſe him to bee *crucified, dead, and buried* for us: yet with this condition, that the fault being pardoned, wee our ſelves muſt ſatisfie for ſome part of the puniſhment, either in this world, or in Purgatorie. They confeſſe, that *hee ſits at the right hand of God the Father*, to bee unto him the Mediator of interceſſion for us: and yet withall, they hold that his mother is the Queene of heaven, having authoritie to controll and command her ſonne. What a Chriſt is hee, that in ſundrie actions pertaining to our redemption hath partners or fellowes joyned with him? For this cauſe wee reject this religion, becauſe it turnes our onely and perfect Redeemer into a fained Chriſt, of mans deviſing. It may bee further ſaid, that ſome falſe opinions conceived of Chriſt, doe not ſtraightway turne him into an Idoll. I anſwer with *Hierome*: *Even to this day an Idoll is ſet up in the houſe of God, or in the hearts and ſoules of beleevers, when a new doctrine is deviſed.* Againe, *A falſe opinion, is an Idoll of falſehood.*

The ſecond way of erecting an Idoll is, when God is worſhipped otherwiſe, and by other meanes, than hee hath revealed in the word. For when men ſet up a deviſed worſhip, they ſet up alſo a deviſed God. *Auguſtine* ſaith of the Gentiles, that they refuſed to worſhip the God of the Hebrewes, *Becauſe, if their pleaſures were to worſhippe him in any other ſort than hee had appointed, they ſhould not indeed worſhippe him, but that which they had faigned.* The Samaritans worſhipped the God of Abraham, Iſaac, Jacob: and they waited for the comming of the Meſſias: and yet Chriſt ſaith of them, *Yee worſhippe yee know not what*: becauſe they worſhipped the true God by a worſhippe deviſed of old, and ſet up by men. The Lord ſaith to the Iſraelites, yee ſhall call mee no more *BAALI*: whereby hee ſignifieth, that becauſe the Jewes did ſometime worſhippe God in the ſame manner, with the ſame images, rites, and names, whereby the heathen worſhipped the falſe God Baal, therefore they made him indeed to be even as the Idoll Baal. And this I take to be the right meaning of the former words; becauſe the words following are: *For I will*

take

a Damianus ſer. 2. de nat. Mariæ. Accedis ad illud aureũ reconciliationis altare non ſolum rogans ſed etiam imperans, non ancilla ſed Domina.

b In feſtis Decembris.

c Præfat. de Apoſt.

d Feſta Ianu. In feſtis Mar. In feſtis Sept.

e Ut quorum ſuffragiis nitimur.

f Allen in his booke of prieſthood.

g Sic Driedo. & Bellar. de Pontif. lib. 4. cap. 15.

Hieron. in Ierem. cap. 31. & Dan. 3.

Aug. de Conſenſu Evang. lib. 1. c. 18. Si alio modo Deum colere vellem, quam ſe colendum ipſe dixiſſet, non utique allum colerem, ſed quod ipſi finxiſſent. Ioh. 4. 22. Oſe. 2. 16. with Deut. 12. 4.

*take away the names of Baalim out of her mouth:* verſe 17. When the Jewes in *Jeremie* chapter 2. verſ. 23. denied that they worſhipped *Baalim*, there can be no reaſon (I ſuppoſe) of their deniall, but this, that they intended to worſhip God in the Idols of *Baal*. Againe, Saint *John* ſaith; 1 *Joh.* 2. 24. *If that which yee have heard from the beginning remaine in you, yee alſo ſhall continue in the Father and the Sonne.* Hence it followes, that they which abide not in the doctrine of the Prophets and Apoſtles, but ſet up ſome other forme of worſhipping God, abide not in the Sonne and the Father. Gods worſhip muſt be according to his nature, heavenly; divine and ſpirituall; but all deviſed worſhip is according to the nature and diſpoſition of the deviſer, fooliſh, carnall, vaine: as Chriſt ſaith, *Matth.* 15. 9. *In vaine doe they worſhip mee, teaching for precepts the commandements of men.* And according to this worſhip is the God that is worſhipped. Therefore when God is worſhipped, not according to his owne will, but according to the pleaſure and will of man, the true God is not worſhipped, but a God of mans invention is ſet up. One notable example wee have in this kinde. When God is either repreſented or worſhipped in any Image of mans deviſing, there is preſently made a double Idoll, the one is the Image repreſenting: the other is GOD repreſented, who is by this meanes turned into an Idoll.

That the Image made of us to reſemble and repreſent God, is an Idoll, I prove it thus: The Image which *Micha* erected was a flat Idoll: for it is called Teraphim, which all commonly tranſlate, Idols. And it was an image of *Jehovah*. For before it was made, the ſilver whereof it was made, was dedicated to God: and after it was made, when ſhee had got a Prieſt into her houſe, to offer ſacrifice unto it, ſhe ſaid: *Now I know that Jehovah will be good unto mee.* The two golden calves erected in *Dan* and *Bethel* by *Jeroboam*, were Idols in the judgement of all men: yet were they nothing elſe but Images to repreſent the true God of Iſrael. For the worſhip of them, is called *the feare of Jehovah*. *Jehu* never departed from the ſinne of *Jeroboam*, and therefore hee was indeed a patron and defender of the golden calves: nevertheleſſe it was not his minde and meaning to make Gods of them, but to worſhip the Lord of Hoſts in them and by them. For when hee was about to deſtroy the Images and Prieſts of *Baal*, hee ſaid, *Come ſee how zealous I will be for the Lord of Hoſts.* Graven images and likeneſſes mentioned in the ſecond commandement, are plaine Idols, and they are Images, not onely of falſe Gods, but of the true God. For *Moſes* expounding this commandement, ſaith thus: *Deut.* 4. 16. *Take heed to your ſelves, that yee corrupt not your ſelves, and make you a graven Image, or repreſentation of any figure:* and his reaſon is, verſ. 15. *for yee ſaw no image in the day the*

Jud. 17. 5.

verſ. 3.

verſ. 13.

2 King. 17. 28.

2 King. 10 31.

A *Lord ſpake unto you in Horeb out of the middeſt of the fire*, that is, yee ſaw no image of the true God, but onely heard his voyce: therefore yee ſhall make no image, namely, of God, to repreſent him, or his preſence. Notable is the teſtimony of *Strabo* for the proofe of this point: his words are to this effect. *Moſes* (ſaith hee) *did affirme and teach, that the Ægyptians did not judge aright, who repreſented God in the ſhapes of wilde and tame beaſts: nor the Libyans and the Greekes, who figured God in the formes of men. For God is that thing alone which containes us, and the earth and the ſea, which wee call Heaven, and the world, and the nature of all things that are: the image of whom, who in his right wits dare preſume to make like to any of the things that are about us? But wee muſt put away all making of* [a] *images, and ſet a Temple and a ſecret place beſeeming him, and worſhip him* [b] *without any forme.* A little after hee addes of his owne, that [c] *the Jewes are true worſhippers of God.* *Origen* ſaith againſt *Celſus*; that Angels may not be adored, and that religion keepes Jewes and Chriſtians from worſhipping of God in Temples, Altars, Images; becauſe the Law ſaith: There ſhall be no other Gods unto thee before my face: and, Thou ſhalt not make to thy ſelfe any graven image. Hence it followes, that the framing or erecting of an image, with an intent to repreſent or worſhip God thereby, is the erecting of an Idoll, though it be not further applyed to idolatrous uſe. It may be objected, that we may lawfully make an image of Chriſt, and that this image is no Idoll. I anſwer: it is not unlawfull to make or to have the image of Chriſt, two caveats being remembred. The firſt, that this image be onely of the manhood: the ſecond, that it be out of uſe of religion. For if otherwiſe it be made to repreſent whole Chriſt, God and man: or, if it be uſed as an inſtrument or a ſigne in which, and before which men worſhip Chriſt himſelfe, it is by the former doctrine a flat Idoll. Againe, friends of images plead on this manner. Though we may not ſet up what images we will unto God, yet may wee repreſent him in ſuch formes and ſhapes, in which hee hath uſed to manifeſt himſelfe unto men; as in the forme of a man, or in the forme of a Dove, &c. I anſwer firſt of all, that the formes in which the Sonne and Holy Ghoſt have appeared, were not their images, but onely ſenſible ſignes and pledges of their preſence: and ſignes not for ever, but only for the preſent time, when they appeared: and therefore neither ſignes nor images of Gods preſence now. Hence it followes, that when the hiſtorie of the Bible is painted or pictured, as in ſome of our Bibles it is, there are no images of God deſcribed, but onely ſuch viſible appearances as (ſometime) were ſignes of the preſence of God, are expreſſed. Againe, I anſwer that the commandement of God doth generally forbid images, not excepting the verie ſhapes in which God himſelfe hath heretofore teſtified his preſence.

Geograph. lib. 16. de Syria.

[a] Or mould wherein images are framed.
[b] μηδὲν εἰδώλοις χρῆσθαι.
[c] Ἰουδαίους εἶναι τοὺς ἀληθῶς θεραπευτάς.
Origen. cont. Celſ. lib. 5. in principio & 7. in fine.

And whereas the prohibition of God is against us, it is vaine to deuise shifts or excuses. For there is no exception against Gods commandement. Thirdly, it is a falshood for us to thinke that wee may lawfully doe whatsoever God doth. And therefore wee must warily reason from the example of God, when wee would defend our owne doings. Fourthly, God will not be so adored and worshipped as idols are worshipped. *Thou shalt not doe thus unto the Lord thy God.* Fifthly, God hath power to represent himselfe in what signes hee will; and so hath not any creature, neither hath hee given us any power to represent him in this or that forme. Sixthly, God can at his pleasure avoid and cut of all occasions of idolatrie, when hee represents himselfe in visible formes; so cannot men doe, as common experience declares. Therefore in so doing they tempt God; and lay open themselves to the danger of idolatrie. Lastly, images which men set up unto God, abolish and deface his Majestie, breed absurd opinions of God in the minds of men, and doe as little beseeme his endlesse glorie, as a picture of an Ape, or of a foole doth the excellencie of an Emperour. Thirdly, it is objected that the Scriptures doe not simply condemne religious images, but onely because Iewes and Gentiles esteemed & held them for their gods: and that this opinion of theirs is confuted by *Paul*, when hee saith, *They are not Gods which are made with hands.* Act. 19. 26. I answer againe, it was not the opinion either of the Iewes, or of the wisest of the Gentiles, that graven or carved images were their gods; the verie light of nature did teach them the contrarie. That they made a distinction betweene their gods and the images thereof, it appeares by the verie distinction of the first and second commandements. In the first, are forbidden the false or strange gods themselves: in the second are condemned the Images, which are either of the true Iehovah, or false gods. And if images be onely forbidden, because they are reputed and worshipped for gods, then the first and second commandements of [a] ancient time distinguished, shall be indeed but one and the same commandement. Images (I grant) are called often in Scripture gods, but for two other causes. First, because in mans intention they have relation to God, and represent him. And therefore by a Metonymie they borrow his name; as a painted man is called a man, or, as hee that playes the part of a King, is called a King. Secondly, they are called gods, because men, though not in opinion and judgement, yet in truth made them their gods, in that they gave religious worship unto them. And for this end doth *Paul* say, they are not Gods which are made with hands, to draw the Ephesians by consequent of reason from doing of any worship to the image of *Diana*.

The second point to be confirmed, is, that God being either represented or worshipped, in, at, or before an Image, is presently transformed into an Idoll. *Habakuk* saith that Images are *Doctours of lies*. Because so soone as God is represented in an Image, hee is deprived of his glorie, and changed into a bodily, visible, circumscribed, and finite Majestie. When the Iewes intended to worship God in the golden calfe, the Psalmist saith, they turned God *into the likenesse of a beast that eateth grasse*. Psal. 106. 28. Secondly, wee may not binde the presence of God, the operation of his Spirit, and his hearing of us, to any thing, to which God hath not bound himselfe by word of commandement, or promise, or both. Now God hath not bound himselfe by any word to be present at images, & to heare us when we call upon him, at them, or before them. Hence it followes, that when men present themselves before Images, there to worship God, they worship not God, but either a fained God that can and will be present and heare at Images: or the verie Images themselves. For God is not worshipped of us, but when it is his will to accept our worship: and it is not his will to accept our worship, but when it is according to his will. Patrons of images will here professe and protest, that they intend not to worship the images themselves properly, or any false God, but onely the true God maker of heaven and earth. I answer first of all, that this was the verie excuse of the wiser sort among the Heathen (as afterwards shall appeare:) and it could not excuse them from Idolatrie. Secondly I answer, that mans intention makes not Gods worship, but Gods will. And it is not his will to accept the worship that is done to him in Images: and therefore he indeed is not worshipped, but something else in his roome. It was the reall intention of the Israelites (as I have shewed) to worship the God of their forefathers in the golden calfe: and it was the intention of *Jeroboam* to doe the like in the calves of *Dan* and *Bethel*: and their meaning was not to addresse or direct their service to the molten images: yet hath the holy Ghost given his judgement and sentence, that the Israelites in the wilderneſſe worshipped *the molten Image*, Psal. 106. 19. and that *Jeroboam offered sacrifices to the calves*. 1 King. 12. 32. The Gentiles are said *to sacrifice to Devils*, 1 Cor. 10. 10. whereas they, at the least some of them, offered sacrifices to God in Images. And the reason is, because God did not accept this service at their hands. And indeed Devils were served, though the Gentiles intended the contrarie. For they thought verily that their images were the receptacles of celestiall Powers, and good Angels, but *Paul* giveth sentence that they were Devils, or wicked spirits. Againe, when God is adored in devised Images, the worshippers are said *to forget God*, Psal. 106. 11. though they thinke that they well remember him. And the reason is, because they forget not onely his commandement, but also the true knowledge or acknowledgement of God, so soone as they represent him in an Image:

for

[a] Joseph antiqu. l. 3. c. 4 Orig. in Exod. homil 8. Ambros. & Hieron. in Ephes. 6. vers. 1. Athan. in Synopsi.

Origen contra Celsum, l. 7 non fieri id poterit ut & Deum quis noverit, & simulachris ut supplicet. Hab. 2. 18.

for then he is conceived to be otherwiſe, than he is.

By this which hath been ſaid upon manifeſt grounds out of the word of God, wee may take a cleare view of the Idolatry of the pretended Catholike Church of *Rome*. For it teacheth men to worſhip God and Chriſt, in, and before Images, eſpecially Crucifixes; which in very truth is nothing elſe but the idolatry before deſcribed. Againe, this Romane Church adoreth Chriſt, in, at, and before a peece of bread in the Euchariſt, and it teacheth men to doe ſo. Now to direct our adoration to the bread, or the place where the bread is, what is it leſſe than Idolatry? For firſt of all, it is manifeſt, that adoration is not tyed, either to the bread it ſelfe, or to the forme of bread, or to the place thereof by any commandement of God, or by any promiſe. And it is a practice very idolatrous, to bind adoration to any particular thing, or to any particular place: that is, to determine that God is to be adored, and that he heares us in any ſet place, in which he hath not expreſly commanded himſelfe to be worſhipped, and made promiſe to heare us. Againe, in the new Teſtament, or after the aſcenſion of Chriſt, it is certaine, that ſpirituall adoration is onely required; and that worſhip which is tyed to any certaine thing or place on earth, is utterly aboliſhed and forbidden. This Chriſt himſelfe teacheth, *Joh.* 4. 21, 22. *The houre commeth and now is, when ye ſhall worſhip neither at Jeruſalem, nor in this mountaine*; and therefore neither in the bread nor wine of the Lords Supper, nor on the altar, nor in the hand of the Miniſter. For by a figure *Synecdoche* he takes away all circumſtance of place on earth, to which the worſhip of God may poſſibly be tyed and directed. And this appeares manifeſtly by the oppoſition in the words following; *But in ſpirit and truth*. If it be ſaid, that the *Jewes* worſhipped God, at, and before the Arke: I anſwer, they did ſo: and for this deed of theirs, they had both commandement and promiſe: and therefore they which worſhipped God at the Arke and Temple in Hieruſalem, were accounted true worſhippers of God. But they that worſhipped the very ſame God in *Dan* and *Bethel*, before, and at the golden Calves, or in the temple of Samaria without a word or warrant from God, were, though not equally, yet in like ſort reputed Idolaters, as if they had worſhipped the gold it ſelfe whereof the Calves were made. For it is Idolatry to turne, diſpoſe or direct the of worſhip God, or any part thereof, to any particular place or creature, without the appointment of God. Now they of the Church of Rome, direct their worſhip to God, in, at, and before Crucifixes, or before the bread in the Sacrament, having no warrant of their doing, either by commandement, or promiſe. If they have, let them ſhew it: if they have not, they are to know, it is a deviſed worſhip which they performe: and it is a deviſed god which they worſhip, namely, a god that will be preſent and ſpecially heare them, in, or at Images. Their intention to worſhip the true Chriſt is nothing, unleſſe they worſhip him according to his owne will. *Baal* in Iſrael ſometime was worſhipped for the true God, if we reſpect the intention of men; and yet for all this, *Baal* ſtill remained an Idol, and was nothing elſe but an idle and emptie name: and ſo, conſidering there is no ſuch Chriſt as will be corporally preſent, and lie hid under the forme of bread, nor Chriſt which is now corporally in Heaven, but a meere fiction of the braine of man is worſhipped.

Furthermore, upon the former ground it followes, that not onely falſe gods, but alſo Angels and Saints departed, when they are worſhipped, at, in, and before their Images, are likewiſe turned into idols: for if God thus worſhipped be turned to an idoll, then they much more, becauſe wee have no warrant more to worſhip them on this manner, than God himſelfe.

The third and laſt way whereby idols are erected, is, when that which is Gods in proprietie, is given to the creatures. For to whatſoever thing the glory which is due unto God, is aſcribed, it is made another God. The reaſon and foundation of this doctrine is this: When *Rachel* ſaid, *Give me children, elſe I die: Jacob* anſwered, *Am I as God who hath deprived thee of the fruite of thy wombe?* *Geneſ.* 30. 1, 2. When the King of Syria had written to the King of Iſrael, that *Naaman* might be cured of his leproſie: he rent his cloaths and cryed out: *Am I God to kill and to give life?* 2 King. 5. 7. *I am Jehovah, this is my name, and my glory will I not give to any other, neither my praiſe to graven Images, Iſa.* 42. 8. And that which is proper to God is given to the creatures three wayes.

The firſt is, when the Godhead, Divinitie, or divine nature is aſcribed to any other things whatſoever, that are not by nature Gods: for then they are made falſe or ſtrange gods: Falſe gods are eſpecially of two ſorts; the gods of the Gentiles, and the Romane gods of this time. That we may the better have ſome little conceiving of the gods of the heathen, three points are to be explaned: what be the ſorts and kinds of them; what is meant by them; what images they had. Touching the firſt, the heathen gods are of two ſorts: ſome ſuperiour, ſome inferiour. Superiour gods are theſe: (*a*) *Baal* the god of the Chaldeans and Aſſyrians: (*b*) *Aſtaroth* the god of the Sidonians: (*c*) *Moloch* or *Melchom* the god of the Ammonites: (*d*) *Chamos* the god of the Moabites: (*e*) *Rimmon* the god of the Syrians: (*f*) *Dagon* the god of the Philiſtims: (*g*) *Remphan* mentioned by *Steven*, called *Chiun* by *Amos*. The Scripture beſides theſe mentioneth others, but I omit them. Inferiour gods were living or dead men: for it was the manner of the Aſſyrians and Romanes to make their Kings and Princes gods, yea while they were living. King *Aſſuerus* exalted *Haman*. And this

a Numb. 22. 25. Pſal. 105. Jud. 2. 9.
b Jud. 2. 13.
1 King. 11. 7.
c 1 King. 11.
d Numb. 1, 21. Iud. 13.
e 2 Reg. 5.
f Iud. 16. 1 Sam. 15.
g Acts 7. Amos 5. 26. Heſt. 3. 2.

exaltation was not in reſpect of civill degree, but in reſpect of ſome higher and divine eſtate, whereby he was made a peti-god. For *Mardocheus* refuſed to honour him whom the King honoured, and that becauſe hee was a Jew: which he could not have done with good conſcience, if no more had beene expected but civill honour. And the fragments of the booke of *Heſter* (as much to be beleeved, as any humane hiſtorie) have theſe words of *Mardocheus*, Chap. 13. 14. *I did it becauſe I would not preferre the honour of a man above the glory of God: and would not worſhip any but thee my Lord.* In like manner *Conon* an heathen man refuſed to adore King *Artaxerxes*, as the manner of the Perſians was. In like manner the men of Liſtra hearing and ſeeing *Paul* and *Barnabas*, preſently, ſay, *Act.* 14. 13. *they are Gods in the forme of men:* and would have offered ſacrifice unto them.

Verſ. 2, 3.

Juſtin. hiſt. l. 6.

In the ſecond place, if it bee demanded what is meant by the gods before mentioned: I anſwer, that the firſt and principall, namely, *Baal*, ſignifies *Jupiter*, the ſame in the firmament, or the hoſt of heaven, yet not alwayes: for the holy Ghoſt in the booke of the Kings diſtinguiſheth *Baal* from the Sunne, Moone, Starres, and the hoſt of heaven. If I might conjecture, I would thinke it ſhould ſometimes ſignifie Saturnus, that is, Time, which the heathen worſhipped as a ſpeciall God. For the Prophet *Elias* taking occaſion (as I ſuppoſe) from the faſhions of *Baal*, in mockage ſayes to his Prieſts, *That he is in a purſuite, or in his journey, or that he is a ſleepe at noone-tide:* which three properties fitly agree to Saturne, who hath of old beene uſually repreſented (*a*) purſuing and devouring his owne children, that is, all things, which hee bringeth forth: having alſo foure wings, two alwayes ſpread, and two cloſed, to ſignifie, (*b*) that though he ſeeme to ſtand, yet is he alwayes going ſwiftly, as in a journey: likewiſe with foure eyes, two open, two ſhut: whereby hee is alwayes waking and alwayes ſleeping, even at noone-tide. And in (*c*) ancient writers, *Baal* or *Bel* is the name of *Saturne*. *Moloch* is thought likewiſe to be *Jupiter* or *Saturne:* and *Remphan* to be *Saturne* or *Luciſer*, that is, the day-ſtarre. And the reſt ſignifie either the world, or nature, or time, or fortune, or fate, or the Sun, the Moone, or the Starres, or ſoules, or the ſoules of men departed, or ſome unknowne God.

2 Reg. 23. 5. 2 Chron. 33. 3.

1 King. 18. 27. Carterius de imag. Deor. Naz. orat. 1. in Julianum. a Tempus edax rerum. b Cito pede labitur ætas.

Touching their Images, *Baal* had many. One among the reſt was the forme or repreſentation of a flie: and hence hee is called *Baalzebub* the lord of flies, becauſe hee was thought to be the chiefeſt flie in the world: and as *Nazianzene* ſaith, A flie was the god of *Accaron*. *Aſhtaroth* Sidonian gods were worſhipped in the formes of ſheepe, as the name ſeemes to import: *Dagon* in the forme of a fiſh: *Diana* in ſilver plates, in which was ſtampt the figure of a Temple, and the forme of *Diana*. When the Aſſyrians came to inhabit Samaria, they brought their gods with them, *Succoth, Benoth, Nergel, Aſima, Nebahaz, Tharthac, Adramelech, Anamelech*; all which in the Syrian tongue, are ſaid to borrow their names of cockes, hennes, chickins, goates, dogs, aſſes, horſes, mules, peacockes, &c. Thus we ſee in part what were the heathen gods commonly mentioned in Scripture. And here wee are to take knowledge of the mercy of God towards us, that hath not left us to our owne wayes, as he did the Gentiles in former ages, who were without God, and without Chriſt, but he hath revealed himſelfe unto us, and his will, and choſen us to be his owne people. For his mercy let us be thankfull, and ſhew it by cleaving unto him alone with our hearts.

Nazianz. invect. 2. in Iulian. Plin. 27. 6.

2 Reg. 17. 30.

The Romane falſe gods are two. The firſt is the Virgin *Mary*, whom the pretended Catholikes of this time, of a Saint make a goddeſſe: for they call her the *queene of heaven, the queene of the world: our Ladie the mother of grace and mercie.* Shee is eſteemed as an univerſall advocate to the whole world, and there be other mediatours unto her, as to a queene: there be eight ſolemne feaſts for the honour and invocation of her: beſides this, there is no day paſſeth, in which ſhee is not invocated in hymnes or in the maſſe. And they aſcribe to her, power to command and controll her Sonne in heaven, ſaying, *Aske the Father: command the Sonne, and command him by the authoritie of a mother:* Againe, *cauſe him to receive our prayers.* This is to make her not onely a goddeſſe, but alſo to place her above God himſelfe. Here they alleage, that theſe formes of ſpeech are ſpoken *by a metaphore*, or by a Proſopopœie: but this cannot be: For the ground of theſe ſpeeches is properly aſcribed to *Marie*, namely, the right of a mother, and therefore alſo the act of commanding is without figure properly aſcribed to her.

In officio B. Mariæ.

Roga patrem, jube natum, jure matris impera. ——Sumat per te preces.

Wee take our ſelves beholden to *Turſelline* the Jeſuite for his fiue bookes of the *Lady of Lauretto*, as ſhe is called. For two things may plainely thence be gathered. The firſt, that ſhe is made a goddeſſe, being worſhipped with the very ſame worſhip wherewith God himſelfe is worſhipped. For when men be in any danger, neceſſitie, or extremitie, ſtraightwayes they offer up their prayers to her with ſolemne vowes. Secondly, when in their Pilgrimages they come neere to the Towne of *Lauretto*, and behold the place where her image is, afarre off they fall downe and worſhip her: and ſome goe bare-head afterward in the very middeſt of winter, till they come to her Temple, at the dores whereof they fall downe againe and worſhip. Thirdly, when they come before her image, all, yea the greateſt perſons in the baſeſt manner that may be humble themſelves before her, kneeling or lying upon the bare ground, and kneeling among the baſe multitude. Fourthly, ſhee hath a quire of boyes to ſing praiſes to her. Fifthly, ſheeis honoured with a double feaſt; one of her

Lib. 4. 24. & lib. 5. c. ult.

Lib. 3. c. 3. Lib. 5. c. ult.

con

conception, the other of her nativitie: one in the ſpring, the other in the autumne: the ſolemnity of each of them laſteth three moneths: and there reſorts to her at every feaſt, two hundred thouſand people. Laſtly, ſhee is worſhipped with Temple, altar, and offerings without meaſure: for none almoſt come to her emptie handed. The furniture pertaining to her image is of gold, ſilver, pearle, precious ſtones, ſilke: and of all things of excellency that heart can wiſh.

The ſecond point is, that the thing worſhipped under the name of the Ladie of *Lauretto*, is indeed neither God nor Saint, but the devill himſelfe. For firſt her covetouſneſſe appeares to be unſatiable, becauſe ſhee finds no meaſure in taking and accepting of gifts; whereas God and his true ſervants doe the contrary. Exod. 36. 5. Secondly, her miracles bee as many as thoſe which we reade to be done by Chriſt and his Apoſtles. And yet they indeed are ſuch as may be done by Satanicall operation. For the devill knowes the ſecrets of nature more than all men doe, and by this meanes he can doe things like miracles, which indeed are no miracles: and he is the beſt phyſitian in the world, and can cure diſeaſes, which in the judgement of man ſeeme uncurable: yet cannot he give ſight to them that are borne blind, nor raiſe the dead: and therefore among all her miracles there is no mention of ſuch. Thirdly, her apparitions and her miracles tend all to ereƈt, ſtabliſh, and maintaine the worſhip of her ſelfe: Lib. 2. c. 23. Rev. 19. 10. whereas the true Saints of God ſeeke not to advance their owne honour, but the honour of God. Fourthly, when men make abſolute formes of prayer to the Virgin *Mary* for any temporall helpe or deliverance, they have neither commandement nor promiſe ſo to doe: and yet theſe prayers are commonly accompliſhed. Fiftly, our Saviour Chriſt, being King of heaven and earth, never medled with matters pertaining to the execution of civill juſtice in private perſons: but this Ladie of *Lauretto* ſometimes breakes the halter when men be in hanging: Lib. 4. c. 20. and when they are hanging ſhee preſerves their lives till they be taken downe: Lib. 4. c. 19. when prayers be made for infidels ſhee heares them; thus was the Turkes *Baſſa* cured of an impoſtume in his breaſt. Lib. 3. c. 18.

The ſecond falſe god is the Romane Biſhop, who though he be not called god commonly, yet is he made a god. For firſt he takes to himſelfe the titles of God, and ſuffers himſelfe to be called god in his owne law, in which the tenour of a certaine Canon is to this effect: *Hee that is God may be judged of none.* The Pope is God: for ſo hee is called of the Emperour *Conſtantine*. Therefore hee may be judged of none. And it muſt be remembred, that theſe words are found, not onely in the old copies of the Canon law, but in the new corrected edition of *Gregorie* the thirteenth. Againe, he ſuffers himſelfe to be called the *Doƈtour* and *Paſtour of the Catholike Church*, and *the ſpouſe of the Church*. And he himſelfe cals the *Catholike Church his owne ſpouſe*, in expreſſe words, whereas this favour is proper to Chriſt. And it had beene enough for him to be a friend of the ſpouſe. *Bernard* ſaith of him, that he is by *anoinument Chriſt*. Secondly, the Pope chalengeth to himſelfe infinite power, according to the place in *Matthew*, *All power is given to me in heaven and earth.* Thus ſaith the booke of the Pontificall Ceremonies; *This Pontificall ſword doth figure that ſupreme Pontificall power, which is given of Chriſt to his Vicar upon earth the Biſhop of Rome, according to that, All power is given to me in heaven and earth*; and againe, *he ſhall rule from ſea to ſea, and from the flouds to the ends of the world. And this is ſignified by that velvet cap which the Popes uſe to weare on the night of the nativitie of our Lord.* And this appeares in that he uſurpes power and authoritie over all creatures, yea over Kings and Princes: and will be deputie of Chriſt for the government of the univerſall Church. Thirdly, he takes to himſelfe a ſoveraigne judgement over all perſons and cauſes; ſo as if he carry innumerable people into hell with him, no man may judge him. Laſtly, he takes to himſelfe fulneſſe of power to diſpenſe with the lawes of God. In his law it is ſaid, *That men doe with ſuch reverence reſpect the Apoſtolicall ſeat, that they rather deſire to know the ancient inſtitution of Chriſtian religion from the Popes mouth, than from holy Writ: that they inquire onely what is his pleaſure, and according to it order their converſation.* And therefore in the Councell of Trent he hath preſumed to forbid under paine of Anathema, more degrees of conſanguinitie than God hath forbidden. What is this elſe but to verifie the ſaying of the Apoſtle, that he exalts himſelfe above all that is called God or worſhipped?

The ſecond way whereby that which is Gods is given to the creatures, is when properties or proper actions of the God-head are aſcribed to them. And thus are creatures made gods in part, and conſequenrly idols. Heretofore it hath beene thought a kind of Idolatry, to appoint the conſtellations of heaven, and to make them ſignes to manifeſt ſecret truths, becauſe that which is indeed proper to God is given to them. And the Church of Rome at this day affoords us foure notable examples. Firſt of all, it makes the Saints in heaven idols. For it teacheth men to kneele downe to them, and to make prayer to them, being abſent from us, as farre as heaven is from earth. And by praying to them, men doe acknowledge, that they have power to heare and helpe in all places, and at all times, and that they know the ſecret minds and hearts of men. Now to heare and to diſcerne the very heart, is a propertie of the God-head. As *Salomon* ſaith, *Heare thou in heaven in thy dwelling place: ——for thou onely knoweſt the hearts of all the children of men.* 1 King. 8. 36. And *Paul* takes it for a granted truth, that there is one onely that ſearcheth the hearts and knowes the meaning of the ſpirit, and that Rom. 8. 27.

Ceremoniarum, l. 1. ſect. 2. In ſexto de Immunit. c. Quoniam. 2 Cor. 11. 2. Bern. de Conſid. ad Eug. 3. Lib. Cerem. Pont. lib. 1. fol. 736.

In annot. ſup. diſt. 40. c. Si Papa. Edit. Greg.

De jure poſſumus diſpenſare ſupra ius. 2 Theſſ. 2. 4.

Bellar. de ſumme Pont. l. 2. c. 31. Sacrar.

1 Cor. 2. 11. no man knowes what is within a man, but the ſpirit or conſcience of man. Anſwer is made, that God heares and knowes the hearts of men, of himſelfe, and by his owne nature, and that the Saints doe it not of themſelves, but by communication or revelation. I anſwer againe, that God doth ſometime reveale to his ſervants ſome particular and ſecret ſayings and doings of men, as he did to *Elias* and *Peter*, we denie not: but that God ſhould reveale all the thoughts and deſires of all that pray in all times, and all places, and that the Saints by revelation ſhould know thus much, this we denie. For this is to communicate the glory of God to the creature, and conſequently to make the creature God: though not by nature, yet by communication. Such were the gods of the Gentiles for the moſt part, for they were men indeed, and were made gods by [a] participation, and no otherwiſe.

2 King. 5. 26. & 4. 27. Act. 5. 4.

[a] κατὰ μετοχὴν. Athanaſ. contra Arianos. diſp. 1.

Secondly, the Church of Rome transformeth the Sacrament to idols, by teaching that they conferre grace *ex opere operato*, by the very worke done: that is, that the outward elements or words duely ſpoken, or both, in the adminiſtration of the Sacraments, doe as phyſicall cauſes *effectively*, *actively*, and *immediately* worke and produce in the heart, the grace of regeneration and juſtification. To this effect the Prieſt is appointed to pray, *that the nature of waters might* conceive the vertue of ſanctification: *that God would make the water fruitfull by the ſecret* admixtion *of his God-head, that having conceived ſanctification, a new creature may ſpring out of the immaculate wombe of the divine fountaine, that it may be living water, that it may be effectuall to purifie our minds; that the holy Ghoſt would deſcend into the fulneſſe of the fountaine; that he would make the* whole ſubſtance *of the water fruitfull in effecting of regeneration.* Now the worke of regeneration in man, is a proper and immediate worke of the God-head, and I prove it thus: To create, is a proper and immediate worke of the God-head: To regenerate, is to create, and man in that he is regenerated, is created againe. To regenerate therefore, is the proper and immediate worke of God. Nothing therefore can *actively* regenerate but God. Sacraments are ſaid to regenerate as morall inſtruments, becauſe when they are rightly uſed, God himſelfe conferres grace: yet if they doe, and can *effectively* and *actively* regenerate and juſtifie, they are not onely morall, but they are more than phyſicall inſtruments, nay they are as God himſelfe in this regard. *Paul* ſaith; That in planting and watering he is not any thing. We receive not new and ſpirituall life from the Sonne, but by the meanes of his fleſh, apprehended by our faith: yet the power and efficacie of quickning or reviving, is not in the fleſh, as in a proper ſubject, but in the God-head. God will not give his glory to men or Angels, nor to the fleſh and manhood of the Sonne of God, much leſſe to creatures without life or ſenſe: and therefore not to Sacraments.

Bellar. de Sacr. l. 2. c. 1.

Miſſale reformatum de benedict. fontis.

Thirdly, the Romane Church makes very idols of works, by aſcribing the merit of juſtification and ſalvation to them. For none can merit of God, but he that is God. The creature can doe nothing to benefit God; and therefore God is not bound by the bond of mans deſert to reward man, for any thing he doth. If he be bound, it is becauſe he binds himſelfe by his owne promiſe: and he is mooved to make his promiſe, not for the goodneſſe of any worke to be done by man, but meerely upon his owne goodneſſe. If it be ſaid that Chriſt meriteth, and yet he himſelfe can doe nothing to benefit God; I anſwer, that Chriſt meriteth properly, upon the dignitie of his perſon: for in that, God-incarnate, or God-man ſuffered and fulfilled the law for us, divine juſtice doth require that ſhould be given him, which by ſuffering and obeying he hath deſerved. This cauſe is found in no man or Angel. For God, as being the chiefe good, is to magnifie himſelfe, and to maintaine his owne honour, and that by the order of divine juſtice: and he is not ſo bound to his creatures, but of his free and meere good will he gives the bleſſings which he gives.

Fourthly, they of the Romane Church make the bread in the Euchariſt to be that which it is not, and conſequently an idol. For the chiefe of them ſay, that the bread after conſecration, without annihilation, is made by converſion, the very body of Chriſt; and by this meanes, bread is exalted above men and Angels, and is received into the unitie of the ſecond perſon. If it be ſaid; that in their opinion the bread is no idoll, becauſe they beleeve this converſion: I anſwer, that Sacraments out of their uſe, the adminiſtration being ended, ceaſe to be Sacraments, and bread ceaſeth to be the body of Chriſt. Therefore the Hoſt, (as it is called) or the bread in the box, carried in proceſſion and worſhipped, is nothing elſe but a wheaten or breaden God, and an idoll, not inferiour to *Aarons* calfe, or *Jeroboams* calves, or the Nehuſtan that *Ezechias* brake in pieces; nay, as vile and deteſtable, as any idoll among the heathen.

The third way, whereby that which is Gods, is given to creatures, is, when his worſhip is given to them. And thus are they tranſformed into idols. For Gods worſhip is proper unto him, as Chriſt our Saviour ſaith, *Math.* 4. 10. *Him onely ſhalt thou ſerve.* And when divine worſhip is directed or given to any creature, that creature is made a God, or equall to God; and therefore an idoll. Now images made by the miſ-applying of Gods worſhip, are of three ſorts. Firſt of all, creatures are made idols, when men give their hearts unto them, and fix their principall affections on them. The Scripture binds us ſtraitly to give our hearts and the affections thereof to God, and the obedience of the inward and outward man, *Act.* 5. 29. *We muſt rather obey God than men. Math.* 10. 28. *Feare not them that kill the body.* 1 *Pet.* 3. 14. *Feare not their feare, but ſanctifie the Lord in your hearts. Pſal.* 118. 8. *It is better to truſt in*

the

*the Lord, than to put any confidence in man. Jer.* 17. 5. *Curſed is he that truſteth in man. Mat.* 10. 37. *He that loveth father or mother more than me, is not worthy of me. Jerem.* 10. 5. *Feare not idols, they can doe neither good nor evill, There is none like to thee, O King.* And the Scripture requires theſe things at our hands, becauſe by them we acknowledge God to be our God. Wherefore on the contrary, when any creature is placed above God, or matched with him, in regard of obedience, feare, love, confidence, &c. it is made another god to us. For then the firſt commandement is broken, and there is no poſſible ſerving of two maſters, *Math.* 6. 24. Satan is called the *god of this world*, 2 *Cor.* 4. 4. becauſe men rather obey his ſuggeſtions, than God. In this reſpect alſo *Antichriſt is called God*: becauſe he more ſtraitly injoynes men to obey his owne traditions, than he doth the very word of God. Saint *Paul* ſaith, *Coloſſ.* 3. 5. Eph. 5. 5. covetouſneſſe is the *worſhipping of idols*: becauſe the covetous man puts his confidence in his riches, for the preſervation of his life. Againe he ſaith, that ſome make *their belly their god*: Phil. 3. 19. with 2 Tim. 3. 4. becauſe they minde nothing but earthly things, and love their pleaſures more than God. [a] A learned man cals this, *Idolatrie in manners*. His words are theſe: *An Idolater is he that giveth to the creature, the worſhip that is due to the Creator. And there be two kinds of Idolaters; for ſome are Idolaters in opinion, as they which in opinion doe aſcribe to the Sunne or Moone, or any other creature, a certaine divinitie. Others be Idolaters in manners, as they which preferre the creature before the Creator. For that which a man loves more [than God] he makes his God. And therefore he that preferres the the pampering of his belly before God, makes it his God. He that preferres wine before God, makes Bacchus his god. He that preferres luſt before God, makes luſt his God. Of which ſort, (I cannot ſpeake it without griefe) are many at this day, rather ſerving their vices and ſinnes than God, which though they ſay with their mouthes, that they believe in God, yet in their deedes and manners they denie him.* And thus doth the Church of Rome make idols of works, becauſe it teacheth, that men may put their confidence in them, touching their ſalvation; [b] ſo they doe it in ſobrietie: This is indeed to deifie them, and to put them in the roome of God. *Hierome* [c] ſaith well; *If we muſt put our confidence in any, let us have our affiance in God alone.* [d] Baſill: *As it is meete to worſhip nothing beſide God, ſo muſt we fix our hope in one God.*

[a] Radulph. Ardens hom. in Dominic. 9. poſt Trinitatem. Anno 1050. Chryſoſt. in Rom. hom. 6.

[b] Bellar. de juſtificat. l. 5. c. 7.

[c] Hier. Eze. l. 4. c. 14. in ſolo Deo confidemus.

[d] In Pſal. 7.

Againe, Angels and Saints departed, are made idols, and that by the Church of Rome, foure wayes. Firſt, in that ſhe gives unto them religious worſhip or adoration; that is, the bending of the knee, or the proſtrating of the body. The devill deſired no more of Chriſt, but the bowing of the knee, in token and ſignification, that by Gods permiſſion, he was the diſpoſer of the Kingdomes of the world: But anſwer was made, that he might not; becauſe it was written: *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* Mat. 4. 10. When *John* the Apoſtle fell downe to worſhip the Angell, he meant not to worſhip him as God, for he had learned to diſtinguiſh betweene the creature and the Creator; onely he meant to worſhip him as a wonderfull and divine creature, and therefore to adore him with ſome portion of divine honour. But he is forbidden by the Angel, *Rev.* 19. 10. *See thou doe it not, for I am thy fellow-ſervant: worſhip God.* Hence I reaſon thus: They which be our fellow-ſervants, are not to be worſhipped with divine honour: Angels and Saints are our fellow-ſervants: therefore they are not to be worſhipped with divine worſhip. It may be alleaged, that we adore Kings and Princes, yea inferiour perſons. I anſwer: Adoration or worſhip, is either divine or civill. The bowing of the knee, or the proſtrating of the body, is one and the ſame in both, and the cauſe of bowing makes the difference. Wherefore it is divine adoration, when we bow the body upon ſome divine cauſe, properly concerning God: as when we kneele downe unto him, in token of ſubjection; becauſe he is Lord of all things, yea of our bodies and conſciences: becauſe he knowes all things, and knowes the heart; becauſe he is every where preſent, and can doe what he will; becauſe he is the author and giver of all good things; becauſe he is able to heare, and helpe all that call upon him through the whole world at all times. And thus God alone is to be adored. Civill adoration is upon civill cauſe; as when we bow to men, either becauſe they are in government, or becauſe they are indued with excellent gifts and graces of God. And this civill adoration hath his degrees, as the authoritie and gifts of men are more or leſſe. Upon this ground I anſwer, that Kings and Princes are worſhipped onely with civill, not with divine adoration; whereas Angels and Saints are worſhipped in the Romane Church with divine adoration. For we have no outward ſocietie with them: and therefore if any worſhip be done to them, it is not for politike conſiderations, but for ſome higher reſpect. Yea, the cauſe for which they are worſhipped, is properly divine: for there is given to them, the facultie of hearing and helping all ſuch as pray unto them, in what place, and at what time ſoever; yea, though they be abſent from the place, in which they are adored. And this kind of adoration gives unto them, knowing and ſeeing of our hearts, preſence in all places, and an infinite power to helpe all that call upon them. And they that worſhip Saints and Angels, doe ſuppoſe with themſelves, that they being in heaven, can heare and helpe them at all times, and in all places, if they pray unto them. Therefore it is nothing but a vaine ſhift, when the Papiſts ſay; they give *worſhip* to God, and no more but a certaine kinde of ſervice to the Saints: when they give that which is Gods to the Saints. When certaine ſilly women upon fooliſh devotion, did not ſo

much as offer candles or prayers to the Virgin *Mary*, nor ſo much as call her Queene of Heaven, the advocate of ſinners, our hope, the gate of heaven, our mediatreſſe, &c. but onely offered [a] a cake in honour of her: *Epiphanius* Biſhop of Cyprus condemnes their fact, and ſaith; It is honour above meaſure: namely, adoration, which is honour due to God alone, and not to Angels: much leſſe to the Virgin *Mary*.

[a] Collyrida Hæreſ. 79.

Againe, Angels and Saints are made idols, in that prayer or invocation is directed to them: for prayer is a proper part of Gods worſhip. The commandement of God is this, *Pſal.* 50. 15. *Call upon me in the day of trouble.* Here the word [*alone*] muſt be underſtood. And that I gather by proportion. *Moſes* ſaith, *Deut.* 6. 13. and 10. 20. *Thou ſhalt worſhip the Lord thy God, and him thou ſhalt ſerve.* Now Chriſt alleaging, and withall expounding this teſtimony, ſaith thus, *Math.* 4. 10. *Him onely ſhalt thou ſerve.* By this it appeares, that all commandements injoyning the worſhip of God, include the force of this word [*alone*] though it be not expreſſed. Moreover, the reaſon of this commandement, *I will deliver thee*, proove as much; and it may be diſpoſed thus: To him that can deliver thee muſt thou pray: I alone deliver thee; therefore call upon me alone. Secondly, he to whom we muſt pray, muſt be of that nature and condition, that we may beleeve in him: as *Paul* ſaith, *Rom.* 10. 14. *How ſhall they call upon him, in whom they have not beleeved?* We muſt not beleeve in Angels or Saints, but onely in God. For the ancient and Apoſtolike faith is, *to beleeve in God*, and *to beleeve the Church*. *Auguſtine* ſaith well; *we beleeve the Apoſtle, we doe not beleeve in the Apoſtle.* Againe, *it muſt be knowne, that we muſt beleeve the Church, and not in the Church.* Thirdly, ſacrifice is proper to God: Prayer in the new Teſtament, comes in the roome of ſacrifice; for whereas *Malachy* had ſaid, *Mal.* 1. 11. *That incenſe and a cleane offering ſhould be offered to God in every place*; *Paul* ſhewes what is meant hereby, when he ſaith, 1 *Tim.* 2. 8. *Lift up pure hands to God in every place.* And prayer is ſpirituall ſacrifice, and therefore is called the *calves of our lippes*, *Heb.* 13. 15. The opinion of the ancient Church hath beene, that the *holy Ghoſt was God: becauſe he was invocated.* For the hereticks objection was this: God is to be invocated; the holy Ghoſt is not invocated: therefore the holy Ghoſt is not God. Anſwer was onely made to the Minor, and declaration made, that the holy Ghoſt was invocated. *Origen* ſaith, *That all vowes, all interpellations, deprecations, and thankeſgiving, are to be addreſſed unto God, the Lord of all things; and that it is not convenient to invocate Angels, unleſſe we could know them.* *Athanaſius* ſaith, [b] *The Saints*, that is, *beleevers, pray not for ayde to any thing that is created:* and therefore, that Jeſus Chriſt to whom men pray for ayde, is God. Patrons of invocation of Saints alleage, that they pray not to them as to God: becauſe they make them not (as they ſay) to be authors and givers of the good things which they aske, but onely helpers by prayers. I anſwer, it is falſe. For they make them not onely helpers by their prayers, but alſo by their [c] merits: and this is to make them Redeemers. And the forme of their prayers in their Brevlaries and Maſſe-bookes, is this: *Have mercy on us: give us this or that: deliver us from this or that evill.* I anſwer againe; this ſpeech of theirs, is as if the adultreſſe ſhould ſay, I company with this man, as with my lover and friend: I know he is not my husband, neither doe I converſe with him, as with my husband. Againe, they alleage, that if the living may requeſt the living to pray for them, then may the living alſo requeſt helpe of the dead. I anſwer, the reaſon is not like: becauſe it admits foure maine differences. The firſt, we have a commandement to requeſt the prayers one of another, and there be examples thereof in the Word: we have no commandement at all to pray to the dead. Secondly, we are preſent with them, whom wee requeſt to pray for us; we are not preſent with Saints, who are in heaven. Nay, if a man here among us, ſhould kneele downe to a man in London, Rome, or Hieruſalem, and requeſt his prayer, he ſhould commit Idolatry: Why not then much more, when men on earth kneele downe and pray to Saints in heaven? It is alleaged, that they are preſent in reſpect of hearing of our prayers; becauſe they are preſent with God, and ſee him who ſees all things: and therefore in him they ſee all things. I anſwer it is falſe. The Angels of God, ſee the wiſedome of God, and the whole myſtery of our redemption, not in God, with whom they are preſent, but *in the Church* after it was gathered by the Apoſtolicall miniſtery. The Saints under the altar cry, *Apoc.* 6. 10. *How long Lord, holy and true?* as not knowing the time of their deliverance. Chriſt ſaid, *Act.* 1. 7. that *the Father hath kept the times and ſeaſons in his owne power.* Matth. 24. 36. and that the very Angels know not the time of his comming. The Prophet *Eſay* ſaith, *Eſa.* 63. 16. *Abraham is ignorant of us, and Iſrael knowes us not.* And to this purpoſe doth *Auguſtine* alleage this text. The third difference: One living man may ſeeke the helpe of another, either by word of mouth, or by letter: and thus fully open his minde, and ſhew his wants. In prayer we reveale our wants, not by voyce or writing, but by ſecret groanes and deſires of our hearts, and we lift up our ſouls to him, to whom we pray, and by our faith we make him our refuge. For prayer is not in ſpeech, but in the deſires and the faith of our hearts. Laſtly, when a man requeſts the prayer of his friend, they both ſtand as fellow members, and direct one prayer to one God, in the name of one Mediatour Chriſt: but when we pray to the dead, the caſe is otherwiſe. For then they ſtand not as fellow-members with us, but are lifted up above us in degree: in that they are made Me-

[b] Athanaſ. orat. 2. contra Arianos in fine.

[c] Lumb. l. 4. diſt. 45. d. 10. meritis nos juvant & ſuffragantur, non affectu tantum ut vivi. And Catec. Rom. on the firſt Com.

Tract. 54. in Joh. Serm. de temp. 131. ſub ejus nomine. Exod. 22. 20.

Naz. orat. 5. de Theologia.

Contra Celſum, l. 5. in initio.

Epiſ. 3. 10.

Aug. lib. de cura pro mortuis, c. 13.

diatours

diatours of interceſſion between us and God.

Thirdly, Saints and Angels are made idols, in that Temples, Altars, holy-dayes are conſecrated in their honour and worſhip. For all theſe properly appertaine to the worſhip of God. Temples; becauſe none can binde his preſence, operation, and his hearing of us to this or that place, but God. Altars; becauſe they are for ſacrifices and oblations which are proper to God. Feſtivall dayes; becauſe God is the onely Lord of dayes and times, and therefore they are onely to be dedicated to his honour. And though we retaine the names of Saints dayes in the Church of England, yet are we altogether free from this Idolatry; becauſe we dedicate the dayes themſelves to the honour of God.

Exod. 22. 20. Aug. de vera relig. c. 55. de civit. Dei l. 22. c. 10. Epiſt. ad Deo gratias. reſ. ad quæſt. 3.

Laſtly, they are made idols when men ſweare by them, and make vowes unto them, *Jer.* 5. 7. *Your children have forſaken me, becauſe they ſwhore by them that are no gods.* And God threatens to deſtroy them that *ſweare by God and Melcom*; that is, *Moloch* their King. The like judgement is to be given of them that ſweare by God and by *Mary*, by the Maſſe, and ſuch like. One ſaith; *that he which ſweares by any thing beſide God, deifies that thing, and thereby makes himſelfe an Idolater.* Touching vowes, *Iſaiah* ſaith; *In that day men ſhall vow vowes unto the Lord, and performe them*: where he makes vowes a proper part of the worſhip of God, and by it ſignifies the reſt. And *Origen* avoucheth, that all our vowes are to be made and addreſſed to God.

Zeph. 1. 5.

Opus imperfect. in Matth. hom. 12. Eſa. 19. 21.

Contra Celſum. l. 5. initio.

To come to the laſt kinde of idols: images themſelves, reliques of Chriſt and Saints; Holy things, as Temples, Altars, and ſuch like, are made idols two wayes. The firſt is, when they are adored and worſhipped with religious worſhip: or, when the living image of God, namely, man, falls downe before a dead image: for then indeed they are made falſe gods. In the ſecond Commandement the LORD ſaith; *Thou ſhalt not bow downe to them and worſhip them*: that is, (as I have prooved before) to the images, either of the true God, or of any thing elſe. And he gives this reaſon; *I the Lord thy God am a jealous God.* Hence it followes, that images when they are worſhipped, are turned into falſe gods, and conſequently to idols. For God would not be jealous, unleſſe it were becauſe we, who have eſpouſed our ſelves unto him, ſet up another God, to be as it were an husband unto us in his roome; or with him. For when we bow to them, it is more than civill worſhip: and therefore the honour of God is given to them; whereas he admits no partner or fellow in the leaſt part of his honour. Againe, man is a living image of God, made by the very hand of God: and in this reſpect, a thouſand fold more excellent than all images made by the hand of man. Now if any meere man ſhall be worſhipped with any worſhip that is more than politicke or civill, he is made more than a man, and by this means, he is transformed into an Idoll. And if no more be due to

Exod. 20. 4.

A man, but civill honour, though he be conſidered as the image of God: then may not religious honour be given to any image, made by the hand of man. When *Cornelius* fell downe and worſhipped *Peter*, he meant not to honour him as God, but to doe civill worſhip unto him: yet becauſe this worſhip was exceſſive and mingled with ſome portion of divine honour, *Cornelius* is reprooved for it. What reproofe then is due to them, that in religious manner bow downe to images? Such as worſhipped the Sunne, Moone, and Starres, are condemned for Idolaters: much more then are they to be coddemned for Idolatry, that worſhip images and reliques. For the Sun, Moone, and Starres, are the workmanſhip of God, whereas images are but the workmanſhip of man. It was idolatry to kiſſe the golden calves of *Jeroboam*. *Auguſtine* ſaith, that they which *are worſhippers of pictures, want the power of Chriſtianitie.* Againe, he numbers the worſhip of images among hereſies: *Of the ſect of Carpocrates* (ſaith he) *Marcellina his companion was thought to be, who worſhipped the images of Jeſu, and Paul, and Homer, and Pythagoras, with adoration, and the offering of Incenſe.* Againe he ſaith, that in the ſecond Commandement, we are forbidden to worſhip *any likeneſſe of God* made by mans invention: becauſe no image of God may be worſhipped, but that which is the ſame with himſelfe. *Ambroſe* ſaith, it is an *heathenish errour* to worſhippe the Croſſe, on which Chriſt died. And *Holcot* upon the booke of Wiſedome, ſaith, *That the ſpirit of God there condemnes Idolaters, that honour and ſerve images and artificiall figures.* *Catherin*, a great man in the Councell of Trent, ſaith thus: *There is ſome queſtion among the Catholikes, whether images may be carved and painted for this end, that they may be adored, and worſhip may be given them. And there be, that utterly deny it, and cry out againſt it, as againſt Idolatrie. And they ſeeme not to be mooved with ſlight reaſons, nor without the authoritie of Fathers, and Scriptures. For without doubt, the Scripture condemnes the idols and images of the Pagans, not only becauſe they repreſent falſe Gods, but alſo becauſe the idols themſelves, are the workes of mens hands, and alſo without all ſenſe, ſo as even in this regard, they could not deſirue worſhip of themſelves. And this opinion ſome of the ancient Doctours ſeeme to approove, if wee ſhall at any time conſider that which they have written.* *Durand* ſaith, *We doe not adore images, nor call them gods, nor put our hope in them: becauſe this were to commit Idolatry.* In the ſame place he makes a double uſe of images. One moderate, when they are uſed for memory and repreſentation. The other [a] exceſſive, and that is, when they are worſhipped. And by this he ſaith, that ſimple and weake ones are eaſily drawne to Idolatrie.

A

Act. 10. 25.

Deut. 4. 19. 2 Reg. 23. 5.

B

Oſe 13. 2. De moribus eccleſiæ. c. 34. De hereſ. c. 7.

Aug. epiſt. 119. c. 11.

C

De obitu Theodoſium. Lectio 157. Libro de cultu imaginum.

D

Rational. l. 1. cap. 3.

[a] Nimius uſus imaginus.

It is objected, that men may bow to the chaire of eſtate, or to the letter of a Prince, without Idolatry: and therefore much more to the images of God, Chriſt, and Saints. I anſwer,

the reaſon followes not. For when we bow to the chaire of Eſtate, or to the Seale of a Prince, it is but civill worſhip, for a publike end, that we may doe homage and ſignifie our loyaltie and ſubjection to our lawfull Prince: whereas bowing to Images, is done in religious regard. Secondly, The chaire of Eſtate, is a ſigne of the Princes preſence, and His, or Her Letters, are ſignes of their pleaſures, and that by Princes will: and ſo are not Images ſignes and monuments, either of Gods preſence, or pleaſure: becauſe God will not be worſhipped in them, by them, or at them; neither doth he bind his preſence or his hearing of us to them. Thirdly, Men uſe not to bow to the chaire of Eſtate, when the Prince is preſent: yet men that worſhip Images, uſe to bow to them, though God be preſent never ſo: as he is alwayes preſent. And I returne the argument on their owne heads, on this manner. He that ſets up a chaire of Eſtate, and ſaith, it is the Preſence; he that ſends a letter in the Princes name, and puts to a counterfeit ſeale, is guiltie of treaſon: even ſo, they which ſet up of their owne heads, Images, as ſignes and monuments of the preſence of God, and of Chriſt, what doe they elſe, but commit treaſon againſt God himſelfe? When *Nadab* and *Abihu* offered ſacrifices, that God had appointed, with fire of their own appointment, it was preſent death unto them. When the Jewes worſhipped the true God, with his own worſhip, in places of their owne choice and appointment, the Holy Ghoſt ſaith; *They corrupted themſelves, and did not prepare their hearts to the Lord.* What wickedneſſe then doe they that worſhip God in Images without commandement upon their owne heads? When the Jewes ſet their threſholds by Gods threſholds, and their poſts by Gods poſts, that is, joyned their traditions to Gods commandements, *They ſet a wall betweene them and God, and defiled his holy name with their abominations.* An oath may not be made by the creatures, though they be conſidered as ſignes and pledges of the preſence and power of God: and though when they be named, all the worſhip in the oath be directed unto God. For the right manner of ſwearing, which the Scripture allowes, is, that our oath be ſimple, without fraud, direct, and not oblique oathes; leſt the authoritie of God be diminiſhed, or our neighbour deceived (which is againſt the order of humane ſocietie) or the Religion of an oath grow into contempt, as commonly it comes to paſſe, when it is made by the creatures. And therefore Chriſt ſaid; *Yee ſhall not ſweare at all, neither by heaven, &c.* Now as one part of Gods worſhip is, ſo are all the reſt, direct, and not oblique. And therefore we may not worſhip God, in, at, and before Images, though they be conſidered of us as ſignes and pledges of the preſence of God, and we onely intend to worſhip God in them.

Againe they alleage: The wooden Croſſe of Chriſt, was an inſtrument of our Redemption; and therefore it is to be worſhipped. I anſwer. Firſt of all, it was an inſtrument of Chriſts death, but it was no cauſe nor inſtrument of mans redemption, which came by his death. Secondly, by the ſame proportion of reaſon, *Judas*, and the Jewes, ſpeares, and thornes are to be worſhipped: becauſe they were inſtruments of the death of Chriſt: yea, ſpittle and clay is to be worſhipped, becauſe Chriſt uſed them ſometime in working of miracles.

Thirdly, the words uſed to *Moſes* and *Joſua*, are urged, *Put off thy ſhooes, for the place where thou ſtandeſt is holy.* Anſw. *Moſes* and *Joſua* put off their ſhooes, not to the place where they ſtood, but to God, whoſe preſence made the place holy. Secondly, the place was not holy alwayes, but onely for the time, in which God manifeſted his preſence. Now Images and reliques, are ſaid to be holy at all times, and in all places.

Againe, images and reliques are made idols, when incenſe is offered to them, when tapers are lighted before them, when altars are erected, and gifts offered to them, when men goe on pilgrimage to them. For all theſe are parts of religious worſhip: and when they are performed to images and reliques, it is becauſe there is a ſecret perſwaſion in mens mindes, that there is ſome divine power and preſence, and operation in them, or at leaſt about them. The brazen Serpent was an ordinance of God, a [a] figure of Chriſt, and a monument of deliverance, from fiery Serpents in the wildernes: yet when the Iſraelites offered incenſe to it, [b] incenſe being a part of Gods worſhip, it was turned into an [c] idoll: and for this cauſe was deſtroyed by *Ezechias*, whoſe fact is commended in Scripture.

Upon this which hath beene ſaid, we are to take notice of the profeſſed Idolatry of the Church of Rome, whereof the principall ring-leaders teach and defend, that Roodes or Crucifixes, and other images of God, are to be worſhipped with the very ſame worſhip wherewith Chriſt himſelfe is worſhipped. And as one ſaith, with the [d] *ſame kinde of worſhip, with the ſame affection*, and the ſame devotion. What is this elſe, but to make gods of crucifixes? And the excuſe, that crucifixes are worſhipped with reſpect to Chriſt, and that the worſhip paſſeth by the image to him, will not ſerve the turne: becauſe ſtill the image is honoured with religious honour, which may not be. *Neſtorius* conceived the manhood of Chriſt to be a diſtinct perſon from the Word or Sonne of God: and withall, he fained a co-adoration, whereby this manhood was to be adored with the Word. Now the [e] Councell of Epheſus condemnes this co-adoration: much more then would it have condemned a co-adoration of the crucifix with Chriſt. It will here be ſaid, that adoration is given to God properly and directly, and not to the image in the ſame manner, but im-

pro-

Lev. 10. 1.

2 Chr. 27. 2. with 2. King. 15. 34, 35. 2 Chr. 20. 33.

Ezech. 43. 8.

Mat. 5. 34.

Joh. 9. 6.

Joſu. 5. 15. Exod. 3. 5.

[a] Joh. 3. 14.

[b] Exod. 30. 8. Levit. 2. 1.

[c] Aug. de Civit. Dei l. 10. c. 8. 2 Reg. 18. 4. Thom. 3. part. q. 25. art. 3. Greg. de Valen. to. 3. de Idolatria. punct. 6.

[d] Eodem officii & honoris genere. Eodem animi motu. Bellar. de Imag. l. 2. c. 23. Imago adoratur adoratione exemplaris, non proprie, ſed per accidens.

[e] Cyril. anathematiſmo 8.

properly, and indirectly. I answer againe, there is more given to the image of God and Christ, than should be, if any adoration be given: and there is more given by farre than co-adoration. For they ascribe five things to images. The first is, *an union* with God, whereby, when we see the image, the thing signified comes to the minde. Upon this Union, standing in relation, followes a *relative Presence*: whereby God and Christ, are in their images and their images with them, as one and the same object. The third is, the *propertie of Signification*, whereby the image, as an image signifies God and Christ. The fourth is the *propertie of Representation*, whereby the image stands in stead, place, and roome of God; not onely as an Ambassadour, but as a Vice-roy or Deputie is in the roome of a Prince. And by this meanes all things must be done about the image which should be done about God, or Christ, if he should manifest his owne presence. And this is verily a portion of divine honour. For the image is in the roome of God to receive honour for God, and God by it. The fift is *the communication of religious worship* to God and the image. And that is two-fold, one, when the worship passeth by the image to God directly, and returnes to the image by [a] consequent indirectly: as when a man kneeles downe before an image, and prayes, the worship is Gods properly, and pertaines to the image onely by consequent. The second is, when worship is directly to the image, and comes to God by consequent, as when a man passing by, salutes the image, or puts garments and jewels upon it. Upon this communication of worship followes a *communion of worship* whereby God pertakes in the worship of the image, and the image againe pertakes in the worship of God. Now this communion in religious worship abaseth the honour of God, and exalts the image into a divine estate above the condition of men and Angels. If a King shall make one of his subjects to be his image, and to be his Deputie, for worship, so as ordinarily the worship of the King shall be done before the Deputie, though there be never so many intentions in the mindes of the subjects to worship the King, and not the Deputie; yet indeed the Deputy is King, and the other onely beares the name. And so images being not onely images of God, but also his deputies, have indeed the honour of God given unto them. Againe, when *Latria*, divine honour is given to God in his image, it hath his termination in the image: for this worship is first directed to God, and secondarily by consequent in one and the same motion, it is extended to the Image. Now that religious worship, whose termination is in the creature, is by common consent, Idolatrie.

Hitherto have I shewed what an Idoll is, and the kindes thereof, and the wayes of erecting them: now I will proceed to a second

Bell. de Imag. l. 2. c. 21, 22. & Vas. tom. 3. de Idola. punct. 3.

[a] Vno & eodem motu.

A

B

C

D

poine, and that is, to shew how wee should keepe our selves from Idols. And that wee may throughly preserve our selves from the contagion of them, foure things must be done. We must avoyd the making of them, the having of them, the using of them, the users of them.

The making of them must be avoyded by the expresse commandement of God. *Thou shalt not make to thy selfe any graven Image, or the likenesse of any thing.* In these words are forbidden Images of all kindes, graven or painted: and images of all things in heaven, earth, underneath the earth: and therefore of God whose dwelling is in heaven, *Tertullian* saith thus: *Little children* (saith *John*) *keepe your selves from Idols, not now from Idolatrie, that is, as it were from the service, but from the Idols, that is,* [b] *from the image of them.* Yet is not the making of images here forbidden simply. For there is a two-fold lawfull use of images: one holy, the other common. The holy use is, when they serve to signifie the holy things of God. Such Images are properly signes and types; and are onely at the appointment of God. Thus the Cherubims upon the mercie seate, were figures of the presence of God: the brasen serpent a figure of Christ crucified: the outward elements in both the Sacraments of the new Testament, signes and seales of the body and bloud of Christ, with the benefits thereof. The common use of images is three-fold. One is Symbolicall, or politicall, as when they serve for the distinction of coynes. Thus the Jewes, who might not on their own heads erect images in the Temple or Synagogues, had liberty to make and use images in their coynes. Christ having seene and acknowledged the Image and superscription of *Cæsar* in the coyne, said: Give unto *Cæsar* that which is *Cæsars*. The second use is Historicall, when Images serve to represent humane or divine historie. And here it must be remembred, that the painting of the historie of the Bible, though otherwise lawfull in it selfe, is not expedient in Churches: because danger of Idolatrie may rise thence. And therefore commendable is the practice of the Church of England, that suffers not in places, that serve for use of religion, images either painted or carved, no not in the historie of the Bible painted. And the case is otherwise with such representations of the historie as are found in sundry Bibles, because there is not the like occasion of Idolatrie. The third use is, when Images are made for the beautifying of houses, either publike, or private, that serve onely for civill meetings. Wherefore it is the scope and intent of the commandement of God, onely to forbid the making of images, in respect they are to be applied to divine or religious use, that is, to represent God in his nature or properties, or presence. Some man may thus object: when wee thinke on God, we conceive an internall image or forme of

De corona militis. c. 10.

[b] Ab ipsa effigie eorum.

him

him in our mindes, and that which we conceive we may proportionally ſet downe by painting or carving. Againe, if the eternall forme of God be lawfully conceived, why may not the eternall be made? I anſwer, the right way to conceive God, is not to conceive any forme: but to conceive in minde his properties and proper effects. So ſoone as the minde frames unto it ſelfe any forme of God (as when he is popiſhly conceived to be like an old man, ſitting in heaven in a throne with a ſcepter in his hand) an idoll is ſet up in the minde. And the formes of things internall conceived in minde are never worſhipped of us, as painted and carved images be. Laſtly, God who allowes internall images rightly conceived, forbids the externall in uſe of Religion.

The ſecond thing to be avoyded, is the keeping and having of idols, that is, images that have beene abuſed to Idolatry, and are in likelihood ſtill to be abuſed, ſpecially if they ſtand in publike places. The commandement of God is to deſtroy the idols of the heathen, their altars, and their high places. According to this commandement *Moſes* deſtroyed the golden Calfe, *Ezechias* the braſen Serpent. And there be ſundry weightie reaſons of this commandement of God. Firſt, idols preſerved are ſignes and monuments preſerved of the worſhip of devils, and of the contempt of the true God: and therefore this preſervation tends but to continue a memory of the diſhonour of God, and of things that are an abomination to him, *Deut.* 7. 25. A good ſubject will not preſerve and keepe in ſtore the ſignes of conqueſt made by the enemy: for thus he declares, that he carries no loyall mind to his owne Prince. Secondly, our dutie is to make confeſſion, not onely in word, but alſo in deed, that we are the people of God, and worſhip no idols. And this confeſſion is not made if wee keepe them in ſtore and lay them up. This reaſon the Lord himſelfe uſeth. Yee ſhall deſtroy them. *Becauſe yee are an holy people to the Lord.* Thirdly, the keeping of them is a ſcandall to them that carry idolatrous mindes: for hereby they conceive an opinion, that there is ſome reverend regard had of them. Fourthly, our dutie is to cut off all occaſions of Idolatry. This is not done when idols are preſerved: for hence they have often opportunitie and occaſion to worſhip them, that are ſuperſtitiouſly minded. Fifthly, occaſion is given to the ſimpler ſort to abuſe them. When the idols of the Nations remained in the ſight of the Iſraelites, they were a *ſnare unto them.* Laſtly, idols are called by the holy Ghoſt, vanities, not as other things which ſerve for good uſe, but they are ſimply vanities, becauſe they are altogether *unprofitable*: and therefore the keeping of them is to no good end: whereas among the people of God all things muſt in their kinde tend to the glory of God, either more or leſſe. If it be ſaid, they are Lay-mens bookes, and that in this regard they

Exod. 34. 13. Deut. 7. 27. Exod. 32. 20. 2 King. 18. 4.

Deut. 7. 5, 6.

Jud. 2. 3.

Iſai. 44. 10.

may be kept: I anſwer, they are not books of Lay-men: for the Lord hath given the ſentence, that they are meere vanities. *Auguſtine* ſaith, they are worthy to be deceived that ſeek Chriſt and his Apoſtles, not in Scriptures, but in painted walles. De conſenſu Evang. l. 1. c. 10.

The third thing to be avoyded, is the uſe of idols in religious manner, which uſe ſtands in the worſhip thereof, utterly condemned in the ſecond part of the ſecond Commandement: *Thou ſhalt not bow downe to them and worſhip them.* In which words the Lord makes two parts of the worſhip of Idols, *Honour*, and *Service*. Honour is either inward or outward. Inward, in the affection of reverence. Outward honour ſtands in all geſtures of the body, which ſignifie honour, as the putting off the hat, the lifting up of hands, and eyes, bowing of the knees, proſtrating of the body, and ſuch like. *Service* likewiſe is either outward or inward. Inward ſtands in the devotion of the mind, in confidence, hope, invocation, vowes, and ſuch like. Outward ſervice ſtands in all other duties that are beſide the geſture of the body: as ſacrifices, oblations, lighting of tapers, burning incenſe, the erection of Altars and Temples, and pilgrimages to them, &c. And all theſe, with all of like kinde are utterly forbidden. Furthermore, that there may be no place for the uſe of idols among the people of God, he hath by law ſtraitly barred us the uſe of all ſuch things as are properly memories and monuments of idols: *Yee ſhall make no mention of the name of other Gods, neither ſhall it be heard out of thy mouth.* Yea, all things that pertaine any way to the worſhip of idols muſt be eſchewed. Upon this ground *Paul* diſputes at large, that the Corinthians might not be preſent, or ſit downe at the feaſts, which were made to the honour of heathen Gods, though otherwiſe they abſtained from the worſhippe thereof. Thus *Tertullian* ſaith, *It is a cuſtomable fault to ſay*, mehercule, medius fidius, *ariſing of the ignorance of ſome that doe not know it is an oath by Hercules*: and yet he ſaith the former law doth not forbid us to pronounce the names of falſe gods, which converſation with men conſtraines us to ſpeake. Exod. 23. 13. 1 Cor. 10. De idol. ca. 10.

In the fourth and laſt place, we are to avoyd the uſers of idols, and that in two ſpeciall regards. Firſt, in reſpect of the vaine deceits they uſe: ſecondly, in reſpect of fellowſhip. Touching the deceits whereof the idolaters of this laſt age paint over their idolatries, and bleare the eyes of the world, we have a ſpeciall caveat given us by the holy Ghoſt to beware of them. Take heed leſt no man ſpoyle or *make a prey of you by Philoſophie and vaine deceit, through the traditions of men.* And that they may the better be avoyded, I will note five of the principall. Col. 2. 8.

Firſt of all, they tell us that they worſhip no idols, but images of God, Saints, and Angels. Behold a poore and ſilly ſhift. For the golden calfe, *Jeroboams* calves in *Dan* and *Bethel*,

and

and *Michaes Teraphim* were images of God, (as I have proved) and they ware idols, as all men grant. Againe, an image of a fained god, is a flat idol in the common judgement of all. Now the image, that is erected to the honour of the true God, is an image of a fained god. For God will not be honoured by any image of mans appointing, though the honour be never ſo much directed to him in the minde and intention of man: and therefore the thing that is honoured is indeed a god of a mans deviſing, who will heare, be preſent, and give his bleſſing, in, at, and before images. Hence it followes, that the image which is ſuppoſed to be the image of God, is indeed the image, not of God, but of an idol: and every image of an idoll is an idoll. They ſay, that there is a difference betweene the images of the heathen, and the images of Chriſtians. Well, but let them conſider the 115. *Pſal.* and let them ſhew, that their images can heare, ſmell, ſpeake, and goe better than thoſe of the heathen, and I will grant a difference, elſe not: for many of them were images of the true God, as well as theirs. *Irenæus* reprooveth the Gnoſtickes, not onely becauſe they made images of *Pithagoras* and of *Ariſtotle*, but alſo becauſe they made the images of Chriſt, and *Paul*, and worſhipped them. *Ambroſe* hath theſe words, *The Gentiles adore wood, becauſe they thinke it to be the image of God.* Furthermore, they define an idoll falſly: for it is a falſe image, [a] not onely repreſenting that which is not, but that which is, as it is not. Thus [b] Popiſh Divines teach and write, and by name *Catharin* ſaith thus; *The adoration and worſhip of Saints which the Church of Rome eſpecially uſeth, hath his termination in God. For God is adored, not abſolutely, but as he is laudable or glorious in this or that man, who is acknowledged for a Saint. Therefore, if he be not a Saint, it is falſe worſhip, and God ſo worſhipped, is indeed a falſe God. For God is not adored abſolutely, but as he is exiſting in him by amitie and grace. But this God is not: and therefore it may be called Idolatrie. And the caſe is the like in the hoſt not conſecrated. For God and Chriſt is not adored ſimply, but as he is exiſting under the formes of bread and wine. Therefore if hee bee not there, not Chriſt, but a creature for Chriſt is found, to whom divine worſhippe is given, and therefore here is Idolatrie alſo. For even in this regard they alſo were Idolaters, who adored heaven (for example) or any other thing, ſuppoſing with themſelves that they adored in it, whom they called the ſoule of the world, according to* Varroes *Divinitie. Therefore they are not to bee cleared from Idolatrie, becauſe they intended to worſhippe one God, as indeed there was but one God: but becauſe they adored him there, where hee was not, in that manner they ſuppoſed him to be.*

Lib. contra. hæreſ. 1. c. 24.

Comm. in Pſal. 2. 18 &c. 20.

[a] Repræſentans quod non eſt, vel quale non eſt.

[b] Suar. tom. 1. Thoma. q. 25. art. 4. Cathar. lib. contra Cajetani dogmata circa medium.

Deci. Dei l. 7. c. 5.

The ſecond excuſe is, that they worſhip not images properly and principally, but Chriſt, Angels, and Saints in them; and at them, I anſwer: ſo did the Heathen. Thus witneſſeth *Lactantius* of them: *We feare not Images, ſay they, but them after whoſe likeneſſe they be figured, and in whoſe names they are dedicated.* And in Saint *Auguſtine*, *I worſhip (ſay they) neither the Image, nor the Devill, but in a bodily figure I behold the ſigne of that which I ought to worſhip.* Againe, *I doe not worſhip that ſtone or that image that is without ſence: but I doe adore that which I ſee, and ſerve him whom I ſee not. Who is that? the inviſible divine power who is preſident of that image.* And Chryſoſtome ſaith thus: *When wee ſay unto him that they worſhip an image: No, ſay they, not the image, but Venus and Mars. And when we aske them what is this Venus, the graver ſort among them anſwer,* Pleaſure. *And who is Mars? A man-like and valiant courage.* And yet could not this excuſe free them from Idolatrie. Againe, that worſhip onely pleaſeth God, which he himſelfe hath directly preſcribed in his Word. It is a vaine thing to worſhip God by the precepts and inventions of men. Now for the worſhippe of God in Images, there is no Word: nay the Word ſaith the contrary, *Thou ſhalt not doe ſo to the Lord your God,* namely, as the heathen doe to their falſe gods. And that Chriſt is not to be worſhipped in a Crucifix, it is plaine. For when he is worſhipped, the godhead is worſhipped, and the perſons thereof: becauſe the Trinitie is to be worſhipped in the unitie, and the unitie in the Trinitie. And the Godhead being a ſubſtance immateriall, and inviſible, is not to be worſhipped in any ſenſible thing; as *Damaſcene*, otherwiſe a friend of Idolatrie, teacheth.

De falſa relig. l. 2. c. 20. Comm. in Pſal. 113. Concio 2. Aug. in Pſal. 94.

Hom. 18. in epiſt. ad Eph.

Math. 15. 9.

Deut. 12. 4.

De fide. l. 4. c. 17. & Pe. Fab. de Dei nomine. c. 3.

The third excuſe, is that they give *worſhip* to God alone, and that they honour Angels, Saints, and Images with *ſervice*. I anſwer firſt of all, that religious adoration, invocation, vowes, and ſuch like, are part of Gods ſervice, as I have ſhewed before: and therefore they may not be given to the creature, by what tearmes ſoever they be called. Invocation and the reſt, whether they be called worſhip or ſervice, they are ſtill proper to God: who will not be mocked with words. And it is abſurd to thinke, that a diſtinction of termes, ſhould make the proper worſhip of God to be the worſhip of the creature. The devill required no more of Chriſt but *Dulia, ſervice.* For he deſired not to be worſhipped of Chriſt with divine honour, but onely to be worſhipped as a miniſter of God, to whom he had (as he falſly ſaid) committed the diſpoſition of the Kingdomes of the world, *Luk.* 4. 6. And this to doe Chriſt refuſeth, becauſe it is ſaid, *Him only thou ſhalt ſerve.* Therefore not onely religious worſhip, but alſo religious ſervice is Gods. Secondly, that we may the better arme our ſelves againſt this vaine diſtinction of worſhip and ſervice; wee muſt underſtand that worſhip is of two kinds: The *worſhip of religion*, and the *worſhip of ſocietie*. The worſhip of religion is that, whereby the creature worſhips the Creator, becauſe he is the author and giver of all good things. And all the parts and the manner of the per-

formance

performance hereof is preſcribed in the commandements of the firſt Table. The worſhip of ſocietie is that, which one fellow-creature giveth to another, in reſpect they are the inſtruments of the good things whereof God is the Author. This worſhip pertaines to the ſecond Table, and is preſcribed in the fifth Commandement, *Honour thy father and thy mother*. And here commeth in the worſhip that is to bee given to Saints and Angels. For though they be in glory, yet remaine they ſtill our fellow-ſervants, and fellow-creatures. And as we honour our betters, yea Princes, with civill or politicke worſhip, ſo muſt wee worſhip them, if they ſhould appeare. The kinde of worſhip muſt not be changed in reſpect of the excellencie of any creature, but onely the degree: and we may not give ſo much as the leaſt part of the worſhip of Religion to the chiefeſt and moſt glorious creatures, that are but creatures. *Auſtin* ſaith, *that religion is not the worſhip of any thing, but of God.* Hence it followes, that neither religious worſhip, nor religious ſervice can be given to Saints or Angels. Againe, the worſhip of ſocietie is done to the creature in reſpect of the neighbour-hood, that is, becauſe it is viſibly preſent with us, and wee have outward fellowſhip and ſocietie with it. And where is no mutuall converſation nor ſenſibly preſence betweene creature and creature, there is no worſhip to be done of them each to other. Hence againe it followes, that wee may not give to Saints or Angels ſo much as civill worſhip, becauſe wee have not any outward ſocietie with them. Thirdly, not onely worſhip is Gods, but alſo ſervice. *Thou ſhalt not bow downe to them and ſerve them.* And reaſon good, for ſervice is more than worſhip. For worſhip may be done of equall to equall: whereas ſervice is properly of the inferiour to the ſuperiour.

The fourth excuſe, whereby Idolaters of our time delude themſelves and the world, is, that prayer to Saints, and the worſhip to images and reliques is confirmed by revelation and miracles. I anſwer firſt, that revelations now are not the rule of our faith, but onely the written Word: *They have Moſes and the Prophets, let them heare them. To the Law and to the teſtimonie.* Secondly, miracles of themſelves alone, are not ſufficient to juſtifie the veritie of a point of doctrine. For falſe Prophets ſometimes, for the tryall of men, are ſuffered to worke miracles. Thirdly, the Scripture ſaith plainely, that the comming of Antichriſt, who in all likelihood is the Biſhop of Rome, ſhall be in miracles and lying wonders. And therefore wee may juſtly ſuſpect the revelations and miracles pretended by the Romane Church. And the ſpeaking, weeping, and bleeding of Images, and the bleeding of the Euchariſt, what are they elſe but Satanicall illuſions?

The fifth and laſt deceitfull excuſe is, that the Idolatry, which the Scripture condemnes, is (as they ſay) the worſhip of heathen gods. I anſwer that the worſhip of heathen idols, and the worſhip of God, Angels, Saints, Images, in the Romane Church, is for ſubſtance all one. Like is the folly of both in the making of their gods. The heathen man plants a tree; and after cuts it downe. With one part he warmes himſelfe, with another part he roſtes his meat; and of the third he makes himſelfe a god: ſo likewiſe they of the Romiſh Church ſow their corne; and afterward reape it, threſh it, grinde it, bake it: of ſome part thereof, they make foode for themſelves and their families, of another they make Chriſt, their breaden god. The (*a*) Gentiles builded houſes and Temples to their gods: ſo doe the Papiſts to Saints and Angels. The Gentiles erected and conſecrated (*b*) altars to the honour of their idols: ſo doe Papiſts to Saints and Angels. Gentiles at the entrance of their Temples uſed (*c*) holi-water: ſo doe the Papiſts. Gentiles ſerved their gods with (*d*) ſhaven Prieſts: ſo doe the Papiſts. Gentiles (*e*) cenſed their images, and lighted tapers before them: ſo doe the Papiſts. Gentiles worſhipped their gods with faſting-dayes. *Livy* (*f*) ſaith, *The Romanes faſt to Ceres:* and *Sozomen, They worſhip their idols with choice of meates*, and they which will be preſent at their ſervice abſtiane from prophane meates. Gentiles obſerved holy-dayes to their gods. Thus of ancient time in England, the third day of the weeke was dedicated to the honour of *Woden*, and the fifth to *Fria*, and thereupon they were called Wedneſday, and Friday. So doe the Papiſts to Saints. Gentiles did not eſteeme their idols to be gods, but they of the wiſer ſort profeſſed to worſhip God in them. The booke of Recognitions under the name of *Clement*, ſets downe ſundry excuſes of the heathen thus. As there is one *Cæſar*, and he hath many Judges under him, Conſuls, Tribunes, and other inferiour powers: in the like manner wee thinke there is one great god, and other *gods ſubject to him*, yet ſuch as governe us and all things in the world. Againe, they adde, that the Calfe called *Apis* of the Egyptians, *Ibis*, ſerpents, and goates, &c. worſhipped as gods, *were figures and allegories of certaine vertues*, by which, as by helps, mankinde is governed. Againe, they are wont to ſay: We worſhip viſible images, to the honour of the inviſible God. (*g*) *Euſebius* teſtifieth as much, that the Gentiles adored idols as the images of excellent men that had beene helpfull unto them. And yet for all this they are condemned of Idolatry. *Celſus* in (*h*) *Origen* ſaith, that none but a very foole would account wood, ſtones, braſſe, gold, to be gods, and that they are [i] *either ſervices or repreſentations of gods.* The Iſraelites after the heathen manner, uſed to ſay *to a tree, thou art my father, and to a ſtone, thou haſt begotten me.* So Preachers among the Papiſts uſe to ſay to the image of the Crucifix, *Thou haſt redeemed us, thou haſt reconciled us to the Father.* Anſwer will be made, that they ſay not this to the image as it is wood, but to Chriſt in whole

roome

De vera relig. 55. & de civit. Dei. l. 10. c. 1. —— Adeò ter dicere audeamus religionẽ non eſſe niſi cultum Dei.

Luk. 16. 29. Eſa. 8. 20.

Deut. 13. 1. 2 Theſſ. 2. 9. Rev. 16. 14.

Iſa. 44. 15, 16.

a 2 Reg. 5. 18. Baruch 6. 16.

b Arnob. cont. Gentes. l. 6. Virg. de Vener. c Vi. —— Ter ſocios pura circumlutt unda ſpargens rore levi, & ramo felicis olivæ, luſtravitq; viros.

d Hieron. in Ezec. l. 13. Baruc. 6. 30. Apul. aurei aſini. l. 11.

e Virg. de Venere, ubi Templum illi centumq; Sabæo. Thure calent aræ. —— Baruc. 6. 18. Tullius offic. l. 3.

f Liv. dec. 4. l. 6. Sozom. l. 5. Recognit. l. 5.

g Euſ. de præpar. Evan. l. 8.

h Orig. contr. Celſ. l. 7. Quis ea niſi ſtolidus pro diis habuerit?

i Vel ſacra vel effigies Deorum. Jer. 2. 27. Bellar. de Imag. l. 2. c. 23.

roome the image is. And I ſay againe, that the Iſraelites did the ſame. The Gentiles ſaid that images erected *were elements or letters* to know God by: ſo ſay the Papiſts, that images are Lay-mens bookes. The wiſeſt among the Gentiles uſed images and other ceremonies to procure the preſence of Angels and celeſtiall powers, that by them they might attaine to the knowledge of God. The like doe the Papiſts with images of Angels and Saints. Gentiles (a) appointed gods over ſeverall Countries, Cities, families, houſes, perſons, eſtates, arts, diſeaſes, &c. Thus Popiſh ſuperſtition aſſigneth ſeverall Countries to the patronage and protection of ſeverall Saints. S. *Martine* is for Germanie, Saint *James* for Spaine, Saint *Michael* for France, *Peter* and *Paul* for Italie, Saint *George* for England. The care and keeping of geeſe is commended to *Gallus*, of ſheepe to *Wendelene*, of horſes to *Fulgius*, of oxen to *Peligius*, of pigges to Saint *Anthonie*. Againſt the plague, they prayed to *Sebaſtian*, and *Rochus*; againſt the ague, to *Petronella*, againſt the tooth-ake to *Apollonia*, for the ſtone to *Liberius*, for the holy fire to Saint *Anthony*, &c. Againſt the plague, peſtilence, thundering, lightening, tempeſts, the Gentiles uſed to carry their idols on their ſhoulders in proceſſion. And thus in the Romane Church, the Hoſt, as it is called, and the Crucifixes are carried in proceſſion, and worſhipped. The learned among the heathen knew, that there was one chiefe and true God, maker and governour of Heaven and earth, and all things therein: and that their other gods were creatures, and men that excelled in gifts, and were tranſlated into Heaven. *Ariſtotle* ſaith, *This world and the order of all things is preſerved by God. And that which is higheſt in the world, is the ſeat of God: and there is nothing in the world that is ſufficient of it ſelfe to preſerve it ſelfe, and can be without his helpe.* In the Lawes of the twelve Tables of the Romanes it is ſaid, *Let men goe unto their gods purely, and let all pompe be removed, i. if they doe otherwiſe, God ſhall revenge.* *Lactantius* ſaith of *Tullie* thus: In the booke, in which he comforted himſelfe for the death of his daughter, he makes no bones to ſay, that the gods which are publikely worſhipped, are men. And ſo much yet appeares in his bookes that are extant, in which he ſaith, that *Hercules*, *Caſtor*, *Pollux*, *Æſculapius*, *Liber*, & [illegible] were men after death by common fame tranſlated into Heaven. And the ſame he thinks of the chiefe gods, called *Dii majorum Gentium*. *Triſmegiſtus* ſaith of heathen gods thus: Wee call them gods, not in reſpect of their nature, but for honours ſake. *Auguſtine* brings in the Pagans ſaying thus, *What, is it to be thought that our anceſtours were ſo unwiſe and ſo blinde, that they ſuppoſed felicitie, and love, &c. to be gods? Nay, they believed there was one God, whoſe gifts and functions they were.* Furthermore, the heathen, though they worſhip theſe falſe gods, yet they alſo worſhipt the true God. *Athanaſius* ſaith of the heathen, that they worſhipped one God unbegotten, and many gods made or created. *Tertullian* ſaith, that the heathen inſlaved to falſe gods, uſe to name God, and to ſay that God will give this or that, and to call him to be their judge, and to ſay that God ſeeth, and recommend unto God, and God will repay: and that ſaying theſe things they *looke not to the Capitoll of Rome, but to Heaven.* *Lactantius* ſaith, when they ſweare, when they wiſh any thing, when they give thanks, they name not *Iupiter*, or the other gods, but God, ſpecially in the feare of warres and other dangers: and that when they are over-paſt, they returne to the Temples of their gods againe. Nevertheleſſe, becauſe they gave divine honour to their ſuppoſed gods in prayer and ſupplication, they are condemned of idolatrie; and are ſaid by *Paul*, Romanes 1. 25. to paſſe by God, and to worſhip the creature. For as *Lactantius* ſaith, *It cannot be, that the true God be worſhipped and other gods too: becauſe if his honour be given to others, he is not worſhipped at all: conſidering his religion is, to believe that he is that onely true God.* Wherefore the Church of Rome doth indeed forſake God, whatſoever it pretend, and it cannot be free from idolatry; becauſe it doth the very like; when it canonizeth Saints, and giveth unto them divine or religious honour. One in the favour of this Church, ſaith to this effect, that the idolatrie of the Gentiles hath five degrees, one when ſtockes and ſtones are worſhipped; the ſecond, when the creatures, as the Sunne, Moone, and Starres; the third, when dead men; the fourth, when the world; the fifth, when good Angels or devils are worſhipped. And further he addes, that in all theſe, the honour that is given by the heathen, beginnes in their minds, and ends not in God, but in the creature: whereas the worſhip which the Church of Rome maintaineth, beginnes in the minde, and ends in God. I anſwer, it is falſe which is ſaid. For *Paulus Oroſius* ſaith of the Pagans in his time, that they confeſſed, that *they followed not many gods, but that they worſhipped under one great God many inferiour gods, as being his miniſters.* *Auguſtine* alſo recordeth their ſpeeches, that *they worſhipped not wicked ſpirits, but Angels the vertue of the great God, and the miniſters of the great God.* And hence it appeares that they worſhipped men diſeaſed, and Angels for Gods cauſe, and God in them, becauſe they adore them in reſpect they were the inſtruments and miniſters of the great God. And therefore ſuch among the heathen as had more underſtanding, worſhipped the true God, in thoſe which they called inferiour gods, as the Papiſts worſhip God in images. Neither was it their mindes to impart the ſupreme adoration to their gods, but to honour them in a lower degree; as being inferiour to the great God. *Horace* the heathen Poet ſaith of the higheſt God: *It is he that governes the affaires of men and gods, which*

(a) Prudent. l. 2. contr. Symmachum. Quanquã cur Romæ geniũ mihi fingitis unum? Cur portis, domibus, Hermis, ſtabulis ſoleatis Affixare ſuos genios, perque omnia membra Urbis, perque locos, geniorum millia multa Fingere, ne propria vacet angulus ullus ab umbra.

Athan. orat. contr. Gentes.

Orat. cont. Gent. Apol. c. 17.

Lac. l. 1. c. 1.

Lact. l. 1. c. 19.

Antidot. Staplet. in Act. 17.

Oroſius l. 6. c. 2. Sub uno deo magno plures miniſtros venerari. Aug. in Pſal. 96.

b Baruc. 6. 25.

Apul. aſini. l. 11. ad ipſum jam Templum pervenimus. Sacerdos Marmus quinq; divinas effigies progenerat. Ari. de mundo. Cicero l. 1. de finib. Lact. l. 1. c. 15. Lib. de nat. Deorum & de legibus. Tertul. de Idol. c. 15. Triſmegiſtus in Pæmand. De civit. Dei. l. 24. et l. 8. c. 26.

Proximos illi tamen occupavit Pallas honores.

*ruleth the ſea and land and the whole world with diverſ ſeaſons: ſo that nothing is brought forth greater than he, neither is there any thing like him, or ſecond to him. Yet Pallas receiveth the next honour to him.* The very ſame ſay the Papiſts at this day of God and our Ladie. And even hence it appeares, that the Gentiles having many gods, worſhip one as the chiefe, namely, *Jupiter*; and their inferiour gods they worſhipped, as Papiſts worſhip Saints. By this which hath beene ſaid it appeares, that heatheniſh idolatrie, and the worſhip of Images and Saints in the Romane Church, are for ſubſtance all one. Yet a difference I acknowledge. For the wiſeſt among the heathen ſaw the vanitie of their Religion. *Seneca* ſaid to this effect: Wee will doe worſhip; yet ſo, as we remember, that this worſhip *is rather for faſhion, than for any thing elſe.* *Lactantius* ſpeakes in a certaine booke to *Tully*, in this manner: *I ſee thou doeſt worſhip to theſe earthly things made with hands: thou ſeeſt they are vaine things, and yet thou doeſt the ſame things that they doe, whom thou confeſſeſt to be the veriеſt fooles of all.* Nevertheleſſe, the vanitie of images, and the worſhip of them, the Papiſts will not acknowledge, neither can they abide to heare of it.

Magis ad morem, quàm ad rem pertinere. Aug. de civit. Dei. l. 6. c. 6. Lact. de orig. erroris. l. 2. c. 3.

Againe, as wee are to take heed of all the vaine deceits of idolaters of our time, whereby they doe nothing elſe but varniſh over the idoll ſervice of the Pagans, and preſent unto us old things with new names: ſo muſt wee avoyde their fellowſhip. For S. *Paul* ſaith, 2 *Cor.* 6. 14. *Wee may not carry one and the ſame yoke with infidels:* and that there may be no *agreement between the Temple of God, and idols.* Fellowſhip with them is either in religion, or in the things of this life. Fellowſhip of religion is two wayes: One, when we are content to be of the ſame faith with them. The ſecond, when we joyne with them in the exerciſes of their Religion.

Touching the firſt, wee may not have any fellowſhip with them, in one and the ſame faith, or in the doctrine of the worſhip of God: for their religion over-turnes the foundation of our ſalvation. Saint *Paul* ſaith, *Coloſſians* 2. 19. *That they which worſhip Angels, hold not the head Chriſt.* Now worſhippers of Angels, were ſuch as thought they might not approach unto God, without the mediation of Angels: and therefore they prayed to them, that they would pray to God in their behalfe; as *Theodoret* teſtifieth. *This errour* (ſaith he) *touching the worſhip of Angels, remained long in Phrygia, and Piſidia. Wherefore, even a Synode aſſembled at Laodicea, which is the mother Citie of Phrygia, by an ordinance forbad men to pray to Angels. And to this day wee may ſee in thoſe quarters, and in the Countrey about, Chappels of Saint Michael. They therefore gave this adviſe, uſing forſooth humilitie, and ſaying, that the God of all things, can neither be ſeene, nor comprehended, nor that men can come unto him, but that they muſt attaine the good will of God by Angels. And this is that which Paul ſaith, in humilitie and worſhip of Angels.* Againe,

Comm. in 2. Coloſſ.

A *Paul* (ſaith he) *commands that they give thankes to God the Father, by Chriſt, and not by Angels. And the Councell of Laodicea, following this law, and willing to remedie that old diſeaſe, provided men ſhould not pray to Angels, and forſake Chriſt.* Further it appeares by theſe words of *Theodoret*, that the Councell of *Laodicea* judged Angels when they were invocated, to be idols, and invocation of them to be abominable idolatry. Papiſts alleage, that the Councell condemnes them that denied Chriſt, and prayed to Angels in his roome. Indeed *Chryſoſtome* ſaith as much: yet I anſwer two things. Firſt, that *Theodoret* doth not ſpeake of them that rejected Chriſt, and betooke themſelves to the mediation of Angels: becauſe he ſaith, they *made a mixture* of the Law and Goſpell: which mixture cannot ſtand, unleſſe Chriſt, at the leaſt in word be confeſſed. Secondly, that the errour might be redreſſed which tooke place in *Phrygia* and *Piſidia*, (whatſoever it was) *Theodoret* ſaith, that the very act of invocation, directed to Angels, was condemned. Thus much his very words import. Againe, idolatry is ſpirituall adultery; and therefore it breakes the band of ſpirituall wedlocke, that is betweeu man and God: and makes a people of God to become no people, and quite excludes them from the covenant of God. By this it appeares, that we have upon good ground departed from the Church of Rome, and that we may not ſo much as

B

C dreame of any Union to be made, or Reconciliation of the two Religions. It is not true which many ſuppoſe, that we differ onely in matters of circumſtance. Idolatry is one ſpeciall cauſe that makes us to renounce the Romane Religion.

In cap. 3. to the Coloſſ. Concil. Laodic. Can. 35.

Hoſ. 2. 20.

Againe, it is utterly unlawfull to joyne with idolaters in their exerciſes of Religion. Saint *Paul* exhorts the Corinthians on this manner: *Flie idolatrie:* that is, all feaſts and meetings that tend to maintaine the honour of idols. And he urgeth his exhortation by ſundry reaſons. The firſt is framed thus: They which are partakers in one and the ſame divine ſervice, have fellowſhip with him whoſe ſervice it is.

1 Cor. 10. 14.

D This propoſition is confirmed by a double example: the firſt of the Lords Supper, in which they that partake of bread and wine, are alſo partakers of the body and bloud of Chriſt. The ſecond is, the Jewiſh ſacrifice: of which, whoſoever did eat, were partakers with the Jewes in their religion. The minor followes: they which are partakers of the feaſts of idols, are partakers of their divine ſervice: they therefore which are partakers of the feaſts of idols, have fellowſhip with the idols themſelves. The ſecond reaſon is this, they which are partakers of things offered to idols, have fellowſhip with devils: but ye may not have fellowſhip with devils: therefore yee may not be partakers of things offered to idols. The third reaſon is this: they which are partakers of the Lords Table, may not be partakers of the Table of devils: but ye are partakers of the Lords

Verſ. 16.

Verſ. 18.

Verſ. 20.

Verſ. 21.

Table

Table: therefore yee may not be partakers of the tables of devils. Now againſt theſe reaſons the Corinthians might haply reply thus; That they did not preſent themſelves at idol-feaſts, with an evill minde, as though they approoved the idols themſelves, and their ſervice; that they went with their kindred and friends for this end; that they might preſerve them in the faith, by keeping their old love and acquaintance; or at leaſt, winne them to Chriſt. To this
Verſe 22. *Paul* anſwereth, *What ſhall we provoke God to anger? are we ſtronger than he?* ſignifying thereby, that albeit they had coloured ſhifts to defend themſelves, yet indeed by ſo doing, they incurred the wrath of God. Furthermore, he
Verſe 28. ſhews it to be unlawfull for the Corinthians to eat things offerered to Idols, and that even in private feaſts, ſo be it they ſhall by their example offend their weake brethren, and draw them to doe that, whereof they are not as yet perſwaded. Upon this doctrine of *Paul*, it followes by neceſſary conſequent, that it is wickedneſſe, yea flat Idolatry to be preſent at the Maſſe, though men keepe their hearts and their faith never ſo firmely unto God.

Sundry things there be which are objected to the contrary: And firſt of all, the example of *Naaman*, who ſaith to *Eliſha*, 2 *Ring.* 5. 18. *When I bow in the houſe of Rimmon, the Lord be mercifull to me in this thing*; and *Eliſha* anſwered, *Goe in peace*. Therefore (ſay ſome) he giveth leave to *Naaman*, to bow in the houſe of *Rimmon*. A double anſwer (to omit many) is given to this place. The firſt is, that *Naaman* kneeled in the Temple of *Rimmon*, onely in civill reſpect, that the King might leane on his ſhoulders: and that he did this with open and publike proteſtation, that he would indeed worſhip none but the God of Iſrael. The ſecond anſwer, to which I rather incline, is this: In the words of *Naaman*, there be two things plainly to be gathered. The firſt is a confeſſion, in which he doth acknowledge it to be a ſinne to enter into the Temple of *Rimmon*, there to kneele downe before idols, or to give any ſigne of reverence to them. And therefore he ſaith twice, *The Lord be mercifull to his ſervant, The Lord be mercifull to his ſervant in this thing*. And by this alſo it appeares, that his reſolution and purpoſe, was no way to bow downe in the Temple of Idols, but to worſhip the God of the Hebrewes, of whom he had beene healed. And for this cauſe he craved that two Mules might be laden with the earth, where
a Verſ. 17. the Prophet dwelt: a no doubt for this end, to make an Altar thereon in his owne Countrey, that might be a monument of the health of his body reſtored, and a place of ſpirituall ſacrifice in prayer and thankſgiving. The ſecond thing in the words of *Naaman*, is a requeſt to the Prophet, that he would pray for him, that he might be conſtant in his profeſſion and purpoſe, and that if he were drawne againſt his purpoſe, and by humane frailtie yeelded to bow againe in the houſe of *Rimmon*, with his King, he would likewiſe pray, that God would pardon his ſinne of infirmitie. And to this requeſt of his, *Eliſha* anſwered, *Goe in peace*: and hereby he ſignified, that he would pray for him, that he might no more fall to Idolatry; and if he fell upon weakneſſe, that he might obtaine forgiveneſſe. This place therefore gives no warrant to them, that joyne themſelves to idolatrous aſſemblies; but rather it prooves the contrary.

Secondly, it is alleaged, that none refuſed to worſhip the image of *Nebuchadnezzar*, but the three children; and conſequently, that *Daniel* bowed as the reſt. *Anſ.* There is indeed no mention made that *Daniel* refuſed to worſhip: becauſe (it may be) he was never accuſed, as they were: and if he had beene accuſed, yet were not the accuſations received of the King: becauſe he was in favour both with Prince & people. Furthermore, that he did not worſhip the image, it appeares by his conſtancie in godlineſſe: and by his refuſall in leſſe matters, as namely, to eat the portion of the Kings meat. Dan. 1. 8. & 7.

Thirdly, it is objected, that there is great difference between the feaſt of idols, and the popiſh Maſſe; and that the Idolatries of the Gentiles were invented of the devill, whereas the Maſſe was at the firſt invented by Chriſt, though now it be corrupted by men. I anſwer, that the Maſſe is an abridgement or compendium of all ſuperſtition and Idolatrie; there is adoration directed to bread, or the formes of bread: there is the body of Chriſt offered really in a ſacrifice of propitiation, which was never offered; but once with ſhedding of bloud: there is adoration of ſtockes and ſtones, invocation of dead men, ſaying of Maſſe to the honour of Saints and Angels, worſhipping of dead mens bones, and ſuch like abominations.

Fourthly, it is alleaged, that the godly, as *Joſeph* and *Marie*, Chriſt, his Apoſtles, and the reſt, came to the Temple, and there worſhipped God: the worſhip then being corrupted with many abuſes. I anſwer. Firſt, they were bound by commandement, to offer ſacrifice, and to doe other parts of Gods worſhip at Jeruſalem, and Deut. 16. 16. they could doe it no where elſe. Secondly, the outward worſhip of God in Sacrifice and Sacraments, was not corrupted for ſubſtance: doctrine indeed was corrupted by ſundry errors, but the godly did not therein communicate with the reſt. Now in the Church of Rome, doctrine and Sacraments are corrupted in ſubſtance, and abound with idolatrous abominations (as I have ſhewed) & their outward worſhip of God, hath more affinitie with Gentiliſme, than with the firſt inſtitution of the Lord.

Laſtly, it is ſaid, if we goe not to Maſſe, men count us for hereticks: hate us, and take offence at us: and all offence muſt be avoyded. *Anſw.* Offence is either active, or paſſive. Active offence given: paſſive offence taken. Offence active, muſt alwayes be avoyded of us: paſſive cannot poſſibly be avoyded. And we muſt doe our ducie, though men be offended never ſo:

remembring the rule of Chriſt, concerning them that be offended. *Matth.* 15. 24. *Let them alone, they are the blind leaders of the blind.* Furthermore, by hearing of Maſſe, weake ones are diſcouraged, and obſtinate Idolaters are confirmed, and made more obſtinate. Thus they that feare leſt offence be taken, give offence. Here it may bee demanded, whether it bee lawfull for Chriſtian men to goe into the temples of idols. I anſwer, they may, if they have a calling ſo to doe, and doe not communicate with Idolaters in their ſuperſtitions, or give any honour to idols: but on the contrary, doe openly profeſſe, either by word, or by their deeds, or both, that they abhorre both the idols, and their ſervice. Thus was *Elias* preſent with the Prieſts of *Baal*. Thus were the three children preſent, when the golden image was worſhipped. Thus was the Prophet of God preſent at the altar of *Bethel*, when *Jeroboam* ſtretched out his hand to offer incenſe to the idoll. Thus *Paul* was preſent in *Athens*, and in the places of idolatry, that he might behold their ſuperſtitions. The Proteſtant Princes, in the crowning of *Maximilian* at Frankfurt, brought the Emperour to the Church, and to the place whereas he was to ſit: this done, they returned without doing any reverence at all, and thereby profeſſed their miſlike of popiſh idols, and their ſervice. It may be objected, that the Prophet of the Lord prayed in the place where idolatrie was exerciſed: becauſe he prayed at the altar of *Bethel*, for the reſtoring of the Kings arme. Anſwer, He did not amiſſe. For to the cleane, all things indifferent are cleane: and therefore the place, though polluted with idolatrie of others, was cleane to the cleane Prophet. And the Jewes were commanded, when they were in the middeſt of idolatrous Nations, to worſhip God towards the Temple at Hieruſalem. And God heard his prayer, by miracle reſtoring the Kings arme: and therefore he approoved it. And a prayer made in an idolatrous aſſembly is no approbation of idolatry, if there be an open profeſſion of the miſlike thereof: and the prayer be made upon ſome neceſſitie, as this of the Prophets was, that the King might be convinced of his impietie. It may be objected, that the Prophet, refuſing to eat in the place, ſhould alſo have refuſed to pray there. I anſwer, no; becauſe God appointed abſtinence from meat, to be the ſigne of deteſtation of the idolatry committed in *Bethel*, and not abſtinence from prayer. And this example of the Prophet, doth not warrant us to be preſent at idolatrous ſervice, there to worſhip the true God; becauſe he did not diſſemble, but he openly profeſſed the truth againſt idolaters.

1 King. 13.

Act. 17. 27.

1 King. 13. 6.

1 King. 8. 48.

Dan. 6. 10.

Verſe 8.

On the contrary, if men reſolve not to profeſſe their deteſtation of idolatrous worſhip, either by word of mouth, geſture, or ſome other way; but onely deſire upon curioſitie, to ſee new faſhions, and hereupon, enter into the

A Temples of idols; I thinke they ought not to doe it. For they themſelves tempt God by ſo doing; they offend their weake brethren, and draw them by their example, to doe the like. And laſtly, by their preſence they confirme the obſtinate idolaters, in their ſuperſtition. The like is to be ſaid of them, that curiouſly without calling, goe out of the precincts of the Church, into idolatrous Countries, for this end onely to ſee, and to be ſeene.

Touching civill ſocietie with them, two points are to be handled. What ſocietie may be uſed with them, and what not. For the firſt, we may uſe their ſocietie upon neceſſitie, that cannot be avoyded, unleſſe we will utterly reject the fellowſhip of mankinde. *Paul*, who B forbids the Corinthians, to company with a brother that is an idolater; for all this gives them libertie to converſe with the idolatrous of the world. This may ſeeme ſtrange, but the reaſon is, becauſe the companie of beleevers was then but ſmall, and the whole world beſide, was nothing but idolaters: and therefore it was impoſſible for beleevers to avoyd their ſocietie, unleſſe they meant to goe out of the world. And upon this neceſſitie, *Paul* permits the Church in his dayes, to uſe the fellowſhip of idolaters: and for the very ſame cauſe he ſaith, 1 *Cor.* 10. 27. *If any of them that beleeve not, bid you to a feaſt, goe if ye will.* Secondly, beleevers may lawfully joyne with idolaters, in C the *Societie of Concord*. For by the generall calling of Chriſtianitie, they are bound to have peace with all men. Upon this ground may the Church make covenants of peace with idolaters, upon even and juſt conditions, *Heb.* 12. 14. *Have peace towards all men, and holineſſe.* *Rom.* 12. 18. *Have peace with all men, if it be poſſible, and as much as in you lyeth.* Thus *Abraham* made a league of peace with *Aner* and *Eſchol*, King of the Amorites, and with *Abimelech*: and *Iſaac* with *Abimelech*: and *Jacob* with *Laban*: and *Heber* the Kenite, with *Jabin* a forraine King: and theſe examples have ſufficient warrant. For that which we may doe, we may bind our ſelves to doe. Thirdly, we may uſe any D ſuch fellowſhip with them, as is, or ſhall be occaſioned by vertue of our particular calling. Thus Chriſt being the Saviour of the world, converſed with publicans and ſinners. Thus *Paul* being the Apoſtle of the Gentiles, enters into *Athens*, and there beholds their devotions. It is Gods commandement, that the beleeving wife, ſhall not forſake her unbeleeving husband, if he be willing or deſirous to dwell with her. If it be alleaged, that *Ezra* conſtrained the Iſraelites to put away their Ammonitiſh, and Moabitiſh, and the reſt of their heathen wives: I anſwer; that their marriages were indeed voyd, and no marriages. Firſt, becauſe the Nations with whom they married, were people according to Gods law, civilly dead: in that God had commanded their deſtruction, unleſſe when peace was offered, they accepted of it. Secondly, in

Gen. 23. 24.

Judg. 4. 17.

Act. 17. 23.

1 Cor. 7. 13.

Ezra 10. 3.

Deut. 20. 10.

that

that they were not onely idolaters, but also intisers to idolatrie, God by expresse commandement did simply forbid the Jewes to marry with them; unlesse they did repent and change their Religion. And in regard of this commandement, the foresaid marriages were nullities; as incestuous marriages are no marriages, by reason of the absolute prohibition of God.

Touching the societie forbidden us with idolaters, it is the *societie of Amitie*: that is, of familiaritie and speciall love. Two examples whereof we finde in the word of God: One is of contracts of marriage with idolaters, which the Scripture precisely condemneth, as an *abhomination in Israel, and a prophanation of the name of God, when Juda marries the daughter of a strange god, Mal.* 2. 11. *Booz* indeed married *Ruth*, a Moabitesse; but shee was entred and received into the body of the Israelites, by a former marriage: and shee was one that beleeved in the God of Israel; *Thy people* (saith she to *Naomi, Ruth* 1. 16.) *shall be my people, and thy God, my God. Sampson* likewise married a woman of the Philistims, but that was by divine instinct, and consequently, by a speciall appointment of God. Againe, it is alleaged, that God by expresse law, gave leave to the Israelites, to marry heathenish women taken captives in warre. *Answ.* That is a law onely of toleration, without approbation: in which, God for the hardnesse of their hearts, permits the evill, which cannot by policie be quite taken away. And this appeares by two things: First before the marriage, the woman by Gods appointment must be deformed, by cutting off her haire, by the growing of her nailes, by putting off the garments of her captivitie, and by mourning for her father and mother for the space of a moneth: and the end of this was, to cause a dislike in the Israelites, of their intended marriages, or to signifie a change of religion, at the least in pretence, in the partie espoused. The second example is of leagues of mutuall ayde and protection; which may not be contracted betweene beleevers and idolaters. *Jehosaphat* for making this kinde of league with *Ahab*, is thus reprooved, 2 *Chron.* 19. 2. *Wouldest thou helpe the wicked, and love them that hate the Lord? therefore for this thing, the wrath of the Lord is upon thee.* Againe, that which we may not doe, we may not covenant to doe; now we may not mutually give and take ayde and protection of idolaters. This tends to the dishonour of God, because it makes idolaters boast, that the people of God cannot stand without their ayde. It is further an occasion of idolatrie; and this league often infolds the people of God in the same plagues and judgements with idolaters. It hath beene the decay both of Greece and Hungarie, that they have heretofore entred into league of amitie with the Turkes. It may be objected, that *Abraham* made this covenant of protection with the Amorites, *Aner, Eschol, Mamre*: and that thereupon they ayded him in rescuing of *Lot*, and in the slaughter of the Kings. I answer. First, it may be they were beleevers, imbracing the faith of *Abraham*: nothing can be shewed to the contrary. Secondly, if they were infidels, the covenant that was betweene them, was of peace onely: and they ayded *Abraham*, not by request made by him, but by speciall motion of God. Thirdly, the Fathers did sundry actions upon bad customs, which God by law afterward redressed; and their examples may not be followed in all things. Lastly, I suppose that *Abraham* joyned with them, as against a common adversary: and therefore the protection they ministred to *Abraham*, was as necessary for themselves, as for him and his people.

B Here one exception must not be omitted. Put the case, that the husband is an idolater, and is content to dwell with his beleeving wife: shee then is to live with him, not onely in the societie of peace, but also in the societie of amitie, by doing all duties of love that concerne a wife, so far as may stand with good conscience. For the precept of *Paul* is, that marriage and marriage-duties, are to be preserved of the beleeving partie with an infidell, so be it the said infidell be content. It may be alleaged, that thus the beleever exposeth himselfe to danger of idolatry. I answer, no; because God defends them that call upon him, who thrust not themselves into danger, but beare the danger and calamitie into which they are fallen, attending upon their callings. Againe, if the unbeleeving party shall solicite the other, and use all meanes, both faire and foule, to draw him or her to idolatry, the beleeving partie in this case, may goe aside for a time, and omit the dutie of marriage. For this is all one, as if the idolatrous and unbeleeving partie should depart. For indeed, that partie is said to depart, in whom the cause of departing is; as in the Church, he is a schismaticke, in whom the cause of the schisme is, and not alwayes he that separates. Secondly, it may be objected, that a Christian may not become the member of a harlot, much lesse of an idolater; considering idolatry is a great sin. I answer; the reason is not like: For the fornicatour consents to the fornication: and so doth not the beleeving partie, by doing duties that pertaine to marriage, consent to the idolatry of the unbeleeving partie. And the fornicator willingly joynes himselfe with an harlot; whereas the beleeving partie, desires he might be yoked with a beleever, and not with an infidell. Lastly, it may be objected, If for adultery, divorce may be made, why not for idolatry which is spirituall adultery? I answer, That not any sinne by it selfe, as it is a sinne, not breaking the troth and bond of marriage, is the proper cause of a divorce; and not any kinde of idolatry, but the sinne of adultery breakes this troth.

Hitherto have I shewed the meaning of this Commandement; *Keepe your selves from idols.* Now I come to the reason of the Commandement, in the word *Babes*, or *Little chil-*

Judg. 14. 4.

Deut. 21. 10, 11.

Gen. 14. 24.

1 Cor. 7. 13, 14.

dren. The word (*child*) in Scripture, is given to them that be any way inferiour to others. And it is applied ten wayes. Firſt, they which come of others, in reſpect of bloud and generation, are called children. It needs nó prooſe. Secondly, they are called children, which are in the right deſcending line. Chriſt ſaith to the Jewes, *Joh.* 6. 58. *Your Fathers eat Manna*: and this was about 1500. yeares after. Againe he ſaith, *Luk.* 11. 47. *Ye build the tombes of the Prophets, which your fathers killed*: and that was at the leaſt 500. yeares after. A widow to her nephew, is as a parent. 1 Tim. 5. 4. Yea they which deſcend in the line collaterall, are children, or as children. Thirdly, ſubjects be children. *David* ſpeakes thus to *Saul*, the *King my father*, 1 *Sam.* 24. 11. Thus *Abimelech* is named Father and King. Fourthly, they which ſucceed others in the title or right of inheritance, are called children. Thus *Jeconias* that never had childe, is ſaid to beget *Salathiel*, becauſe *Salathiel* was the next of *Davids* ſtocke, who therefore did ſucceed *Jeconias*, in the Kingdome of *Juda*. Jer. 22. 30. Mat. 1. 12. Fifthly, they who were guided by the counſell of others, are called children. Thus *Joſeph* ſaith, *Gen.* 45. *God hath made me a father to Pharao*. Sixtly, ſervants are called children. The ſervants of *Naaman* ſay unto him, 2 *King.* 5. 13. *Father, if the Prophet had bidden thee doe a great thing.* Seaventhly, yonger men and women, in reſpect of their elders, are as children. S. *Paul* ſaith, 1 *Tim.* 5. 1. *Rebuke not an elder, but exhort him as a father.* Eighthly, They which be in the tuition of others, are children. Chriſt commending his mother to *John*, ſaith, *Joh.* 19. 26. *Behold thy mother, behold thy ſonne*: *Job* ſaith, *Job* 29. 16. he was *a father to the poore*. Ninthly, They which learne arts invented of others, are children. Thus *Jubal is called the father of all that play on Harpes, Gen.* 4. 21. Laſtly, ſchollers are called the ſonnes of the Prophets. *Elizeus* ſaith to *Elias*, 2 *King.* 2. 12. *My father, my father.* And hearers are called children, in reſpect of their teachers. King *Joas* ſaid to *Elias*, 1 *King.* 13. 14. *O my father, my father, the charet of Iſrael and horſemen.* *Paul* ſaith to the Corinth. 1 *Cor.* 4. 15. *Yee have many teachers, but not many fathers*: and to the *Galath.* 4. 19. *I have begot you by the Goſpel.* And in this place *John* ſaith to all true beleevers; *my little children.* And hereby he ſignifies his tender love, and his fatherly care to the Catholike Church in generall, and to all in ſingular, that imbrace the faith of Chriſt: that the commandement touching idols, might take the better place, and be the more reſpected.

Thus much of the reaſon. Now I doe earneſtly exhort and wiſh all perſons that tender their owne ſalvation, to remember it, and to be doers of it to the end. And that they may the better be reſolved, let them firſt conſider the greatnes of the ſinne. The Prophet ſaith, 1 *Sam.* 15. 23. *That diſobedience is as witch-craft, and tranſgreſſion as idols.* The greatneſſe hereof appeares in two things. Firſt, to erect any image to God, is to aboliſh his majeſty and glory. *Paul* ſaith, *Rom.* 1. 23. the *Gentiles turned the glory of the incorruptible* A *God, into the ſimilitude of man and beaſt.* He that ſhall goe about to repreſent the perſon or preſence of a mightie Monarch, by ſetting up the image of any beaſt, as namely, of an Ape, with a ſcepter and a crowne, doth no doubt, greatly abuſe himſelfe, and diſgrace the ſaid Monarch: much more then is our heavenly King diſgraced, when men take upon them to repreſent, either his Majeſtie, or his preſence, with the image and picture of any creature. Secondly, the worſhip of idols, is the worſhip not of God, but of the devill himſelfe: becauſe it is preſcribed by the devill, according to his pleaſure, againſt the will of God. Againe, we are to conſider the foule attendants and companions that B goe with the worſhip of idols, namely, adulteries and fornications. For in the judgement of God, they are left to bodily fornication, that give themſelves to that which is ſpirituall. *Paul* ſaith, that the Gentiles becauſe they diſhonour God in idols, were *for this cauſe given up to the luſts of their owne hearts, unto uncleanneſſe, to defile their owne bodies, and to commit ſinnes againſt nature*, *Rom.* 1. 24. When the Iſraelites fell from God to idols, oftentimes they fell to *Sodomie*. In Italy, for their idolatries, men are left to themſelves to permit the ſtewes, and to abound (as the fame is) in whordomes and fornications. Thirdly, ſuch as worſhip idols, ſever themſelves from God and Chriſt, as I have prooved. Laſtly, the puniſhment of idolatry is C double. For the ſoule, *Rev.* 21. 8. *a portion in the lake that burnes with fire and brimſtone*: for the body, *captivitie or deſtruction. Thus ſaith the Lord, Deut.* 32. 21. *becauſe they have provoked me to jealouſie in them that are no gods, I will alſo provoke them to jealouſie in them that are no people.* Thus in this laſt age, Horſe-men from *Euphrates*: that is, [a] Saracens or Turkes, *ſhall deſtroy them that worſhip idols of gold or ſilver*: that is, the idolaters of the Romane Church. Rev. 9. 20. [a] Abbas Joach. ibidem.

If any here ſhall ſay, that they are not yet reſolved, that the Church of Rome is a worſhipper of idols, let them conſider theſe reaſons that follow. The firſt is this:

Babylon is a worſhipper of idols.
Rome is Babylon: *Ergo*
D Rome is a worſhipper of idols.

The major is manifeſt: For Babylon is called the *mother of fornications*, *Rev.* 17. 5. and the *dwelling place of devils*, chap. 18. verſ. 2. by reaſon of her idolatries. The minor is alſo manifeſt: For Babylon, is called, *Rev.* 17. 18. *A Citie that rules over the Kings of the earth*: and that is Rome which was the ſeat of the Empire in the dayes of *John*. Here anſwer is made, that Saint *John* ſpeakes of heatheniſh Rome, after it had received the Goſpel. I anſwer, it is falſe: for Rome ruled by the Emperour, did not *make the Kings of the earth drinke the Wine of her fornications*; becauſe it left every Nation and Countrey to his owne religion and devotions. For this was the common errour of the heathen, to approove of all Religions, and to admit the ſects of all Philoſophers. *Themiſtius* the Philoſopher went Aug. de civit. Dei. Lib. 18. c. 51.

about

about to perſwade *Valens* the Emperour, that *the varietie of ſects was pleaſing unto God, while he was worſhipped in ſundry ſorts.* *Leo* ſaith thus; *This Citie not knowing the author of her advancement, when ſhee ruled almoſt over all Nations, ſhee ſerved and gave her ſelfe to the errours of all Nations, and ſeemed to her ſelfe to have taken up a great height of Religion, when ſhee refuſed no manner of falſhood.* Therefore heatheniſh Rome dranke of the wine of the Nations, and did not cauſe the Nations to drinke of her cup. This therefore is ſpoken and meant of Rome governed by the Pope. Againe, *Revelat.* 13. 1. there a beaſt is riſing out of the Sea with ſeven heads and ten hornes, which by common conſent of interpreters is the Romane Empire; and the other beaſt, Verſ. 11. ariſing out of the earth with the voyce of the Dragon, and the hornes of the Lambe, is the eſtate of the Church of Rome governed by the Pope. For *it doth all things that the other beaſt did,* and that *in his ſight: and it gives a ſpirit to the image of the beaſt,* becauſe it revives and puts in practice the dignitie, authoritie, and tyrannie of the Romane Emperours. Thus *Irenæus* of old underſtood this Chapter, who ſaith, that the number of the name of the beaſt is contained in the word *Lateinos*, which ſignifieth a Latine or Romane. *Abbat Joachim* in his Commentary upon the *Revelations* hath theſe words: [a] *Some that carry a ſhew of the ſeat of God, that is, the Catholike Church, are made the ſeat of the beaſt, which is the Kingdome of Antichriſt, reigning every where in his members, from the beginning of the Church.* Againe, *We have by Tradition from our Fathers, that Rome is ſpiritually Babylon.* Againe, *The Merchants of the earth are Prieſts themſelves, who ſell prayers and Maſſes for pence,* [b] *making the houſe of prayer a place of merchandize.* Againe, *We know that not only Biſhops and Prieſts, are intangled in the affaires of Babylon, that they may grow rich: but alſo ſome Abbats, Monkes, and religious perſons, or rather, which ſeeme to be and are not. Honorius* ſignifies in plaine words, that the Pope and his Cleargie is the very Babylon of the Apocalyps. The ſumme of his words are theſe: *Turne thee to the Citizens of Babylon, and looke what ones they are, and by what ſtreet they goe. Behold her Princes and Iudges: for in them is the ſeate of the Beaſt——. Turne to the Cleargie, and in them thou ſhalt ſee the Tent of the Beaſt——. Behold the Cloyſters of Monkes, and in them thou ſhalt ſee the Tabernacles of the Beaſt——. Behold the houſes of Nunnes, and thou ſhalt ſee in them a bed prepared for the Beaſt——.* Now then the concluſion muſt needs follow, that Rome governed by the Pope, is a worſhipper of idols. It pleaſeth ſome to avouch, that if the learned Papiſts and Proteſtants might conferre together, they ſhould be found to differ, not in ſubſtance, but onely in circumſtances: but it is falſe which they ſay, unleſſe by skill they be able to make idolatrie a circumſtance.

A ſecond reaſon. A thing fained in the mind by imagination is an idoll. This is the expreſſe doctrine of *Theodoret* and *Origen*: of whom, not onely the Images of things fained, but alſo the things themſelves, as *Titan, Sphinx, Centaurus*, men with dogs heads, and ſuch like are called idols.

Now I aſſume: But Images which the Church of Rome ſaith are the Images of the true God, and of Chriſt, are indeed the images of things that are not. For there is no ſuch God that doth annex his preſence to painted or carved images, that doth heare and helpe ſuch as pray before them, more than any where elſe: that will be worſhipped, in, at, and by images: if there be ſuch a God, he hath either revealed himſelfe, or not. If he have revealed himſelfe, let the promiſe of his preſence and of his hearing of us at images be brought forth. Againe, let his commandement binding us to worſhip him in images be ſhewed. And if neither (as I verily thinke) can be ſhewed, the worſhip it ſelfe is but a vaine thing. And the thing worſhipped is but a fiction of the braine.

Againe I aſſume: The image of the virgin *Mary*, is the image of a thing that is not. For there is no ſuch mother of Chriſt, that is preſent with her image, and heareth men and women praying to her there. And there is no man upon earth that can poſſibly by ſufficient reaſon proove it to be: whereas for all our actions, ſpecially for actions of religious worſhip, faith muſt be the ground.

The third reaſon. To turne the glory of God into the image of a corruptible man, is idolatry; this *Paul* prooves at large, *Rom.* 1.

Now the Papiſts repreſent God in the image of a man: and the learned among them defend it. I ſay (ſaith one) it is lawfull to paint the Father in the forme of an old man, and the holy Ghoſt in the forme of a dove. And ſuch kind of paintings turne the glory of God into the ſimilitude of a corruptible man. Let *Auſtine* ſpeake in this caſe. *Wee muſt not therefore thinke* (ſaith he) *that God the Father is circumſcribed as it were with an humane ſhape, that when wee thinke of him, a right or left ſide ſhould come into our mind: or that which is ſaid, that the Father doth ſit, wee muſt not thinke to be done with the bowing of the legs, that wee fall not into that ſacrilege wherewith the Apoſtle curſeth them that have changed the glory of the incorruptible God into the ſimilitude of a corruptible man. For it is extreame wickednesſe, that a Chriſtian man ſhould place ſuch an image for God in the Temple, much more it is wicked in his heart where the Temple of God is indeed, if it be cleanſed from earthly deſire and error.* Furthermore, the Father never appeared in this forme, but the Sonne.

The fourth reaſon. To invocate a bruit creature, is idolatry. Now the Popiſh Church invocates a bruite creature when they ſay, *All haile, O Croſſe, our only hope in this time of the paſſion, increaſe righteouſneſſe to the godly, and give pardon to guiltie perſons:* If any ſhall ſay theſe words are directed to Chriſt: I ſay againe they are ſpo-

Socrat. hiſt. l. 4. ca. 17. Leo Serm. 1. de Pet. & Paulo.

In Exod. q. 38. Hom. 8. in Exod.

[a] Part. 5. l. 10.

[b] Pro denariis.

Auguſtodunenſis in Catalogo ſtirici edit. Lugduni. 1596. parte. 2. pag. 577.

Beſſar. de imag. l. 2. c. 8.

Aug. de Sym. & ſide cap. 7.

In Breviar. infra hebdom. 4. quas drag.

ken to the very wood of the Croſſe. For the words in the *Hymne* immediately going before, are theſe: *Bleſſed is that Croſſe on whoſe armes the price of the world did hang, it was made a beame to weigh his body, and tooke the prey for hell.*

The fifth reaſon. The worſhip of God that is deviſed and taken up by man, is in deed and in effect Idolatry: becauſe it is a worſhip that God doth abhorre and deteſt: who will preciſely be worſhipped according to his owne word, without any addition, detraction, or change.

Deut. 4. 2. & 12. 32. Now the worſhip of God in the Church of Rome, is deviſed and taken up by man. And this I declare in five particulars. The firſt is, the invocation of Saints departed, of which I propound theſe concluſions. The firſt is, that for 350. yeares after the death of Chriſt, *there was no practice or acknowledgement of prayer to Saints in the true Church of God.* For till 200. yeares after Chriſt, the interceſſion of Saints was utterly unknowne: as appeares plainely by the writings of *Irnæus*, *Juſtine*, *Clement*, *Tertullian*; Homil. 3. in Cant. & in Joſu. c. 13. and about the yeare of our Lord, 240. *Origen* began to broach the doctrine of interceſſion of Saints: not as the publike doctrine of the Church, but as his owne private conjecture. And after three hundred yeares from Chriſt, the learned diſputed againſt the Arrians on this manner: Chriſt is invocated, therefore Chriſt is God. Which kinde of reaſoning had beene unfit, if prayer to Saints had then taken place.

Vera non pecces propr. 2. *Concluſ.* Upon the point of 400. yeares, *Baſil*, *Nyſſen*, *Nazianzen* gave further occaſion of prayer to the dead. For by a rhetoricall figure they uſed to ſpeake to the dead, and as it were to talke with them after the manner of Orators. And theſe ſpeeches of theirs may ſeeme to be prayers, but indeed they are no prayers, but wiſhes. For in the ſame manner they uſed to ſpeake to the ſoules of damned men, as the ſoule of *Julian*, and to things without life, as to the Paſſeover. Secondly, their ſpeeches were directed to Saints in doubtfull and wavering tearmes, to this effect: [a] *Heare us if there be in thee any care of us, if there be any ſenſe in thee.* Thirdly, they ſuppoſed the Saints to be [b] preſent with them, to heare them when they ſpake unto them.

[a] Nazian. de laud. Gorgoniæ: & orat. 1. contr. Jul. [b] Naz. orat. 1. in Juli. Hieron. in vita Hilarionis. De civit. Dei. l. 22. c. 10. Niceph. l. 15. ca. 28. 3. *Concluſ. Till* 500. *yeares after Chriſt were expired, invocation of Saints was not received into the publike Liturgie of the Church.* After 400. yeares Saint *Auguſtine* ſaith of publike prayer: *We doe not make gods of Martyrs: they are named of the Prieſt, but no prayer is made unto them.* After 500. yeare, *Petrus Gnapheus* an hereticke is ſaid to put invocation of Saints into the publike prayers of the Church. And *Gregorie* the Great, about 600. yeares after Chriſt brought prayers to the dead into the Letanies of the Weſt Church.

The ſecond particular is touching Images of Saints: of which I ſet downe foure concluſions.

1. Concluſ. *There was no uſe of Images among Chriſtians, ſpecially in their Churches, for* 370. *yeares after Chriſt.* The contrary cannot be ſhewed.

2. Concluſ. *Solitary or ſingle Image of God or Saints, were not allowed to be ſet up in Churches for any uſe of Religion, till more than* 400. *yeares after Chriſt.* And the contrary cannot be ſhewed.

3. Concluſ. *Images erected in Churches for Lay-mens bookes, were not publikely allowed to be worſhipped, till after ſix hundred yeares.* *Gregory* the Great, ſaith thus to *Sirenus*, *And indeed becauſe you forbid images to be worſhipped, we altogether prayſed you, but that you have broken them, we have reprehended you*, I ſay, *publiquely*; becauſe ſundry private men, and particular Churches, after 400. yeares began religiouſly, or rather ſuperſtitiouſly to adore the wood of the Croſſe and the peeces thereof; but this was then a particular and private act: not the act of the Catholike Church. Lib. 7. indict. 4. Epiſt. 9. Prudent. l. 2. contr. Symm. Paulinus, Epiſt. 11. Hier. in Epitaphio Paulæ. Evagr. l. 4. c. 35.

4. Concluſ. *Adoration of images was never publikely authorized, till* 789. *yeares after Chriſt, in the ſecond Councell of Nice.* And in the writings of the Fathers there is nothing for that religious worſhip of images which is more than veneration or reverence, till about the former time. And this authoriſement in that Councell wanted univerſalitie. For ſhortly after a Synod at Frankford (in which *Charles* the great, and the Legates of the Biſhop of Rome were preſent) condemned the Councell of Nice, as hereticall. *Hoveden* an Engliſh hiſtorian ſaith well of this point. *Charles* (ſaith he) *King of the Frankes, ſent the booke of a Synod to Britaine, directed to him from Conſtantinople. In which booke, alas, many things are found very true convenient and contrary to true faith, ſpecially that it is confirmed by joynt conſent of almoſt all the Doctors of the Eaſt, being three hundred, or there about, Biſhoops, that Images are to be worſhipped: Which thing the Church of God doth altogether accurſe. And againſt which Albin. writ an Epiſtle marveilouſly confirmed by the Authoritie of the Scriptures, and brought it with the ſame booke to the King of the Frankes, in the name of our Biſhops and Princes.* Hoved. in continuatione Bedæ, an. 663. & Ado Viennenſis in An. 791. Pſeudoſynodus quæ Septimam Græci appellant, pro adorandis imaginibus ad dicata penitus.

The third particular is of religious worſhip. *One Concluſion. The diſtinction of religious worſhip into Latria-worſhip, and Dulia-ſervice, was not knowne and received into the Church till* 400. *yeares after Chriſt.* *Auguſtine* was one of the firſt that uſed this diſtinction; yet in another ſenſe. For he puts *Latria* for religious worſhip preſcribed in the firſt table, and when he puts *Dulia* for more than civill worſhip, he flatly denies it to be due unto Saints, as in theſe words of his. *We honour Saints with charitie and not with* [a] *ſervice.* Againe, *Let it not be our religion the worſhipping of dead men.* And I would fain ſee the Author within 500. yeares after Chriſt, that aſcribes *Dulia* to any meere creature, when it ſignifies an higher worſhip than politike or civill honour. [a] Dulia. De vera relig. c. 55.

The fourth particular is of the crucifix. Of which I ſet downe one concluſion: *That crucifixes were not in uſe till* 400. *yeares after Chriſt.*

The

The ſingle croſſe was, I grant, but not the croſſe with the image of Chriſt put thereto. The teſtimonies of *Juſtin*, [a] *Lactantius*, [b] *Minutius Fœlix*, [c] *Tertullian*, [d] *Chryſoſtome*, are alleaged to the contrary. But they indeed, ſpeake onely of the reall crucifix, that is, of Chriſt himſelfe crucified upon his owne proper croſſe: and not of the formed crucifix. The booke of viſiting the ſicke, that goes under *Auguſtines* name, mentions the painted crucifix. But that is a knowne counterfeit of latter times. *Metaphraſtes* reporteth that a chryſtall Croſſe with the image of Chriſt appeared to *Procopius* the Martyr, and that he was bidden to make the like of gold and ſilver, which he carried about him, and obtained victory againſt the Saracens. This teſtimonie of *Metaphraſtes* is of no value, for he is but a fabler. Yet his teſtimony declares thus much, that in the dayes of *Dioceſian*, which was upon the point of 300. yeares, Popiſh crucifixes were not in uſe. Becauſe *Procopius* made the crucifix which he wore about him, upon the ſpeciall occaſion of a revelation. And it ſeemes that crucifixes were not publikely received in the Church till 700. yeares after Chriſt. For then the ſixth Councell of Conſtantinople, whoſe Canons are not counterfeit, commands that the image of Chriſt be ſet up in the roome of *Agnus Dei*.

The laſt particular, is touching the worſhip of Chriſt, and his Image. The firſt concluſion. *The adoration of the Sacrament or of Chriſt after the Romane manner, in, at, and under the forme of bread, was not knowne or uſed in the Church of God, within eight hundred yeares after Chriſt.* For Tranſubſtantiation the ground of adoration was not knowne or received of the learned, till after this time. Let them of the Romane Religion ſtudie till their heads and hearts ake, they ſhall never be able ſoundly to proove the contrary. And *Honorius* III. is ſaid to have inſtituted this adoration about the yeare of our Lord 1220.

The ſecond Concluſion. *The worſhip Latriæ or divine honour, was not given by the learned any way to the image of Chriſt for a thouſand yeares after his aſcenſion, and upward.* This the Papiſts ſee and confeſſe. *Catharin* ſaith, *Indeed none of the ancient (as farre as I could reade and marke) ever ſaid, that images are to be worſhipped with the worſhip of Latria, but they all deteſted this kind of ſpeaking.* Againe, *It is not found in ancient Writers, that an image (conſidered as an image) is to be adored with Latria, but contrariwiſe that it is not ſo to be adored. And we reade this often proteſted in the anſwers of the Biſhops of the ſeaventh Synod, and in the Decree moſt manifeſtly, which I certenly beleeve never came to the hand of Thomas.* Of the ſame opinion is *Francis Suares* the Jeſuite, who thinkes that *Thomas* never ſaw the ſeaventh Synode, or the ſecond Councell of *Nice*.

Upon this which hath been ſaid, it appeares that ſundry maine points of religious worſhip have beene deviſed by men in the Church of Rome, and conſequently that their worſhip is in effect idolatrie. For all this, put caſe that the Romane worſhip be no idolatrie: nevertheleſſe it is ſubject to a poſſibilitie of being idolatry, and therefore naught, and thus I reaſon.

The true worſhip of God is not ſubject to a poſſibilitie of being Idolatrie. For there is no poſſibilitie of darknes in light, no poſſibilitie of evill in goodneſſe. The worſhip of God in the Romane Church is ſubject to a poſſibilitie of Idolatrie. For it is poſſible that he which by ſignes manifeſts his preſence, and heares them that pray before images, be the devill himſelfe, and doe it by Satanicall operation. There is no ſuch likelihood in the Sacraments and Word preached: becauſe they are founded in the inſtitution of God, and ſo are not images, or worſhip at them. Again, in the adoration of images, three caveats muſt be obſerved, as they teach.

The firſt, that no confidence be placed in images: the ſecond, that we aske nothing of them: the third, that we doe not aſcribe any divinitie unto them. Now it is a poſſible thing (nay it is not ordinary) that the common people omit theſe, or ſome of the cautions. *Auguſtine* ſaith, *Who doth worſhip or pray beholding an image, which is not ſo affected that he thinketh he is not heard of it, and hopeth that ſhall be performed by it, which he deſireth?* Againe, *the ſimilitude of a ſhape, and the counterfeit compoſition of lines doth leade, and with a certaine weake and ſicke affection, doth raviſh the weaker ſorts of mortall men.*

Againe, it is poſſible that the Prieſt faile in his intention, by wandring by-thoughts when he is in the conſecration of the Hoſt, or he may of bad purpoſe intend not to conſecrate: or he may of negligence omit ſome word or words of conſecration: and then there is no right conſecration: if no conſecration, no tranſubſtantiation, if no tranſubſtantiation, Chriſt is not adored, but a peece of bread for the living God.

Againe, there is a poſſibilitie that ſome of them that be worſhipped for Saints in Heaven, be no Saints, but damned in hell: And *Hierom* ſaid, *We worſhip the bodies of many upon earth, whoſe ſoules are tormented in hell.* Sundry images in the Church of Rome at the firſt, in all likelihood were invented to repreſent, not the perſons of men, but myſteries after the manner of Emblems. The figure which is called Saint *Margaret*, deſtroying a dragon after ſhee was devoured of it, in former times ſerved to repreſent the calling of the Church of the Gentiles, being gathered by the preaching of the Goſpel out of the bowels (as it were) of the devill, of whom they were devoured. S. *George* on horſe-backe was in former times a repreſentation of Chriſt our Saviour, who vanquiſhed the devill for the deliverance of his Church. S. *Chriſtopher*, who was indeed a meere fiction, was in former times nothing elſe but a repreſentation of the life of a Chriſtian man: as the very name declares. For *Chriſtoperus* is one that beares the name of

Chriſt

[a] Carmen de paſſione.
[b] In Octavio.
[c] Li. 2. cot. Marcionē.
[d] Hom. 55. in Mat.
Aug. de viſi. infir. l. 2. c. 3.
Synod. Trullenſis. c. Sect. 2. And this Canon is allowed. Bellar. de ima. l 1. c. 1.
Cathary. de cultu imag.
Upon Tho.
In Pſal. 113. & Epiſt. 49. ad Deo gratias.

Chriſt before men. Now theſe and the like pictures of myſteries, were in proceſſe of time reputed pictures of Saints; and are worſhipped at this day of many, as they have beene heretofore, for the images of Saints indeed. To this I adde, that reliques are very often counterfeit: that the feaſt of the Aſſumption of the virgin *Mary* is of no better ſtampe: becauſe there is no certentie in hiſtorie to proove this Aſſumption. Thus much of the Idolatrie of our times.

Pereſius de Trad. par. 3.

HAving thus declared, what is meant by Idols, and how they be to be avoyded, I muſt yet proceed further. For it is the propertie of a divine law, in forbidding any thing to command the contrarie: and therefore when Idols are forbidden in this text, the true worſhip of God is commanded: and it is the very ſcope of this place to injoyne us to preſerve our ſelves in the true worſhip of God. Of which dutie I will ſpeake a little, becauſe it is of ſpeciall weight and moment. That we may the better keepe our ſelves in the right worſhip of God, we muſt conſider firſt, what is meant by the worſhip of God; and ſecondly, what are the ſpirituall heads and parts thereof. That we may conceive aright what is meant by the worſhip or ſervice of God, ſix points are diſtinctly to be conſidered. The firſt is the foundation of Gods worſhip. For they that would truly worſhip God, muſt lay downe a foundation thereof in their hearts; and that conſiſteth of two parts, the knowledge of God, and of our ſelves. Of the knowledge of God, the Prophet *Eſay* ſpeakes thus, *The Egyptians ſhall know the Lord in that day, and doe ſacrifices and oblations, and ſhall vow vowes unto the Lord.* And *Paul* ſaith, *How ſhall they call on him, of whom they have not heard?* If it be demanded, what knowledge of God is required, I anſwer, we muſt not onely know God as he is in himſelfe, that is, the unitie of the God-head in the Trinitie of perſons, with the properties and works thereof: but we muſt know him as he is to us, that is, our God, extending his mercie and his providence over us. For the ſenſe, or experimentall knowledge of the favour and goodneſſe of God, breeds in us the true worſhip of God. Concerning our ſelves we muſt know two things. The firſt, what we are by nature, namely, vile, wretched, and miſerable ſinners, unable to doe any good, prone to all evill, deſerving many thouſand damnations. This knowledge of our miſery is indeed no cauſe that mooves us to worſhip God, yet is it an occaſion thereof. The woman of Samaria did no better than ſcorne Chriſt, till hee was brought to a ſight of her ſinnes, and then afterward ſhee reverenced him as the Meſſias. The prodigall ſonne, when he was touched with a feeling of his owne miſery, came and yeelded himſelfe in ſubjection to his father. Againe, we muſt further know, what we are by grace, namely, the children and ſervants of God, and the heires of the kingdome of heaven. And this knowledge is a notable inducement to the worſhip of God. For the mercies of God are they which moove men, to bring unto God the true and reaſonable ſervice. Rom. 12. 1.

Iſa. 19. 21.

Rom. 10. 14.

John 4.

Luk. 15. 21.

Upon the former doctrine, two things offer themſelves to be conſidered, the ſinne of our times, and our dutie. The ſinne is noted by the Prophet, *There is none that underſtandeth, and ſeeketh after God.* This we ſee by daily experience. Men content themſelves with that knowledge of God which nature affoordeth, and they endeavour not to know and acknowledge him as he hath revealed himſelfe in the written Word, ſpecially in the covenant of grace. And ſo great is the force of ſelfe-love in moſt men, that they cannot abide to conſider of themſelves, as they are in themſelves out of Chriſt. Thus moſt men preſent a worſhip unto God, but it is without ground or foundation. Now the dutie of all men is to ſtudy for the knowledge of God and of themſelves; and to increaſe herein. For hence it is, that all godly men have ſtirred up themſelves to duties pertaining to the honour of God. *David* bleſſeth God, prayſeth him, and brings gifts and offerings to him, upon the knowledge he had, that knogdome, power, and glory was Gods, and that all things were his. *Daniel* makes ſolemne prayer and confeſſion to God, becauſe he conſidered him to be great and terrible, and to be a keeper of covenants with them that love him. The ground of the nine latter commandements is the firſt, *Thou ſhalt have no other gods before me.* And the ground of this commandement is a knowledge and faith, that Jehovah is our God. And this appeares, becauſe the words, *I am Jehovah thy God, which, &c.* are cloſed upon the firſt Commandement, and ſhut up with it in one and the ſame period in the Hebrew text. Moreover, when God is not knowne aright, he is not worſhipped aright, but either the idols of our braine are worſhipped, or devils. Thus *Paul* ſaith, that the Galatians, when they knew not God, worſhipped them that are no Gods by nature. For ſuch as our knowledge is, ſuch is our worſhip. 1 Chro. 29. 10, 11. Dan. 9. 5. Gal. 4. 8.

The ſecond point, is the rule of the worſhip: and that is. That nothing may goe under the name of the worſhip of God, which he hath not ordained in his owne Word, and commanded to us as his owne worſhip. For we are forbidden under paine of the curſe of God, either to adde, or to take away any thing from the precepts of God, in which he preſcribes his owne worſhip. When the Jewes worſhipped God after the deviſed faſhions of the Gentils, though their meaning was to worſhip nothing but God, yet the text ſaith, *they worſhipped nothing but devils.* Againe, the Lord forbids us in his worſhip to follow *after our owne hearts and eyes, or to walke in the ordinances of our forefathers, but onely in his commandements.* And he holds it as a vaine thing, *to teach his worſhip and feare by the precepts of men.* That we may worſhip Deut. 12. 8. 32. Deut. 12. 17. Numb. 15. 39. Ezech. 20. 18. Iſa. 29. 13. Mat. 15. 9.

God

God with reasonable service, we must *proove what is the good, acceptable, and perfect will of God.* And those are good workes indeed, acceptable to God, which *he hath prepared for men to walke in.* All voluntarie religion, and will-service, is utterly condemned. Therefore nothing may goe under the name of Gods worship, but that which he prescribes. It is alleaged to the contrary, that when a worke is done without commandement, so there be an intention to honour God, it is the worship of God. I answer, it is false. For that any worke or action may be the worship of God, foure things are required; the person or doer must be regenerate; the matter of the worke must be a thing commanded: it must be done in faith: and then, in the intention of the minde, it must be directed to the honour of God. Secondly, the intention to honour God, is not alwayes good, unlesse it be an intention to honour him, by yeelding obedience to that which he commandeth. Againe, it is alleaged, that a worke done in love to God, though there be no commandement thereof, is the worship of God. I answer, that love keepes it selfe to the Word, and will of God: and things done without a word from God are not of love. For *love is the fulfilling of the law.* Thirdly, it is objected, that vowes in the old Testament were a part of the worship of God, and that they were not commanded. I answer, though God did not bind all men by a commandement to make vowes: yet hath he testified in his Word, that vowes were acceptable to him: for he prescribed the matter of vowes, and the manner of making, and the keeping of them. Furthermore, it is urged, that *Mary* who annointed Christ, had no commandement so to doe, and yet shee did a worke acceptable to Christ. I answer, though shee had no particular commandement, yet had shee a generall. For the worke shee did, was a confession of her faith and love to Christ, and that is commanded. Likewise *Pauls* example is urged, who preached the Gospel freely, and looked for his reward of God: and yet he had no commandement so to doe. I answer, to take a stipend for preaching the Gospel, is in it selfe a thing indifferent, and may be done, or not done. Yet was it not a thing indifferent in the Church of Corinth, by reason of the offence of many. And therefore *Paul* preached freely: and he could doe no otherwise, unlesse he would have abused (as he saith) his authoritie. For a thing indifferent, in the case of skandall, ceaseth to be indifferent, and is a thing commanded. Lastly, some object, *Luk. 10. 16. He which heareth you, heareth me.* Therefore (say they) the very commandements of Pastors prescribe Gods worship. I answer, first, the place is properly to be understood, not of all teachers, but of the Apostles. Secondly, if it be spoken of all teachers, the words must be understood with limitation; for thus is the Ministerie of commission, *Teach them to observe all things which I have commanded you.* As Christ was sent of the Father, so are the ministers sent of him: but he was sent to doe his Fathers will: *As my Father hath commanded me, so doe I.*

Thus the truth of this rule is manifest: and we must lay it up in our hearts as a treasure, and never suffer our selves to be deprived of it; for the use of it is great. By it we may discerne the prophanenesse of our times. All men can say, God must be worshipped: but when it comes to the point, what is the worship wherewith they honour God? Surely, what they list themselves. Some worshippe God with their good meaning; some with their good dealing; some with the babling of a few words, as namely, of the Apostles Creed, and ten Commandements for prayers. This service of God is very common: but alas, it is poore service. For the rule of divine honour is not the will of him that honoureth, but the will of him which is honoured. Secondly, here we learne to detest the service and worship which is performed to God in the Church of Rome. For it containes many parts and points of will-worshippe, having no warrant from God, either by commandement or promise: of this kinde are the Sacraments of penance, confirmation, matrimonie, orders, and the last annointment: The consecration of the bodie of Christ by five words, *For this is my bodie:* the oblation and sacrifice of Christ in the Masse for the sinnes of the quicke and dead: the vow of continencie, perpetuall povertie, and of regular obedience: the religious distinction of meats, garments, times; the hallowing of ashes, palmes, bread, water, &c. for the driving away of devils, and for the health of the body and soule. For these and many other practises, let them bring forth the word of God, if they can. They plead for many things: that they have the word of Traditions. I answer, that Traditions Ecclesiasticall are no word of God; but the word of man: and Traditions which are called Apostolicall, are either of no moment, or doubtfull. For how shall we know certainly, that they were the Traditions of the Apostles, considering none hath said so, but some of the Fathers, whose testimonies are not sufficient, because they are subject to errour?

The third point, is the end which God hath appointed of all his worship: and that is, not to give or adde glory to God: for nothing can be added to absolute perfection. But the end is, to acknowledge, praise, and confesse the infinite glory of God. Furthermore, the end of this acknowledgement or confession, is our happinesse and salvation, *Joh. 17. 3. This is eternall life, to know that the only true God* &c. *Psal. 50. 15. Call upon me in the day of trouble, and I will deliver thee.* Paul saith, *Godlinesse is our gaine:* and the reason is, because *it hath the promise of this life, and the life to come.* Upon this we must be admonished evermore to worship God, and that with all care and diligence, because the worship of God is not his benefit, but our benefit and salvation.

Rom. 12. 1, 2. Eph. 2. 10. Col. 2. 22, 23.

Gal. 5. 14.

Mar. 14. 6.

1 Cor. 9. 18.

Matt. 28. 20.

Joh. 10. 18. Luk. 14. 31.

1 Tim. 4. 8.

The fourth point is concerning apt and able perſons to performe worſhip acceptable unto God. And they are onely ſuch as turne unto God, and are renewed by the holy Ghoſt. And the worſhip of God performed by any other perſons, is not worſhip, but ſinne. *Prov.* 15. 8. *The ſacrifice of the wicked is an abhomination unto the Lord.* The Lord by the Prophet *Iſay* proteſteth, that the oblations and ſacrifices of the Jewes *were an abhomination to him, and that he hated them, becauſe their hands were full of blood.* Againe he ſaith, *That he which kills a bullocke, is as he which killes a man, and that he which offers a ſheepe in ſacrifice, as he which cuts off a dogs head*; becauſe of their vile abhominations. *Iob.* 9. 31. *God heareth not ſinners.* Whatſoever is not of faith, is ſinne: whatſoever worſhip of God is performed by unrepentant ſinners, it is not of faith, becauſe they want that faith, without which there is no pleaſing of God. He that turnes not to God, doth not acknowledge his owne guilt, he that doth not acknowledge his guilt, doth neither acknowledge Gods juſtice, nor his mercy: he that doth not acknowledge the juſtice and mercy of God, cannot truely worſhip him: he therefore that turnes not to God, cannot unfainedly worſhippe him. If it be demanded, how the worſhip of God ſhould be a ſinne in any man, conſidering it is commanded: I anſwer, ſinnes be of two ſorts. The firſt, is, when ſomething is done that is flat contrary to the commandement of God: the ſecond is, when that is done which God commandeth, but not in that manner God commandeth. And thus the worſhip of God in wicked men is a ſinne. Becauſe though they doe that which God commands, yet they doe it not as he commands. Againe, it may be ſaid, if the worſhip of GOD be a ſinne in the unregenerate, then muſt not they be exhorted to the worſhip of God: becauſe we may not exhort to ſinne. I anſwer, that exhortations may not be made for the doing of any thing that is a ſinne of it ſelfe: now the worſhip of God is not a ſinne of it ſelfe, but onely by accident; that is, becauſe it is performed by ungodly perſons, to whom being uncleane, all things are uncleane. Againe, ungodly men are not to be exhorted to the worſhip of God, but in meet and convenient order. For firſt, they muſt be admoniſhed to turne unto God, and then afterward to worſhip him.

Here let us take notice of the over-ſight of many, who living without reformation and amendment of life, thinke nevertheleſſe if they pray unto God, heare his Word, come to the Lords Table, that they doe great matters, and that the Lord is highly bound unto them; whereas indeed they doe nothing elſe but offend him and provoke him to anger: not becauſe they worſhippe God, but becauſe they worſhippe him without faith and repentance. Likewiſe their love of God, their ſtrong and lively faith (of which they boaſt,) their confidence in Chriſt, are but fictions of the braine, ſo long as they are ſevered from amendment of heart and life.

Here againe we are taught, that if wee indeed would ſerve and worſhip God, we muſt firſt turne to him with all our hearts; yea continually make a renovation of our firſt converſion, and ſeeke reconciliation with God and man. *Mark.* 11. 25. *When ye ſhall ſtand and pray, forgive.* The beleeving Corinthians, becauſe they wanted this renued reconciliation, when they came to the Lords Table, did eat judgement to themſelves.

It may here be demanded, in what part the man regenerate worſhips God. I anſwer, in the whole man, both body and ſoule, as *Paul* ſaith, 1 *Cor.* 6. 20. *Glorifie God in your bodies and in your ſpirits.* Yet there muſt ſome diſtinction and difference be obſerved. For principally and properly God is worſhipped in our ſpirit. *Joh.* 4. 24. *The true worſhippers ſhall worſhip the Father in ſpirit.* *Rom.* 1. 9. *Whom I ſerve in my ſpirit.* 1 *Pet.* 3. 15. *Sanctifie God in your hearts.* By the ſpirit, I underſtand the thought of the minde, the conſcience, and the affections of the heart. For in theſe is the firſt and principall ſeat of divine and ſpirituall worſhip. As for the body, it is but a ſecondary inſtrument of the ſervice of God. By this we may diſcerne the vanitie of Popiſh Religion. For it conſiſts for the moſt part, upon externall and bodily rites, geſtures, and ceremonies, borrowed partly from the Jewes, and partly from the heathen: whereas the true Religion of the new Teſtament, hath but few preſcribed ceremonies, and for the moſt part is divine and ſpirituall.

The fifth point is, concerning the particular thing or place to which the worſhip of God is to be directed. And this rule muſt be remembred. The worſhip of God both inward and outward muſt be directed towards that thing in which, and at which, God will be worſhipped. Now God hath ſtraightly bound the worſhip of the Sonne, and conſequendy of himſelfe, to that maſſe and lumpe of humane nature, received into the unitie of the ſecond perſon. For this is the univerſall commandement of God touching his Sonne Chriſt, *He is thy Lord, and thou ſhalt worſhip him.* And, *Adore him all yee his Angels.* Therefore in every place, in which we know him to be bodily preſent, without any more adoe, we are by directing our bodies and mindes unto him according to the place in which he is, or abides, to doe him homage. For this finite and created maſſe of the manhood carries with it the adoration of the perſon to every place, in which we certainly know the ſaid manhood to exiſt ſubſtantially. And it matters not whether it be ſeene with bodily eyes or no. For it is ſufficient, if we be certaine, either by ſenſe, or by the word of God of the bodily preſence of Chriſt. By vertue of the former commandement, the wiſe men fall downe before the childe Jeſus and worſhippe him, turning eyes and mindes to that part of

Iſa. 1. 13, 14, 15.

Cha. 66. 3.

Pſal. 45. 11. & 97. 9.

Mat. 2. 11.

the

the houſe in which they ſaw him preſent. The woman of Canaan comes and fals downe at the feet of Chriſt, and worſhips him at the place in which he ſtood. *Thomas* as ſoone as he knew that Chriſt ſtood before him, he directs his ſpeech unto him, and ſayes, *Joh.* 20. 22. *My Lord and my God.* The Diſciples adore him in the clouds, ſo long as they could ſee him: and when he was taken out of their ſight, they ſtill adored him, by directing minde, and geſture of body, not to Sunne, Moone, Starres, ayre, clouds, much leſſe to any earthly creature or place, but to the place of celeſtiall happineſſe, which is above and beyond this viſible world, into which he aſcended bodily, where alſo *Steven* worſhipped him, and all the people of God ever ſince, directing hand and heart to Heaven. As concerning the Arke of the covenant, the commandement of God is, *Pſal.* 95. 5. *Exalt the Lord your God, and fall downe before his foot-ſtoole*; for he is holy. By meanes of this commandement, the Jewes were bound to worſhip God by directing themſelves toward the Arke or Mercy-ſeat, even as if they had ſeene God himſelfe there viſibly preſent. Now the manhood of Chriſt is the true Propitiatory, and comes in the roome of the Arke of the covenant now in the time of the new Teſtament. And further ſeeing it is a part of Chriſt the Mediatour, God will rather be worſhipped in it, than at the Arke of the Covenant, and it carries with it the adoration and worſhip of God to the place, in which it is knowne certainly to be more than the Arke. Furthermore, conſidering adoration is tyed to the manhood of the Sonne of God, and God in it is worſhipped, now in the dayes of the new Teſtament, we are not bound by any commandement to direct our worſhip toward any place or creature upon earth: but on the contrary without reverence or reſpect to this or that place, to worſhip *in ſpirit and truth*, *Joh.* 4. 23. lifting up heart and mind to heaven, where our Redeemer is at the right hand of God.

The ſixth and laſt point is, concerning the properties of the worſhip of God, and they are three. The firſt is, that the worſhip of God is incommunicable, *Iſay* 42. 8. *I will not give my glory to any other, nor my prayſe to graven images.* *Matth.* 4. 10. *Him onely ſhalt thou ſerve.* It may be objected, that divine adoration is given to the manhood of Chriſt, which is a creature. I anſwer, that adoration or invocation pertaines, and is to be given to whole Chriſt, leſt we ſhould ſeeme to divide the perſon; and ſeparate the natures. And yet a diſtinction muſt be made of the God-head and manhood. For the God-head is the proper object, to which religious adoration is properly and ſimply directed; and ſo is not the manhood. For no creature is ſimply to be honoured with divine adoration. *Athanaſius* ſaith, *God is to be adored in regard or reſpect of the God-head.* *Cyrill* ſaith, *Doe we adore Immanuel, or a man? God forbid. For this were a dotage, deceit, and errour. For in this we ſhould nothing differ from them which worſhip the creature beyond the Creator and Maker.* Againe, *The God-head in Chriſt is a nature to be adored, and the humanitie is the nature adoring.* Nevertheleſſe, though adoration be directed ſimply to the God-head, yet is not the ſaid God-head to be adored without the fleſh. *Athanaſius* ſaith thus: *When wee are about to adore, we doe not ſeparate the Word from the fleſh. For who will ſay, ſtand apart from the fleſh, that I may adore thee?* Laſtly, wee are to hold that the very manhood of Chriſt, is to be adored of man and Angels with religious adoration due to the Sonne of God: in regard it is the manhood of the Word, and is received into the unitie of the ſecond perſon. But how to be adored? not directly as the God-head: but in [b] oblique manner, by reaſon of the union with the God-head. When ſubjects civilly worſhippe their Prince wearing a crowne, and bearing a ſcepter: in this worſhip they doe not ſeparate the Prince from his crowne and ſcepter, but they honour the perſon directly, and the crowne and ſcepter onely by conſequent, namely, as ſignes and teſtimonies of Princely Majeſtie. And ſo is the manhood adored in the perſon of the Sonne, yet not properly and ſimply as the God-head (for that were damnable idolatry) but ſo farre forth as it is united to the ſaid God-head of the Sonne: not as a garment, which may be put off and on, but inſeparably as a part of the ſecond perſon: ſo as the Mediatour worſhipped ſhall be God-man or Man-god in the unitie of one perſon. And the Catholike Church hath accurſed them which hold, that the fleſh of Chriſt is not to be adored; conſidering it is the fleſh of God: and that in one and the ſame adoration Chriſt is to be adored with his fleſh. *Thomas* the School-man ſaith, *The adoration of Latria or divine worſhip is not given to the humanitie in reſpect of it ſelfe, but in reſpect of the divinitie to which it is united, according to which Chriſt is not leſſe than the Father.* Here by the way, let it be obſerved; ſeeing *Latria* divine worſhip is given to the manhood of Chriſt, onely in reſpect of the perſonall union, that therefore the images of God and Chriſt, as crucifixes, are to be worſhipped with *Latria*. For there is no union betweene them and God, but onely in the blind conceit of man. Furthermore, beſide this religious oblique adoration, there is due to the manhood of Chriſt greater honour than to any creature beſide. For even as he is man, he hath received a name above all names, at which all things bow in heaven and earth, *Philip.* 2. 10. to wit, the name of a Judge and Governour of all things in heaven and earth, *Matth.* 28. 18. in which reſpect we are commanded to kiſſe the Sonne, *Pſal.* 2. 12.

Againe, if the worſhip of God be proper to him, and not to be given either to man or Angel, it may be demanded, how Angels and Saints in heaven are to be worſhipped? I anſwer,

Dialog. 4. cont. Arianos.

[b] Oblique Aug. in Pſal. 98.

Cyril. 2. anath. 8. & libro de fide ad Regin.

Thom. in 3. 2. q. 25. art. 2.

Dial. 5. in Arianos. Cyril. ad Theodoſium.

[a] That is, the manhood conſidered apart from the God-head.

swer, whether they appeare unto us or not, a certaine generall kind of worship is to be given to them, and it consists of two parts; *Commemoration*; and *Imitation*. Commemoration is reverend remembrance of their persons and vertues. Of this saith the virgin *Mary* in way of prophesie, *All nations shall call me blessed*, Luk. 1. 48. Of this commemoration we have a notable example in the eleventh Chapter to the Hebrewes, where the worthy deeds and vertues of the Saints of the old and new Testament are rehearsed. Here two Caveats must be observed: first, that we fix not our mindes upon the Saints, but lift them up to God, by giving thankes to him for his mercies upon them, and for their vertuous example towards us. Thus the Church of Galatia *glorified God* for *Paul*, *Galat.* 1. 23. Secondly, we must not keepe a memorie of Saints departed in hypocrisie, as the Pharisies did, who builded the tombes of the Prophets, but despised their doctrine: and as the Papists doe, who magnifie the Apostles, and persecute their doctrine. The second part of their honour is *Imitation*. And that this imitation may be worthy prayse and commendation, five Caveats must be remembred. First, wee may not imitate actions done upon singular commandement; as for example; we may not imitate *Abraham* in offering his sonne *Isaac*. Secondly, we may not imitate actions done by extraordinarie and heroicall instinct. When the disciples would have commanded the fire to come downe from heaven upon the Samaritans, as *Elias* did upon the captaines with their fifties, Christ said, *Luk.* 9. 54. *Ye know not of what spirit ye are.* Thirdly, we must not imitate personall actions, as *Peters* walking on the water. Fourthly, we must not imitate their miracles: For they served onely for a time, to confirme the doctrine which they taught. Lastly, we must not follow them in their attire, gestures, infirmities of body or vices: for this is but apish imitation, specially to imitate their fashions: but we must follow them in substantiall duties of the morall law. *Paul* saith, 1 Corinth. 11. 1. *Follow me, as I follow Christ:* now he followed Christ in morall obedience to God. And thus in a generall sort are Saints to be honoured.

Againe, if Saints or Angels certainly appeare unto us, wee may then worship them with bodily gesture, but it must be remembred, that this gesture be altogether civill. For there is no other kinde of honour due unto them, but that which appertaines to Princes and great personages. But when they appeare not to us (as now in these last times) we may not worship them at all, either by gesture or speech.

The second propertie of the worship of God is, that it must be free and voluntary, without all constraint and compulsion; *Psal.* 110. 3. *Thy people shall come willingly in the day of assembly. If there be a minde, God accepts a man according to that which he hath, and not according to that which he hath not*, 2 *Cor.* 8. 12. This is the service of the kingdome of God, and earthly Princes have not the like. This service is not from nature, but from the spirit of grace: and therefore with *David* we must pray to God to be established and guided by his free or voluntary spirit.

The third propertie of the worship of God is, that it must be joyned with honesty and comelinesse, 1 *Tim.* 2. 1. *Pray for Kings and Princes, that yee may live in godlinesse and honesty, Adde to your faith vertue*, 2 Pet. 1. 5. Where by honesty and vertue is meant, a grave, sober, decent, comely, modest behaviour towards all men, and before all men. For this civill and vertuous honesty is the ornament of divine worship, and therefore the common saying must not be despised: That good conscience, and good manners must goe together. The Lord condemnes all such as doe but take his word in their mouth, when they hate to be reformed in their lives. Psal. 50. 16.

Comelinesse is, when the worship of God is performed with meet and convenient circumstances of time, place, person, gesture. Publike worship must be performed by publike persons, in publike places, and it must have publike and solemne gesture. Private worship is to be given to God by private persons, in private places, with private gestures and signes. Secret worship must secretly be yeelded to God; and the signes thereof concealed from the eyes and hearing of men. Thus *Nehemias* prayed in the presence of *Assuerus*, *Nehe.* 2. 4. And *Hanna* before *Elie* the Priest, 1 *Sam.* 1. 13. *Her lips moved onely; but her voice was not heard.* Men therefore are deceived that thinke the open Church the fittest place for the private and secret prayers which they are to make to God. Mat. 23. 30. Phil. 3. 17. 1 Cor. 7. 35, 36. and 14. 40.

Upon the former points of doctrine joyntly considered, a definition of the worship of God may be framed thus: The worship or service of God, is when upon the right knowledge of God, we freely give him the honour that is proper to him, in our hearts, according to his owne will.

Worship thus defined, must be considered as a distinct thing from that honour which is called [a] *Veneration*. For worship properly belongs to persons, and *Veneration* to things which appertaine to persons. And *Veneration* is to have a reverent estimation of any thing, or to preserve and keepe it without hurt, as making store of it: and to use it reverently if it be to be used. In this sense *Augustine* saith, we worship or *reverence the baptisme of Christ*. And in the Canon law it is said, *Let them diligently heare, and faithfully reverence the words of God.* And thus are all holy things of God worshipped, and all signes or remembrances of excellent things past. When *David* fetched home the Arke and danced before it, he gave no worship to the Arke, but veneration.

[a] Hier. ep. 11. ad Riparium.

De doctrina Christ. l. 2. c. 9. epist. 146.

The worship of God is two-fold, principall, or lesse principall. The Lord saith, *Ose.* 6. 6. *I will mercy, not sacrifice*, that is, rather mercy than sacrifice. Where mercy is made the maine and principall worship of God, and sacrifice also

is

is worship, but the necessary or lesse principall.

The principall worship of God, is a worke of God in us, whereby we are made conformable to him in holinesse and goodnesse: and whereby his image is renewed or restored to us. That this conformitie with God is indeed the maine and proper worship of God, it appeares by these reasons: It is the commandement of God, *Luk.* 6. 36. *Be mercifull as your heavenly Father is mercifull*: and againe, *Lev.* 11. 44. *Sanctifie your selves, and be ye holy, for I am holy.* Now the intent of these commandements is to set downe the maine worship of God, as S. *James* testifieth, *Jam.* 1. 17. *Pure religion and undefiled before God, is to visit the fatherlesse and widowes in their adversitie, and to keepe himselfe unspotted of the world.* Againe Christ saith, *Joh.* 4. 24. *The true worshippers worship God in spirit and truth.* Where by *Spirit*, is to be understood, not onely the heart, but also the spirituall renued motions thereof: as S. *Paul* saith, 2 *Tim.* 1. 5. *Love out of a pure heart, good conscience, and faith unfained.* And this appeares by the opposition: for Christ here opposeth *Spirit*, to the ceremoniall worship of the Jewes, which was *carnall*, upon a carnall commandement (as the holy Ghost speaketh) because it stood in outward and bodily rites and actions, which had no power to sanctifie. And by *truth*, is meant not sincericie, but all such duties of ours, as were figured by Jewish types and ceremonies, namely and specially our mortification, vivification, and such like. *Paul* saith notably, *Rom.* 14. 18. *He that serveth God in these things*, that is, righteousnesse, peace of conscience, and joy in the holy Ghost, *is acceptable to God.* And againe he saith, Chap. 12. 1. that *our reasonable* or spirituall *serving of God, is to dedicate our selves in body and soule to his honour.* Every man talkes of the serving of God: but few there be that thinke of this service which stands in the conforming of our selves to the image of God, which is in justice and holinesse.

Heb. 7. 14.

This principall worship hath two properties. The first is Eternitie: for it begins in this life, and is perfected in the life to come. Because it is that everlasting worship, wherewith Angels and Saints shall for ever worship God in heaven. And herein it differs from ceremonies and sacraments, which have an end in this life. The second is, that it pleaseth God of it selfe, and that without sacraments, or ceremonies: so there be no contempt of them: as it was in the theefe upon the Crosse. And the reason is plaine. God is not onely a spirit or spirituall substance, but he is every way infinite and hath sufficiency of all perfection in himselfe. And therefore he takes no delight in any good thing that the creature can communicate to him: but his delight is in the communication of his owne goodnesse to us, and in all such duties whereby we conforme our selves to him and magnifie his goodnesse. Thus *Paul* saith, *Act.* 17. 25. That *God needs nothing*: and therefore he is not worshipped with any thing made by the hands A of man. And the Lord saith by the Psalmist, that he doth not principally respect our gifts and our sacrifices: because all things are his, but he respects prayse and thanksgiving. Psal. 50. 8. 14.

The principall worship of God hath two parts: one is to yeeld subjection to him, the other to draw neere to him, and to cleave unto him. By the first we put a difference betweene our selves and God, by reason of the greatnesse of his Majesty. By the other we make our selves one with him as with the fountain of goodnes.

Subjection to God is, when we put away, and as it were banish from our selves our owne reason and will, and make the wisedome of God to be our wisedome, and his will to be our will, even then when it is against our will: by casting our will to be subject to his will, and to depend upon it. This will of God, to which we must be subject, is revealed, partly by the written word, in commandements, promises, threats; and partly by the event of any thing: as when a man is sick, we know by the event in that he is sicke, it is the will of God he should be sicke: nothing fals out without the will of the heavenly Father. If it be alleaged, that subjection is due unto men: I answer, that the subjection due to God is *absolute*: first, because it is to be given by the whole man in body and soule, and conscience: secondly, because it is to be yeelded to him in all things without exception, whereas subjection to men must alwayes be in the Lord. B

In subjection there be two things. The first is, the foundation therof, and that is, a *knowledge*, and faith, that God is our soveraigne Lord and King, and our Judge of infinite justice, able to save and to destroy body and soule. The second is, upon this knowledge a *Resignation* of our selves to the pleasure of God. And that is againe in two things: when we suffer him to rule us by his word: and when we suffer him to dispose of our bodies and soules, and all things that belong unto us, as shall make for his glory and our good. This is the right subjection and right serving of God. Take an example in *David*, when he fled out of his Kingdome being pursued by his sonne *Absolom*. *Let him say that I please him not, behold, here I am, let him do unto me as shall seeme good in his owne eyes*, 2 *Sam.* 15. 26. C D

Subjection to God is practised by three vertues, faith, adoration, feare. Faith is a subjection to the commandement of God, that bids us beleeve him, and trust him in his word. Of this faith I have spoken at large, when I shewed how we should live by faith. Onely one thing I adde, that faith is the single eye, of which our Saviour speaketh, *Mat.* 6. 22. which giveth light of direction to all the actions of our hearts and lives. Adoration is, when we subject our selves to the greatnesse and majestie of God. In it be two actions: the exaltation of God to the highest degree: and the abasing of our selves to the lowest degree: Thus *Abraham* in prayer cals God *his Lord*, and himselfe *dust and ashes*, *Gen.* 18. 27. Thus *Daniel* in prayer gives *all glory to God, to himselfe and the people, shame and confusion* Dan. 9. 7, 8.

of face. Thus the woman of *Canaan* adores Christ by calling him *Lord*; and by acknowledging her selfe to be *but a dogge*.

Feare is a subjection to all the threatnings and commandements of God. In feare which is the worship of God, there are two things, the foundation and the propertie. The foundation is the knowledge of three things. The first is knowledge of the precepts of GOD, *Deut.* 4. 10. *I will cause them to heare my words, that they may learne to feare me.* The second is, knowledge of his threatnings and judgements. *The righteous* (saith *David*, *Psal.* 52. 6.) *shall see this*, that is, the destruction of *Doeg*, *and feare*. The third is, the knowledge and consideration of the presence of God. *Cornelius* is said to be a man fearing God: and the holy Ghost hath noted the ground of his feare in his owne words: *We are here* (saith he, *Act.* 10. 2. 33.) *in the presence of God, to heare all things which God hath commanded thee.* The propertie of true feare is, to make us in our hearts to stand in awe of God, and to feare, hate, and eschew the offence of God. *Pro.* 8. 13. *The feare of God is to hate evill, pride, arrogancie, and the evill way. Exod.* 20. 20. *His feare must be before you that yee sinne not.* If it be demanded, why we are to feare the offence of God: I answer, it is first of all to be feared for it selfe, because it is the offence of God; though there should no punishment insue, considering it is the greatest evill that can befall the creature, to offend the Creator. And in the second place it is feared for punishment. And that feare in which nothing is feared but punishment, is no worship of God.

Thus we see what true subjection to God is: now we are to be exhorted evermore to yeeld this subjection unto him. For first it is Gods commandement so to doe, *Mat.* 11. 26. *Take my yoke upon you, learne of me that I am meeke and lowly, and yee shall finde rest to your soules.* Now this yoke is subjection to God in his precepts, and in his correction. Secondly, subjection is a thing of great excellency. That wee are subject to God, it is not for his benefit, but ours. To be in this subjection, is to be in perfect liberty, and to have the kingdom of God within us. Thirdly, subjection is a matter of absolute necessity. The divels and damned spirits, will they, nill they, must yeeld a subjection, and there is no way to avoid it. Let us therefore willingly subject our selves to God. Fourthly, to deny subjection, or to grudge thereat, is the propertie of a wicked man: *Who is the Almightie?* saith the wicked man, *that we should serve or be subject to him? Job* 21. 15. Lastly, the punishment of them that will not be subject, must be considered. *These mine enemies*, saith the Sonne of God, *Luk.* 19. 29. *that will not that I should reigne over them, bring them hither and slay them before me.* And contrariwise subjection brings rest to our soules.

The second part of the principall worship of God, is to *cleave* unto him: and that is to be knit unto him in heart without purpose of any separation. Of this we have commandement: *Serve the Lord thy God, and cleave unto him.* Likewise a promise: *Draw neere unto God, and he will draw neere unto you.* Againe, *The Lord is with you while you be with him: if ye seeke him, he will be found of you: if ye forsake him, he will forsake you.* Deut. 10. 12. Jam. 4. 8. 2 Chron. 15. 2.

Furthermore, we cleave unto God by two vertues, Love and Confidence. In Love I consider two things; the foundation, and the properties. The foundation is the knowledge of the love and mercies of God towards us, 1 *Joh.* 4. 19. *We love him, because he loved us first.* Psal. 116. 1. *I love the Lord because he hath heard my prayer.* And *Psal.* 31. 23. *Love the Lord all yee Saints, because he saveth them that be faithfull.*

The properties of love are two. The first is, to maintaine an heavenly fellowship and conjunction with God and Christ. For the nature of love is to unite it selfe as much as may be, to the thing loved. Againe, in the want of this fellowship, Love makes us desire and seeke it according to Gods will above all things in the world. The spouse of Christ, that is, the Church, or every Christian soule saith of Christ, *Cant.* 2. 3. 5. *I greatly desire to sit under his shadow:* and, *I am sicke of love*: that is, I faint because I do want that fellowship with Christ my head which I desire. I adde this clause [*according to his will*] for two causes. The first, because true love seeks fellowship with God onely, in such meanes as he hath appointed to communicate himselfe unto us, as the Word preached, prayer, Sacraments; and not in visions, dreames, revelations. The second is, because our love, if it be without hypocrisie, doth communicate it selfe unto God in things in which he will be loved of us; as namely, in the person of our neighbour, and specially of the poore. For God will have our neighbour, in respect of love, to be in his roome and stead: and in the love of our neighbour, with whom we converse, will he be loved of us. Hence it is that *Paul* saith, *Gal.* 5. 13. *That the love of our neighbour is the fulfilling of the whole Law.*

The second propertie of love is, to stirre our minds to a doing and fulfilling of the will of God. The nature of love is to make us accomplish the mind and will of him whom we love. Christ saith, *Joh.* 14. 21. *He that hath my commandements, and doth them, is he that loveth me.* And S. *John*, 1 *Joh.* 5. 3. *This is the love of God, that we keepe his commandements.*

The second vertue whereby we cleave unto God, is *Confidence*: the foundation whereof is knowledge of the wisedome, goodnesse, justice, and mercy of God, specially of his power and will in performing his promises. This we see in *Abraham*, who trusted God because he was perswaded, as he had promised, so he was able to performe. The propertie of confidence is, to cause us to rest and depend upon the bare and naked promise of God without meanes, and against meanes, and to quiet and pacifie our minds in the will of GOD when it is come to passe. Thus *Abraham* depended upon God for issue, when he was aged, and *Sara* barren, and when he put the knife to the throat of

his

his onely ſonne *Iſaac*. *Jehoſaphat* when the great Army of the Ammonites and Moabites came againſt him, ſaid in a lively confidence, *Lord we know not what to doe, but our eyes are toward thee*, 2 *Chron.* 20. 12. And thus in time of danger and diſtreſſe, to reſt our ſelves on the word of God, when we ſee neither helpe nor comfort, and having nothing to ſtay our ſelves on, but the bare teſtimony of God, is the right honouring and ſerving of God.

Beſides the heads and points of the worſhip of God before deſcribed ſeverally, there is a certaine mixed and compounded worſhip of God, when men in one and the ſame act both yeeld ſubjection and cleave unto God. And that is done by foure things: Humilitie, Patience, Prayer, and Thankſgiving.

Humilitie is, when in our hearts we humble our ſelves before God. Of this the Prophet ſaith, *Mich.* 6. 8. *He will ſhew thee, O man, what is good, and what the Lord requireth of thee; to doe juſtice, to love mercie, and* to humble thy life, *in walking before God.* Of this we have a notable example in *Manaſſes*, *who in tribulation prayed unto God, and humbled himſelfe exceedingly before the God of his Fathers, and was heard and delivered*, 2 *Chron.* 33. 12. In true humilitie there be two things; the firſt, is the glorifying and exalting of God; when we doe wholly give and aſcribe unto God, whatſoever we are, have, or can doe that is truely good. The ſecond is, *Povertie* of our ſpirits, which ſhewes it ſelfe in three actions. The firſt is, *Annihilation* (as ſome call it) and that is, when we in our hearts acknowledge, that we are nothing in our ſelves, and of our ſelves, and that we doe nothing that is truely good: nay, that we are moſt vile and wretched ſinners, deſerving nothing but everlaſting perdition. The ſecond is *Deſpaire*; not the deſpaire of the damned, but a good deſpaire, when we are utterly out of all hope of ſalvation, in reſpect of our owne ſtrength, vertues, workes, or any thing that we can poſſibly doe. The third action is, upon the ſenſe of our ſpirituall povertie, to goe out of our ſelves as beggars out of their houſes, and to flie to the throne of grace, and to plead nothing but mercie: yea meere mercie in all times both in life and death.

Thus we ſee what humilitie is, and how we are to humble our ſelves before God. Now I would perſwade all men that deſire truely to ſerve God, to take out the leſſon which our Saviour Chriſt teacheth, *Mat.* 11. 29. *Learne to be meeke and humble*, and, *learne it of me*. And there be many weightie reaſons to moove us to condeſcend to this counſell. Firſt, humilitie is the way to obtaine heavenly wiſedome. *Pſal.* 25. 9. *He teacheth the humble his way*. Secondly, it maketh a bleſſed and happie alteration of our lives when it takes place in the heart. For it reſtraines hatreds, griefes and ſorrowes, that commonly ariſe in the mindes of all men, becauſe others have better gifts and callings than they have. When *Joſhua* was grieved that *Eldad* and *Medad* prophecied in the Campe, humilitie made *Moſes* to ſay, *Numb.* 11. 29. *Enviеſt thou for my cauſe? yea would God that all Gods people were Prophets*. It was no griefe, but a joy to *John Baptiſt*, that *Chriſt increaſed, and he decreaſed*, *Joh.* 3. 30. Againe, humilitie makes us not to ſcorne and condemne others, but to thinke better of others than our ſelves: not to fret and chafe, but to be content, that others have better gifts than we, or better places, or callings: to give honour cheerefully to all whom any degree or meaſure of honour belongs: to be content with our own gifts, be they more, be they leſſe, and to be content with our own eſtate and condition, and to range our ſelves within the compaſſe of our own callings, and not to ſeeke to be exalted: and to be content to be deſpiſed, when we ſee our ſelves deſpiſed, becauſe wee know our ſelves worthy of contempt. Thirdly, humility is as it were an eſtate or condition in which we obtaine the grace of God, and have fellowſhip with him, *Luk.* 1. 53. *He fils the hungry with good things*. 1 Pet. 5. 5. *He reſiſts the proud and giveth grace to the humble*. Eſa. 57. 15. *I dwell with him that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to give life to them that are of a contrite heart*. Againe, 66. 2. *To him will I looke that is poore, and of a contrite ſpirit, and trembleth at my words*. Laſtly, humilitie is the way to eternall life. Chriſt humbled himſelfe; and therefore was he exalted of his Father. They that would enter into the Kingdome of heaven muſt be converted, and become as little children in reſpect of humilitie. Wherefore let us give our ſelves now and evermore to ſerve our God in humbling our ſpirits before his Majeſtie. This is the right ſerving of God: he reſpects not the ſervice of the multitude, which ſtands onely in the performance of certaine ceremonies, and is nothing but lip-labour. Phil. 2. 8. Mat. 18. 3.

In patience we muſt conſider firſt of all the ground, and that is faith and hope. By faith I underſtand that perſwaſion, whereby wee are aſſured that God is juſt in his corrections: wiſe, impoſing them for good ends: and mercifull, not dealing with us according to our deſerts. S. *Paul* ſaith, *Rom.* 5. 3. *that afflictions bring forth patience*, not properly of themſelves, but becauſe they are joyned with the ſenſe and apprehenſion of the *love of God ſhed abroad in their hearts* who are afflicted, v. 5. Saint *James* ſaith, *Jam.* 1. 5. *the tryall of your faith brings forth patience*, that is, faith exerciſed by afflictions, and proved to be true faith, cauſeth patience. Hope likewiſe is the ground of patience: becauſe when it is begun by faith, it is continued and preſerved by hope: which makes us in our afflictions to looke for ſome eaſe, or end, or for everlaſting life. And therefore patience is called the *patience of hope*, 1 *Theſſ.* 1. 3. The propertie of patience is to moove us quietly and willingly to yeeld ſubjection to the hand of God in all our afflictions to the very death: and to moderate our affections by the conſideration of the will and pleaſure of God. *David* ſaith, *Pſal.* 4. 4.

*Examine your selves upon your bed, and be still*; Againe, 37.7. *Be silent to Jehovah.* Now this is the silence of the heart, whereby without grudging, repining, or rebelling, men subject their wils, and resigne themselves to the will of God in their adversities, and are well content therewith. When Gods hand was heavie on *Job*, he worshipped God, and gave thankes, saying, *Job* 1.21. 2.10. *The Lord hath given, the Lord hath taken away, blessed be the name of the Lord:* avouching also that we must be content to *receive evill things of the Lord as well as good things.* Christ our Saviour was the mirrour of all patience: who in his agony said, *Mat.* 26.39. *Father, let this Cup passe from me, yet not my will, but thy will be done:* againe he saith, vers. 53. *he could pray to his Father, and he would give him twelve legions of Angels to deliver him,* but he would not because his Fathers will must be fulfilled. And this is right patience. The Devill and his Angels yeeld subjection to God in their punishments, not freely upon consideration of the will of God, but by constraint, because they can no otherwise choose. The childe of God in his afflictions yeelds himselfe to the pleasure of God, and will not seeke to be free from them, when he knowes it to be the will of God that he must endure them. As *Paul* saith, *Phil.* 4.11. *I have learned, in whatsoever state I am, therewith to be content.* And this practice of patience, is the true service of God: and therefore is the promise made, that if we subject our selves to afflictions, *God offereth himselfe unto us as to children, Heb.* 12.7.

In the prayer of the heart, distinguished from vocall prayer, I consider two things. The first is the rule thereof, and that is the will of God: according to which we must aske whatsoever we aske. And therefore for every petition we direct unto God, we must have either commandement, or promise, or both. Secondly, prayer containes in it a double action of the heart. The first is, from touched and feeling hearts to present unto God the honest desires, and the godly sorrowes thereof. For these are before God lively and reall requests. *David* saith, *Psal.* 10. 17. *The Lord heareth the desires of the poore.* And *Paul, Rom.* 8.26. *The spirit maketh request for us with groanes that cannot be uttered.* By honest desires, I understand the desire that we may glorifie the name of God, the desire that his Kingdome may be erected in our hearts, the desire of obedience to his will, the desire that we may depend on his providence for the things of this life, the desire of mercy and forgivenesse, and the desire of strength, and the presence of God in temptations. By godly sorrow, I meane griefe conceived for want of the grace and blessings of God before named. The second action of the heart in prayer, is by faith to depend on God, and to put our trust in him for the accomplishment of our honest desires. For we must *aske in faith and waver not, Jam.* 1.7. By meanes of these two actions, prayer is [a] *the pouring out of the soule before God: and the* [b] *seeking of God,* that is, of his favour, providence, presence: and our [c] *flying unto him for refuge.*

In thanksgiving unto God, there be two things. The first is memorie, meditation, and serious acknowledgement of the blessings of God bestowed upon us, specially of our redemption by Christ. The second is, in way of thankfulnesse to God, to dedicate and consecrate our bodies and soules and all we have to divine uses, that is, to the honour and service of God. This thing was figured in the sacrifices of the old Law, which were first set before the Altar, and so presented unto God, and then afterward were offered unto him. This dedication is made, when in the intention of our minds, and purpose of our hearts, and in all our affections, we give up and set our selves apart to the service of God; and this was first done in our Baptisme, and is continually renewed in the Lords Supper.

Thus have I shewed the heads of the maine and principall worship of God. Now wee are to be admonished to present unto God the worship of our spirits, in our faith, feare, love, confidence, humilitie, patience, thankfulnesse of heart. For this cause we must labour to be renewed in the spirit of our minds. It is neither circumcision nor uncircumcision, as *Paul* saith; it is neither Baptisme, nor the Lords Supper; it is neither preaching nor hearing that availeth, nor the profession of the Gospel, but the new creation in a pure heart, good conscience, and faith unfained, that is the spirituall service of God.

Thus much of the principall worship of God. The lesse principall is the outward worship of God, standing in sundry exercises of godlinesse. Of outward worship two things must generally be considered. The first, though it be the lesse principall, yet it is altogether necessary. Wee are commanded to love God with all our strength: and therefore love must not onely be conceived in mind, but also testified in the actions of the body. God created as well the body as the soule: Christ redeemed both body and soule: therefore saith *Paul*, 1 *Cor.* 6.20. *Glorifie God in your body and in your spirit.* Christ is an head to the whole man, as well in respect of body as soule. For this cause not onely soule, but also body must stand in subjection to Christ. *Paul* saith, *Rom.* 10.20. *With the heart we beleeve to righteousnesse, and with the mouth wee make confession to salvation.*

The worship of the body is called *Adoration*, which stands in the bowing of the knee, the bending or prostrating of the body, the lifting up of hands or eyes. Here it may be demanded, whether it may be given to any other thing than God, and how farre forth. I answer thus: The gesture of adoration is properly a signification of reverence and subjection: And therefore adoration may be yeelded to them to whom reverence, humiliation, obedience, or subjection is due. Now Gods pleasure is, that men shall be subject, first of

[a] 1 Sam. 1.15. [b] Psal. 77.2.

[c] And 32.6,7.

Rom 12.1.

all

all to himselfe, and secondly, to some of the creatures: but in a diverse kind of subjection. The subjection which is due to God, is absolute, and for himselfe, first, in regard he is soveraigne Lord of our bodies, and soules, and consciences: secondly, in regard of the infinite excellencie of his divine attributes, especially that he is the Author and giver of all good things; that he heares and helps men every where calling upon him in the secrets of their hearts. And the adoration that is done even for the acknowledgement and signification of these things, is the adoration that is proper to God, and is therefore called divine or religious adoration. And of it Christ saith, *Thou shalt worship the Lord thy God, and him onely shalt thou serve.* The Angels refused this adoration, when it was given them. *Daniel* chose rather to be cast to the den of the Lyons, than to give this kind of worship to *Darius*, or at the least, to offer an occasion to men to suspect the giving of it.

Subjection likewise is due to the creatures that are set over us, or about us, by God; either by reason of greater gifts bestowed on them, or by reason of the office of government which they beare. And this subjection is not absolute, but in part according to Gods will, and for God: that is, to signifie the reverent regard we beare to the gifts of God, and the order which he hath set among men. And the gesture of adoration done to acknowledge and signifie these things, is called *Civill Adoration.* And according as the degrees of dignitie: by reason of diversitie of gifts and offices are among men, so are the degrees of honour, and the signes of honour or reverence in gesture, whereof the chiefe is the prostrating of the body. Upon this ground it appeares to be the will of God, that man should yeeld subjection, and consequently adoration, onely to creatures that are more excellent and worthy than himselfe. Therefore it is not the will of God, that man shall be subject to unreasonable creatures, and give to them either civill or religious adoration, much lesse to images. Secondly, God will not that wee adore the wicked spirits being his enemies, adjudged to eternall paines, but that wee hold them accursed, as God himselfe doth. Thirdly, good Angels, considering they excell both men in nature and gifts, were rightly honoured of the Patriarks when they appeared: but seeing they appeare not now, as they were wont heretofore, no adoration at all is to be given them. Lastly, civill or politicke adoration, or the bending of the body, without sinne or injurie to God, is given to men that be in office, or excell in gifts: and oftentimes is due by the ordinance of God, and cannot without sinne be omitted. Thus *Abraham* honoured the Hittites, *Joseph* his brethren, *Mephibosheth David*: and *Paul* saith, *Honour to whom honour belongeth.* Of civill adoration two caveats must be remembred: one, that it must not exceed the custome of the Countrey, where it is performed: the other, it must be done as to a meere creature, though it be a Prince. If it exceed in either of these, it inclines to religious worship. *Cornelius* worshipped not *Peter* as though he had beene a God by nature, for he knew him to be a man: but he worshipped him as one that was by extraordinary grace exalted above the condition of men and Angels, as though he had beene more than a man, though not so much as God himselfe: and the adoration that is done unto him to signifie and acknowledge this condition of his, is disallowed of *Peter* himselfe. The worship that is done to the Pope, is civill adoration, inclining to religious honour; because the kissing of the foot is not given to any man or Prince upon earth beside: and it is given to him as he is vicar of Christ, having power to make Lawes binding conscience, and to forgive sinnes.

The second point is, that the outward worship doth not please GOD of it selfe, but by meanes of the inward before described. Againe, it is spirituall, not by it selfe, because it stands in bodily actions; but by reason of the inward worship, whence it proceeds, and whereof it is a signe. Moreover, being severed from inward worship, it is worship in shew, and not worship in truth. If the eye be evill, the whole body is darke. Christ bids the Pharises to wash the inside of the cup, and platter, and then all shall be cleane. To the uncleane their very minde and conscience, and all things else are uncleane.

The outward worship of God, is either generall to all, or speciall to some. Worship common to all, is either Church-service, or household-service. Church-service is that which is performed publikely in the Congregation of the people of God. The ground of this worship is, that we separate, not onely from idols, but also joyne our selves to the true Church and people of God. For the Church of God upon earth is the Kingdome of Heaven, in which, righteousnesse, peace of conscience, and joy in the holy Ghost, with all blessings else, are to be found: and out of it is nothing to be found but shame and confusion. Againe, the Church of God upon earth is as it were the suburbs of the Citie of God, and the gate of Heaven: and therefore entrance must be made into Heaven, in and by the Church. Hence it is that *Luke* saith: *And the Lord added to the Church from day to day, such as should be saved.* When *Jeroboam* erected golden Calves in Dan and Bethel, Priests and Levites, and such as set their hearts to seeke the Lord, joyned themselves with Juda and Jerusalem. And thus also must we doe so oft as we live among Idolaters and superstitious persons.

Church-service stands in foure things, *the doctrine of the Apostles* (as *Luke* calleth it) *fellowship, breaking of bread,* and *prayer.* By *doctrine* I understand the hearing of Apostolicall doctrine preached, or the frequenting of Sermons. Of it two things are to be taught, first the necessitie,

Act. 10. 25.

Mat. 6. 23. & 23. 26.

Act. 2. 47.

2 Chron. 11. 16.

Act. 2. 42.

Gen. 23. 7. & 43. 26. 2 Sam. 9. 6. Rom. 13 7.

and then the manner of hearing. The neceſſitie of this dutie appeares by ſundry reaſons. Firſt of all, the hearing of the word of God preached by the Miniſterie of man, is an ordinance of God. The Iſraelites at Mount Sina ſay unto *Moſes*, *Speake thou unto us, and we will heare thee: let not the Lord ſpeake unto us, leſt we die.* *Exod.* 20. 16. To this requeſt of theirs, the Lord yeelds firſt his approbation, *They have ſpoken well:* and then his promiſe; *I will raiſe them up a Prophet from among their brethren like unto thee, and I will put my words in his mouth, and he ſhall ſpeake unto them all that I ſhall command him.* Indeed theſe words are ſpoken directly and principally of Chriſt, yet other Prophets and teachers muſt together with him be underſtood: becauſe ſo much was the requeſt of the Jewes. And if it be not ſo, I ſee not the reaſon of adding the words following. *Deut.* 18. 20. *The Prophet which ſhall preſume to ſpeake a word in my name, which I have not commanded, or to teach in the name of other gods, ſhall die.* Becauſe theſe things are not incident to Chriſt. Thus then (as I take it) the hearing and preaching of the Word by man, was ordained and founded by God himſelfe in Mount Sinai. This ordinance Chriſt renewed, when he ſaid, *The Scribes and Phariſies ſit in Moſes chaire, Heare them.* And that this ordinance muſt ſo continue to the end of the world, the Prophet *Iſay* teacheth, *In the laſt dayes the mountaine of the houſe of the Lord ſhall be prepared in the top of the mountaines:* —— *and many people ſhall goe and ſay: Come let us goe up to the mountaine of the Lord, to the houſe of the God of Jacob: and he will teach us his wayes, and we will walke in his paths.* Secondly, the preaching and hearing of the word of God is a common and uſuall meanes of God to begin and confirme faith and all graces of God that depend on faith, and conſequently to worke our ſalvation. *Rom.* 1. 16. *The Goſpell is the power of God to ſalvation to all that beleeve*; verſ. 11. *from faith to faith.* And *Chap.* 10. *v.* 14. *How ſhall they call on him, in whom they have not beleeved? and how ſhall they beleeve in him of whom they have not heard? and how ſhall they heare without a preacher?* 1 *Cor.* 1. 21. *It hath pleaſed God by the fooliſhneſſe of preaching to ſave them that beleeve.* That we may be ſaved, we muſt have a ſpeciall faith: ſpeciall faith requires a ſpeciall word: and the written word being otherwiſe generall, is made ſpeciall by application: and this application is effectually made by the miniſterie of the Word, in which men called thereto, apply particularly to the conſciences of their hearts, the commandements and the promiſes of God, and that in the name of God. By this it appeares of what weight and moment this ordinance of God is. Thirdly, unleſſe a man be borne anew by the holy Ghoſt, he cannot enter into the Kingdome of Heaven: and the hearing of the Word preached is the meanes of the new birth. 2 *Cor.* 4. 15. *In Chriſt Jeſus I have begotten you through the Goſpel.* *Gal.* 4. 16. *My little children, of whom I travell in birth againe, untill Chriſt be formed in you.* And hereupon the word of God is called the *immortall ſeede.* The hearing therefore of the Word is not (as many thinke) a matter of indifferencie. Fourthly, the hearing of the Word is a note of ſervice and ſubjection to God. *Joh.* 8. 47. *He that is of God heareth Gods word.* And, 10. 27. *My ſheepe heare my voice and follow me.* Fifthly, the want of the preaching and hearing of the Word, is one of the great curſes of God upon earth. *Salomon* ſaith, *Prov.* 29. 18. *Where viſion faileth, the people are made naked.* The greateſt famine of all, ſaith the Prophet *Amos*, is the famine of hearing the word of God. *Oſe* ſaith, *Oſe* 9. 7. *The dayes of viſitation are come, the dayes of recompence are come, Iſrael ſhall know it:* but why? marke what followes; *The Prophet is a foole: the man of the ſpirit is mad, for the multitude of their iniquities.* Sixtly, the preaching of the Word, is a meanes to beat downe the kingdome of the Devill, and it is the key of the kingdome of heaven. When the Diſciples returned from preaching in *Judea:* Chriſt ſaith; that he *ſaw Sathan fall downe from heaven like lightning.* And promiſing to *Peter* authoritie to diſpenſe the Word, he ſaith; *I will give to thee the keyes of the kingdome of heaven.* Laſtly, it is the old ancient practice of the people of God to frequent and heare Sermons. When the *Shunamite* craved leave of her husband to goe to the Prophet, he ſaid, *Wherefore wilt thou goe to day? it is neither new Moone nor Sabbath day.* Hence it appeares to be the ancient practice, to reſort to the Prophets upon Sabbath and other dayes. And the Prophet *Iſay* foretels what ſhall be the practice of men in the new Teſtament, who ſhall ſay, *Come, let us goe up to the mountaine of the Lord, for he will teach us his wayes, and we will walke in his ſtatutes.*

To put the matter out of queſtion, I will anſwer the principall Objections that are made againſt this ordinance of God: and they are made either by the heretickes called *Enthuſiaſtes*, or by the common multitude. The *Enthuſiaſtes* alleage on this manner: Firſt, they ſay: No creature can worke faith, and regenerate us: the Word preached is but a creature: for it is no more but a ſound conſiſting of letters and ſyllables: and the vertue of it can doe no more but ſignifie to us the will of God. I anſwer thus: The Word preached and the right uſe of it muſt be diſtinguiſhed. And the right uſe of it is, when we underſtand it, meditate thereon, endeavour to beleeve and to obey it. Now the Word preached is of force, not ſimply, becauſe it is preached and uttered, and the ſound thereof comes to our eares; but becauſe when it is preached, wee heare it by the bleſſing of God, with docible, attentive, and tractable hearts. And the Word, when it is rightly uſed, is no principall cauſe of faith and regeneration, but onely an inſtrument. And it is not an inſtrument, becauſe it hath vertue in it to worke faith, and to regenerate, as a medi-

cine

Deut. 18. 17. Verſ. 18.

Act. 3. 22.

Mat. 23. 1. Pſal. 2. 3.

Amos 8. 11.

Luk. 10. 18.

Mat. 16. 19.

2 King. 4. 23.

cine hath to heale the body (for then it should be a naturall instrument) but it is an instrument in this respect, because when we heare and meditate on the Word, God withall gives his spirit to worke that in us which the Word signifieth and testifieth, and to make us not onely to heare with our bodily eares, but also with the eares of our hearts, by yeelding subjection. The Lord saith, *Isa.* 59. 21. *My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth.* Now by reason of this conjunction betweene the Word and the Spirit, in that the Word by the senses conveyes to the minde that which the spirit works in the heart: the preaching of the Word is said to be an instrument of grace, and no otherwise. Secondly, it is objected, that the preaching of the word serves for the conversion of the elect: and that no man knowes who be elect: whereupon they say, that all exhortations to repentance are in vaine. I answer two things: the first, that the minister of the word in preaching, is in the judement of charitie to presume that all his hearers be elect, leaving all secret judgement to God. Thus *Paul* in his Epistles cals the Ephesians, Philippians, Thessalonians, &c. elect. The second is, that the Word preached serves indeed principally for the calling and conversion of the elect, but not onely. For it serves also for the hardening of obstinate sinners, and for the taking of all excuse from them that are not elect. The Lord saith to the Prophet *Isay*, *Isa.* 6. 9, 10. *Goe and say to this people, yee shall heare indeed, but yee shall not understand, make the heart of this people fat; make their eares heavie, and shut their eyes, lest they see with their eyes, and heare with their eares, and understand with their hearts and convert, and be heale them.* And we may not marvell at this, that the word should be the meanes of the conversion of some, and an occasion of hardening others. For they which are hardened deserve to be hardened, and God will have mercy on whom he will have mercie. Thirdly, it is objected, that they which are ordained to salvation, shall be saved, whether they heare the word preached, or no: and consequently that there is no such need of hearing. I answer, it is false which is said. They which are ordained to life everlasting, cannot but heare the Word. They which are ordained to the end, are likewise ordained to the meanes which tend to that end. *Whom God hath predestinate, them he hath called.* And *as many as be ordained to eternall life, shall believe in Christ.* In the councell of God, the ordination of the meanes is as certaine as the ordination of the end. The fourth objection is this. The hearing of the word is unprofitable without the spirit of God, which is not given to all: therefore we must wait till wee receive the spirit: and then afterward heare. By the like reason we might refuse meate, drinke, apparell, and all meanes that serve to preserve life. For without the blessing of God, they are all unprofitable, and therefore according to this wicked councell we should first of all waite till wee feele the blessing of God in our bodies: and then afterward should wee use the meanes. And this were to commit murther. For wee must use the meanes first, and then in the meanes wee shall finde the blessing of God. Lastly, it is objected, that the ministers of the new Testament, *are not ministers of the letter*, that is, (as they say) of the written and uttered Word. I answer, that by the *letter* we must understand the bare Law without the Gospel; and it is so called, because it was written by the finger of God in Tables of stone.

Objections of the common people are many. First, say some, if Christ himselfe would preach, or an Angel from Heaven, we would heare; but seeing men like to our selves speake unto us, we care not so much for hearing. First of all, I answer, it is the ordinance of God that men should speake in his roome or stead, and that their doctrine should be accepted, as if the Lord himselfe did speake, *Luk.* 10. 16. *He that heareth you, heareth me: he that despiseth you, despiseth me.* 2 Cor. 5. 20. *We are Ambassadours for Christ; as though God did beseech you through us, wee pray you in Christs stead, that ye be reconciled to God.* *Paul* commends the Thessalonians, that they received his doctrine, not as the word of man, but *as the Word of God*: and he addes, *that it was so indeed.* Againe, it is the will of God, that the *treasure* of his Word, should be delivered to us *in earthen vessels*, that all glorie might be given to him. Lastly, it was the mind of some in Corinth, that they would heare none but Christ: and for this *Paul* condemnes them. Secondly, there be others that say, they can read the Bible in their houses: and that there be the most perfect Sermons of Christ and the Apostles: and hereupon they say, that they can as well serve God at home, as they which heare all the Sermons in the world. To this I answer, first, that the Sermons of Christ though they be most perfect in themselves, yet are they not so profitable unto us, till they be explained and applied to our consciences in the ministerie of the word: as a loafe of the finest bread is unfit for nourishment till it be quartered and shived out unto us. Secondly, the publike preaching of the word is a part of the publike service of God: as *Paul* testifieth, saying, *Rom.* 1. 9. *Whom I serve in my spirit in the Gospell of his Sonne.* Therefore men may not at their pleasure lie lolling at home, but they must joyne themselves to the Congregation, and serve God in the Gospell of his Sonne. Thirdly, there be others that say, or at the least thinke, that they have knowledge enough: and therefore need not heare and frequent Sermons. But such must understand, that they *know but in part*: that the ministerie of the Word serves to *build us up till we become perfect men in Christ*; and that is not till after this life: that the preaching of the Word serves to teach not onely knowledge, but

Eph. 1. 4. 1 Thess. 1. 4.

Rom. 8. 30. Act. 13. 48.

2 Cor. 3. 6.

Verse 7.

1 Thess. 2. 13.

2 Cor. 4. 7.

1 Cor. 13. 12. Eph. 4. 13.

alſo practice of our knowledge: and in this latter reſpect all men muſt be hearers. Fourthly, ſome alleage, that Sermons be ſometime erronious, and conſequently occaſion of errours: and that there is no ſuch thing, that comes by reading: therefore ſay they, they will content themſelves with reading. To this *Paul* anſwers, 1 *Theſſ.* 5. 20. *Deſpiſe not propheſie.* And whereas ſome might object, that Prophets teach falſhood oftentimes, he addes further in way of anſwer, Verſ. 21. *Prove all things, hold that which is good.* Againe, if by reaſon of the defects of teachers, preaching ſhould be aboliſhed, then reading both publikely and privately, though it be an ordinance of God, ſhould much more be aboliſhed: For in reading there is ſometimes miſ-reading, ſometimes no underſtanding, ſometimes miſ-underſtanding, ſometimes miſ-applying of the word read; and all theſe defects are helped by preaching. Fifthly, ſome ſay, that if they ſhould frequent Sermons, they ſhould be accounted preciſe, and be mocked for their labour. But we muſt know, that whoſoever is aſhamed of Chriſt and of his word, the heavenly Father will be aſhamed of him in the day of judgement. It was *Nicodemus* fault, not that he came to Chriſt, but that he came to him by night, being aſhamed openly to profeſſe himſelfe to be a Diſciple. Againe, others ſay, that there is no good that comes by Sermons; becauſe they ſay, there is none worſe than they that are common hearers of Sermons. I anſwer; this badnes is not the fault either of preaching or hearing: it is onely the fault of the perſons that heare. There are none worſe than ſuch as be common frequenters of Taverns: and yet the buying, ſelling, and drinking of wine is not unlawfull. Such as were hearers of the Sermons of our Saviour Chriſt, were of foure ſorts; three of them bad, and one onely good. Laſtly, ſome ſay, they will provide for their bodies, and leave their ſoules to God. But the commandement of Chriſt is, *Matth.* 6. 33. *Seeke firſt of all the kingdome of God, and his righteouſneſſe.* By this which hath been ſaid, it appeares, that we are all bound in conſcience to frequent Sermons ſo oft as libertie, abilitie, and opportunitie ſerves: and that they greatly offend God, that ſeldome or never frequent the Congregation, but give themſelves libertie for hearing to doe as they liſt: and ſuch ought to be reformed by the authoritie of the Magiſtrate.

Thus much of the neceſſitie of hearing: now followes the manner of hearing: In the right hearing of the Word, two things are required. The firſt, that we yeeld our ſelves in ſubjection to the Word we heare: the ſecond that we fix our hearts upon it. For God dealeth with us in and by his Word. And therefore the honour we doe to God, muſt be done with reverence and reſpect to his Word. Subjection to God muſt be yeelded in giving ſubjection to his Word: and our cleaving unto God muſt be by fixing our hearts upon his

A word. Subjection to the Word is preſcribed when *Paul* ſaith, *Col.* 3. 16. *Let the word of God dwell in you plenteouſly.* Now it dwels in us, when we keepe in memory, and withall give unto it a ſoveraignetie, and ſuperioritie over us, ſuffering our ſelves to be ruled by it. Subjection is yeelded by faith, feare, humilitie.

Faith is to give credence to the whole Word of God when we heare it, whether that which we heare be promiſe, commandement, or threat. For this *Paul* commends the *Theſſalonians*, that they received the Word *with much aſſurance.* Without this faith, the word is but a dead letter. When the old *Hebrewes* heard the word, it was not profitable unto them, *Heb.* 4. 2. *becauſe it was not mixed with faith.* B

Feare likewiſe in reſpect of the Word which we heare, is required. It is the right feare of God, to feare God in his word, and to avoyd the breach of it. The Prophet *Iſay* ſaith, the Lord hath reſpect to them that are of a contrite heart, *Iſa.* 66. 2. *and tremble at his word.*

Humilitie in hearing is neceſſary, that we may humble our ſelves before God, by meanes of the word we heare. In this regard S. *James* bids us receive the word of God with *meekneſſe.* When *Joſias* heard the Law read, *his heart melted* within him, and he humbled himſelfe. The Jewes at the Sermon of *Peter* cryed out, pricked in their hearts, *Act.* 2. 37. *Men and brethren, what ſhall we doe to be ſaved?*

C To come to the ſecond point. Our hearts are fixed on the word of God two wayes. Firſt, when we make it our treaſure by loving it above all things, and by placing our principall delight in it. Conſider the example of *David*: *The law of thy mouth* (ſaith he) *is better unto me than thouſands of gold or ſilver:* and *Oh how I doe love thy law! it is my meditation continually.* And he that will be a good hearer, and make any proceeding in the ſchoole of Chriſt, muſt in the true affection of his heart preferre the law of God above all earthly things.

Againe, we fix our hearts upon the Word, when we make it our ſtay or foundation; to build our ſelves upon it. Thus *Jude* bids us *build our ſelves on our moſt holy faith.* That is, upD on the word of God beleeved. The world in which we live, is like a troubled Sea: in it we find no ſtay or footing for our ſelves: therefore we muſt lift up our hands to the word of God, and make it our ſtay or foundation. It is a foundation two wayes. Firſt, of our actions. Thus *David* ſaid that the ſtatutes of God are the men of his counſell. When *Rebecca* felt two twinnes to ſtrive in her wombe, ſhee went ſtraight to *aske the Lord*, that is, the Prophet of the Lord. And the like muſt we doe for all our actions. Furthermore, the word and doctrine of ſalvation is the foundation of our comfort both in life and death. *Remember* (ſaith *David*) *the promiſe made to thy ſervant, wherein thou haſt cauſed me to truſt: it is my comfort in my trouble: For thy promiſe hath quickened me.* *Paul* ſaith, that the hope we conceive, is by patience

and

1 Theſſ. 1. 5.

Jam. 1. 21.

2 King. 22. 19.

Pſal. 119. 72. Verſ. 97.

Jude 20.

Pſal. 119. 24.

Pſal. 119. 49, 50.

Rom. 15. 4.

and the comfort of Scriptures. God hath made promiſe of his preſence, favour, ayde, and protection of life and death, to them that truſt in his word: in this muſt we eſtabliſh our hearts in all our ſorrowes and troubles, and againſt the feares of death and damnation.

Thus much of the firſt part of the publike worſhip of God in the hearing and frequenting of Sermons, the ſecond followes, namely, Fellowſhip.

Fellowſhip is a worke of mercy, ſtanding in the reliefe of them that be in need; and it is an excellent part of the worſhip of God: as he himſelfe teſtifieth; *To doe good and to diſtribute forget not: for with ſuch ſacrifice God is well pleaſed.* Heb.13.16. The almes of *Cornelius* did aſcend up in the preſence of God into heaven, as incenſe. Act.10.4.

For the better underſtanding of this Fellowſhip, I will conſider five things. Who muſt relieve? how reliefe muſt be given? and how many wayes? In what order? and with what mind?

For the firſt, the Scripture makes two kinde of men, one that have poſſeſſions, and are givers: the other, ſuch as be in need, and are receivers. And there is no third ſort mentioned in the Word: for all muſt either be givers or receivers. The man that gets his living with the labour of his hand, *muſt labour for this end; that he may have to give to him that needeth.* Eph. 4.28. The poore widow caſt *her mite into the treaſurie.* Luk. 21.3. Chriſt was poore, and yet he gave almes. Such as could not bring veſſels of gold to the building of the Tabernacle; yet, if they brought Goats haire, and Rams skins, it was accepted. And they which are of any abilitie at all, be it never ſo ſmall, ſhould give ſomething, be it never ſo little, in regard that reliefe is the honouring and worſhipping of God. Joh.13.29.

For the ſecond; how much? I anſwer, two things: Firſt, that every particular man muſt give according to his abilitie, and, *if need require, beyond his abilitie.* *Paul* commendeth the *Macedonians* for their liberalitie. For (ſaith he) *to their power (I beare record) yea beyond their power, they were willing.* 2 Cor.8.3. And where he ſaith; *beyond their abilitie,* he ſets downe a caveat afterward: *Neither is it that other men ſhould be eaſed, and you grieved.* Verſ. 13. The ſecond point is, that every Body or Church, yeeld ſufficiency of reliefe to their owne poore, and that from themſelves, if it be poſſible: if not, by helpe from others. And this *Paul* teacheth, when he requires, *that Churches be not charged; to the end, that there may bee ſufficient for them that are widowes indeed.* 1 Tim. 5.16. And that there alwayes be a ſufficiencie, three caveats muſt be obſerved. The firſt, that they which can labour, muſt be forced to labour, and if they will not, they muſt not be relieved. This is the order that God hath ſet downe. 2 Theſ. 3.10. Abilitie to labour in his kinde, is as good as land and revenewes; and therefore the neglect of labour, is as much to the hurt of Church and Common-wealth, as the contempt of gold, ſilver, land. Againe, the Lord requires, that

A men labour for this end, that they *may eat their owne bread, and that* (as much as poſſibly may be) *nothing be wanting unto them.* The ſecond is, that vaine and ſuperfluous expences, in feaſting, coſtly apparell, and gaming, be cut off. For by theſe things, men diſable themſelves, to doe the good they ought to doe. The third is, that in extreame neceſſitie, when there is no other way of reliefe, men muſt ſell their goods, that the poore may be relieved. Thus muſt the commandement of Chriſt be underſtood, *Sell that which you have, and give almes.* Luk.12.33. And the *Pſalme*; *The righteous hath diſperſed and given to the poore.* Pſal. 112.9. And in this caſe did they of Hieruſalem *ſell their poſſeſſions, and give to every man according as they had need.* Act. 2.45.

B Touching the third point, there be three wayes of relieving. The firſt is, the giving and beſtowing of any part of our owne goods, and this is commonly called *Almes:* and it is to be given for the reliefe of ſuch as want both poſſeſſions and abilitie to helpe themſelves by labour. The ſecond is, *Free lending* of goods, or money, to ſuch as can live of themſelves by part, if they be thus helped. This dutie hath the Lord ſtraightly commanded, in reſpect of the poore, that they borrow freely, and borrow ſufficient. Deut.15.7. But alas, this worke of mercy, is little or nothing regarded. If there be hope of any thing to be lent, the rich preſently ſeaze upon it, with their intereſt: ſo as there is no place for C the requeſt of the poore. The third way of reliefe is, to forgive dues and debts to them that are fallen to decay, without their owne default. Read and conſider the practice of *Nehemias*, Chap.5. verſe 9. Luk. 6.35.

The fourth point is, what order is to be uſed in relieving. The anſwer is, that the poore may not be ſuffered to gather their almes from doore to doore by begging. For this is a proclamation to the world of mens hardneſſe of heart, and want of charitie, when reliefe is not to be had, but by crying and calling. Againe, in the almes that is obtained by begging, no proportion is obſerved: for the bold and inſtant begger gets all, and the reſt have nothing. Laſtly, to ſuffer wandering and begging for reliefe, is to ſet up a ſchoole of idleneſſe. For when D it is knowne, that the poore may be ſuffered to begge, all thought of taking paines for a living, by many is laid aſide, and begging is made an occupation, and beggers ſhall have their apprentices, as men of trade; as it hath been heretofore. What then is the right order of diſpenſing reliefe? I anſwer, that convenient reliefe muſt be collected, and accordingly divided to the poore, by fit and able men. Among the Jewes, tithes and offerings to the poore, were brought into ſtore-houſes, and into the treaſury of the Temple: that they might afterward be divided according to every mans need. Poſſeſſions ſold to relieve the poore in the Primitive Church, were laid downe at the Apoſtles feet. And the Apoſtles mooved by the ſpirit of God, ſet downe this order; that

Deut. 14. 24. Nehe. 10. 37. Luk. 21. 1.

wiſe

viſe and godly men, muſt be choſen to gather and diſpenſe the reliefe of the poore. By Gods providence, like order is eſtabliſhed in this our Church and land: and becauſe it is the ordinance of God, all men muſt ſeeke to further it: and they that ſhall neglect their dutie herein, wittingly and willingly, are not in this point, friends of God and their Countrey.

The laſt point is, with what mind muſt wee give reliefe? I anſwer; Firſt, with a thankfull mind to God. For we muſt conſider, that God hath given Chriſt to us: and hereupon in way of thankfulneſſe, we muſt give our ſelves, our bodies, ſoules, and goods, and all we have, to God for his honour and glory. And having thus dedicated and given our ſelves to God; then ſhall we be able to give part of our goods in way of reliefe to the poore. *Paul* commends the *Macedonians* for their rich liberalitie. But
2 Cor. 8. 5. what was the ground of it? They gave *their owne ſelves* (ſaith he) *firſt to the Lord, and after unto us by the will of God.* After the converſion
Iſa. 23. 18. of *Tyrus*, *the merchandiſe and the gaine thereof, is ſanctified to the Lord.* And what is this? marke what the Prophet addeth; *her merchandiſe ſhall not be laid up and kept in ſtore, but it ſhall be for them that dwell before the Lord, to eat ſufficiently, and to have durable cloathing.* Secondly, reliefe muſt be given in love; becauſe the poore be our fleſh. *If a man give all his goods to the poore,*
1 Cor. 13. 3. *and have no love, it is nothing,* ſaith Saint *Paul.* Thirdly, in reliefe, there muſt be the pittie and
Iſa. 58. 10. compaſſion. The Prophet *Eſay* ſaith, *We muſt plucke out our hearts to the hungry.* And wee are
Heb. 13. 3. commanded, *to remember them that be in bonds; as though we were bound with them; and them that be in affliction; as if we were afflicted with them.* Fourthly, reliefe muſt be given in ſimplicitie. *Rom.* 12. 8. *He that diſtributeth in ſimplicitie.* Now ſimplicitie is, when in this action, wee ayme neither at profit, nor praiſe, but onely intend to pleaſe and obey God. To this purpoſe ſaith Chriſt, *Matth.* 6. 3. that when we give our almes, *The left hand muſt not know what the right hand doth:* becauſe we may not ſeeke to pleaſe our ſelves or men in our almes, but ſimply to approove our hearts to God. Fifthly, chearefulneſſe is required: The Lord loveth a cheare-
1 Tim. 6. 18. full giver. *Paul* bids rich men, *that they be readie to diſtribute and communicate.* To this purpoſe
Prov. 3. 28 *Salomon* ſaith; *Say not to thy neighbour, goe, and come againe to morrow, and I will give it thee, if*
Job 31. 16. *thou haſt it now.* And *Job* ſaith; that *he never reſtrained the deſire of the poore, nor made the eye of the widdow to faile.* The fixth thing required, is bountifulneſſe, which the Lord commandeth,
Deut. 15. 11. by bidding us to *open our hands to the poore:* and
2 Cor. 9. 6. promiſing *plentifull reward.* He that *ſoweth bleſſings:* that is, plentifully, *ſhall reape plentifully.* The ſeventh, is juſtice, whereby we give reliefe of *our owne.* Mercie will not ſtand with injuſtice: and the Lord bids us deale our *owne bread to the poore.* The laſt thing is, that reliefe muſt be giuen, not in hypocriſie, but in
Iſai. 58. 7. truth: 1 *Joh.* 3. 18. *Let us not love in word, neither in tongue onely, but in deed and truth.* Saint *James* notes, It was a vaine thing to ſay to the hungry and naked, *Warme your ſelves and fill your bellies,* when as things needfull are not giveu them. Jam. 2. 16.

Thus much of reliefe. Now we are to be exhorted, to practiſe this dutie before ſaid, and that in the manner before preſcribed. Inducements hereto are many. Firſt, It is the commandement of God, to give reliefe: and for the better inforcing hereof, he hath added his promiſe; *Bleſſed are the mercifull, for they* Mat. 5. 7. *ſhall obtaine mercie*: and his threat; *There ſhall* Jam. 2. 13. *be judgement mercileſſe, to him that ſhowes no mercie.* Hereupon the ſentence of condemnation ſhall proceed, according to the neglect of workes of mercie: *I was naked, and yee* Matth. 25. *cloathed me not, I was hungry, and yee fed me not,* 41, 42. *&c. Goe yee curſed into hell fire, prepared for the Devill and his Angels.* The ſecond inducement to give reliefe, is from the excellencie of the worke, and that in ſix reſpects. Firſt of all, reliefe is the beſt kind of thrift or husbandry that is: *He that ſowes plentifully, ſhall reape plen-* 2 Cor. 9. 6. *tifully,* ſaith the Lord. Where the poore are compared to ground, ready dreſſed and tilled to our hands, without any coſt or labour on our parts: and our reliefe, is ſeed caſt upon this ground: and for our paines in ſowing of it, we are promiſed by God, to reape the whole crop our ſelves. Secondly, Giving of almes, is not giving, but *lending*, and that Pro. 16. 17. *to the Lord*, who in his good time, will returne the gift with increaſe. Thirdly, reliefe is the beſt exchange that can be: for thereby, we change an earthly treaſure, into heavenly, as our Saviour Chriſt ſaith: *Give almes——:* Luk. 12. 33. *and lay up treaſure in heaven.* Fourthly, Reliefe is a ſigne of Gods mercie to us-ward. *Salomon* ſaith; *By mercie and truth, ſinnes are forgiven,* Prov. 16. 6. that is, within our conſciences we know them to be forgiven. And in this ſence, *Paul* bids rich men; *Lay up a good foundation againſt the* 1 Tim. 6. 19. *time to come*: not becauſe our ſalvation is founded on the workes of mercie; but becauſe by them, we are to make our ſalvation ſure and certaine unto us. Chriſt bids us *make friends of the mammon of iniquitie,* that Luk. 16. 9. *they may receive us into everlaſting Tabernacles:* and this they doe, when they pray for men that are mercifull, and give teſtimonie of them, that they are ſuch as are to enter into the Kingdome of Heaven. The mercie and bowels of compaſſion that is in us, is as it were a print or ſtampe of the mercie of God ſet in our hearts: and therefore by the little ſparke of mercie in us, we know the fulneſſe of his mercie. Sixthly, By giving reliefe, we come to a right uſe of our goods: *Give almes,* ſaith Luk. 11. 41. Chriſt, *and all things ſhall be cleane unto you:* that is, whereas ye are given to covetouſneſſe, and oppreſſion, repent hereof, and teſtifie your repentance by Almes-deeds: then ſhall this ſinne of covetouſneſſe bee redreſſed, wherewith your lives are defiled, and yee

shall likewise have the pure use of your goods, which now ye want: The Philistian sometime speakes in like manner: your disease comes of fulnesse, abstaine or fast, and ye shall bee well. Lastly, releese sometimes is a meanes of satisfaction to men. For restitution is a necessary worke of repentance. And when it is uncertain to whom restitution is due, by almes we are to make a supply thereof. Thus *Daniel* saith to *Nebuchadnezzar*, *Dan.*4.24. who had inriched himselfe by oppression; *O King breake off thy sinnes by mercy*. *Luke*.19.8. *Zacheus* in his conversion, restored foure-fold for all his known oppressions and deceits, and because many of them were forgotten, or unknown; therefore in way of some recompence, hee give halfe his goods to the poore. By the consideration of these, and many other excellencies of this work, we are to stirre up our selves to releese. This third inducement is from examples, 2.*Cor*.8. 9. *Christ* being the fountaine of riches, *became poore to make his enemies rich*, *Isa*. 23. 18. When the Merchants of Tyrus repented, they left off to hoard up riches and gaine, according to their old manner, and dedicated them to holy uses, and a part thereof to the poore. Like was the mercie of *Job*, and the mercie of the beleevers of the primitive Church, who in the case of extreame necessitie, sold their goods, and gave to every man as he had need, *Act*. 4. 34, 35.

Job 31.16.

To excuse the neglect of this dutie, men have sundry shifts: some say, they are poore, and have but little, and therefore they can give no relieve. But such must know, that if there be a willing minde, a man is accepted according to that he hath, and not according to that he hath not. The widowes mite, given of her penurie, was more respected of Christ, than the abundance of the rich. Others plead, that if they shall use to give releese, they shall want themselves. I answer, no: for *Salomon* saith. *Prov*.28.27. *They that give almes shall not want*. And againe, *Eccl*. 11. 1. though the goods we give seeme to be lost, and as it were, *cast into the sea*, yet *shall they be found againe*. Some againe say, they must spare for their children. I answer with *David*, *Psal*. 37. 25. *The righteous shall not be forsaken, nor their seed beg their bread*. One man may, as *Lazarus* but not both the righteous and their seed. Such as set their hearts to gather for their children, withdraw themselves commonly from releeving the poore: and by this meanes, bring a curse upon their owne goods. And for the execution of this curse, some one or other of the posterity, riotously makes havock of all. Some againe there are, that will give no almes because the poore are lewd and wicked, and idle, and abuse their almes. I answer thus: When *Paul* had said, that idle persons which will not labor, must not eat, he addes one thing further: *That wee must not bee weary of well-doing*, 2 *Thess*.3.13. And though it so fall out, that the tongues of the poore curse us, yet if we releeve them, their loines (as *Job* saith) shall blesse us, *Job*.31.20.

2 Cor. 8. 12.

The third part of Church service, is tearmed

A By S. *Luke*, *breaking of bread*. Whereby two things are signified; feasts of love, which the first Christians observed: and the use of the Lords Supper at the end thereof, which in the new Testament, as also Baptisme, is a part of the service of God. And of it two things must be considered, the necessity, and the manner. The necessity of using the Lords Supper, according to the custome of the Church, whereof we are members, appeares, because it is a part of Gods worship, and because we are bound to it by commandement; *Let a man proove himselfe, and so eat of this bread, and drink of this cup*: 1. *Cor*. 11. 28. In the old Testament, he that had neglected to eat the Passe-over, having B liberty and opportunitie so to doe, was cut off from the people of God. Now looke what regard was had of the Passe-over in the old Testament, the same must be had of the Lords Supper in the new Testament.

Num.9.13.

By this which hath beene said, a double abuse is discovered. The first, that men depart the Congregation in the time of the administration of Baptisme, as though it were no part of Gods worship; and nothing concerned them. The second is, that men take libertie to themselves, to receive the Lords supper, as oft and as seldome as they list; as though it were a thing indifferent, that might be done, or not done. They alleage for themselves, that they are not in charitie, or that they are fallen into C some one sinne or other: and therefore if they should communicate, they should eat judgement to themselves. I answer: if they be out of charitie, they should reconcile themselves to God and men, and being fallen into any sin, they should renew their old repentance without delay, and so come to the Lords table: and by abstaining, they doe nothing else but double their sinne. For they continue in their old sinnes, and breake the commandement of God, touching the use of the Sacrament.

The right manner of using the Lords Supper, stands in three things. The first, is the observing of the institution, without addition, detraction or change. The second is, that the communicants must bring not onely a true D faith, and the first initiall repentance, but also a renewing of them, both in respect of new and daily sinnes. The Corinthians had both faith and repentance; yet because they failed in this point, of the renovation of their faith and repentance, they are said many of them to be unworthy receivers, and to eat judgement to themselves. The third thing is, that the Sacrament must be applied to his right end. And therefore it must be used, as a meanes to lead us to Christ, as a meanes to confirme our faith in him, as a signe of thankfulnesse to God, as a meanes to increase love among men. Thus is the Lords Supper everiore to be used. Hence it followes, that it is greatly prophaned and abused in the Church of Rome. For it is used only in on kind, against the institution: and it is applied to superstition against the right end, in

that it is made a meanes to conferre grace, and that by the work done.

The fourth part of Church-service, is *publike prayer*: at which all are to be present, and to assist in the congregation. For this is a due or a debt which we owe unto God: as *David* saith, *Praise waiteth for thee in Sion; and to thee shall the vow be performed.* To this hath God annexed the promise of his presence: *If two or three be gathered together in my name, there am I in the middest of them.* The petition of an whole corporation joyntly together, is more effectuall, than the petition of one single man: and so the praier of the Congregation, is of greater force, than the prayer of private persons. In this regard *David* saith; *How lovely are thy Tabernacles of God are most amiable unto him*; and that he had rather *be a doore-keeper in the house of God, than dwell in the Tents of ungodlinesse.* *Zacharie* fore-telleth the practice of true beleevers in the new Testament, saying; *They that dwell in one Citie shall goe to another, saying, up, let us goe and pray before the Lord, and seeke the Lord of Hosts: I will goe also.* And this hath been accordingly accomplished. For Christians of the primitive Church, contented themselves with any place, so they might have liberty to assemble themselves to pray unto God.

Pſal.65.1. Mat.18.20. Pſal.84.1. to. Zach.8.21. Act.16.13.

The manner of our assisting in publike praier is this: Ministers in teaching are the mouth of God to the people, and in praying, they are the mouth of the people to God: and therefore must the people in fervent affection, lift up their hearts unto God, and in mind give assent to the prayers made in the name & behalfe of the Congregation, by their teachers: and for this cause it is, that wee are all to say *Amen.* Hence it appeares to be a fault, to depart the Congregation in the time of prayer; to sit and thinke nothing, as though we had no soule: to have our minds drowned in worldly affaires, and to bee wandring to and fro.

Thus wee see that Church-service stands in the right manner of hearing the Word, of praying, using the Sacraments, and works of mercy. Hereupon many are to be advertised, to amend and acknowledge their ignorance, who think, that if they say the Beleefe, tenne Commandements, and the Lords prayer, when they are in the Congregation, God is served and worshipped of them to the full, though otherwise they profit little or nothing by the Word, Prayer, or Sacraments.

Thus much of Church-service: now follows household-service. Of it three things are to bee considered. The first is, that of necessity in every family, worship and service is to be directed unto God. This is the commandement of God. *Lift up pure hands in every place:* and therefore in the family. *Zachary* fore-tels, that when God shall poure forth the spirit of grace and prayer upon men in the larter daies, *then every family apart shall mourn for their sinnes*, whereby they have crucified Christ. The place where *Adams* family assembled, is called *the face of God*; because there they prayed unto God, and offered sacrifice, and there likewise hee testified his favour and presence to them. *Josua* saith, *I and my household will serve the Lord.* *Cornelius* feared, that is, served God, with his whole household. *Paul* saith, *Priscilla* and *Aquila* salute you, *and the Church in their house.* Now the Church is said to bee in their house, not only because it was the place of the congregation, but because in regard of Gods worship, it was, as it were, a little Church. A familie cannot stand without the blessing and protection of God: and this blessing is annexed to the worship of God. For godlinesse hath the promises of this life, and the life to come. Lastly, the families in which God is not worshipped, are no better than companies and conspiracies of Atheists. For this is one propertie of an Atheist, not to call upon God. Let all such persons marke this doctrine, that thinke it sufficient, if they pray in the Congregation.

1 Tim.2.8. Zach.12.12. Gen.4.14. Ioſ.24.15. Act.10.2. 1 Cor.16.19. Pſal.14.4.

Though it be thus necessary (as we see) that God be worshipped in every family apart: yet is the time, and place, and manner of this worship, left free to the Christian wisdome and discretion of men.

The second point to be considered is concerning the parts of this worship, and they are two, *instruction*, and *praier*. Instruction stands in teaching and learning, and it is called by *Paul*, the *Instruction and information of the Lord.*

Eph.6.4.

Instruction must be of three things. First, of the commandements of God. *Deut.6.7. Thou shalt rehearse them continually to thy children.* And whereas householders might alleage that their children and servants are dull of conceit, and will not learne that which they are taught; the Lord gives further charge to parents to urge and repeat the commandements. For the word translated [*to rehearse*] signifieth to sharpen the commandements upon children, as men use to sharpen a stake that it may enter into the ground. Againe, parents are commanded by God, *to command their children, that they observe the words of the Law*, Deut. 32.46. This was the commendation *Abraham* had, *I know Abraham* (saith the Lord, *Gen.* 18.19.) *that hee will command his sonnes and his household after him, that they keepe the way of the Lord to doe righteousnesse and judgement.*

Exod.12.26. & 13.14. Ioſh.4.21. Deut.4.9.

Secondly, there must be instruction in the familie concerning all ordinances of God. Thus the Israelites were commanded to teach their children the meaning of *the Passover*, *the meaning of the oblation of the first borne unto God*, the meaning of the *twelve stones* that were taken out of Jordan, and were erected in Gilgal.

Thirdly, there must be instruction touching the works of God, whether they be judgements or mercies. Parents are bidden by God to teach their sonnes, and their sonnes sons the things that they have seene. *Ezechias* after his recovery from a deadly sicknesse, in way of thankfulnesse saith, *The father to the children shall declare thy truth*, *Isa.* 38.19.

The second part of household-service is private prayer: of it I have spoken before. There-

fore I proceed. The third point to be considered, is concerning the person to whom belongeth the care and charge of household service: and that is the master of the familie. His office is two-fold. The first, is to prepare and fit his familie to the worship of God, whether publik or private. When *Iacob* was to worship God in *Bethel*, hee caused his family to cleanse themselves. *Iob* cals *his children and sanctifis them.* Now this cleansing or sanctifying of the family stands in two things: the first is, to purge it of all open vices as much may be: the second, to cause every person, at the least outwardly, to walke in the wayes of God. King *Ezekias*, when the Priests and Levites were negligent, and men of certaine Tribes were not prepared to receive the Passeover, he made a supply of this want by his prayer, and was heard. In the like case, like is the dutie of the housholder within his owne familie.

Gen. 35.2.
Iob. 1.5.
2 Chron. 30.18.20.

That this may the better bee effected, the charge of teaching and instructing is laid upon every master of a familie by expresse commandement, *Thou shalt rehearse them to thy children.* *Paul* saith, the wife must *aske her husband at home*: thereby signifying, that he must instruct and teach all persons in his familie. And in the second place, the wife is to doe the like. *Bathshabe* instructeth *Lemuel*, that is, her Sonne *Salomon*. *Lois* and *Eunice* bring up *Timothy in the Scriptures of a child.* And that this teaching may not be in vaine, the master of a family hath authority given him to command them whom he teacheth to walke in the wayes of God, as *Abraham* did. It is objected, that if a master of a family must teach and exhort, he must then doe the office of a Minister: for he can doe no more but teach and exhort. I answer, that teaching by the master of a family, differs in kinde from the teaching of the Minister, as the government of the housholder from the government of the Magistrate. For the housholder teacheth onely by the authoritie of a father or master; whereas Ministers of the Word teach and exhort by the authoritie and name of God: as *Paul* saith to *Titus*, *Speake and exhort, and reprove with all authoritie.* Secondly, Ministers in teaching are in the roome and stead of Christ, and beare his person as Embassadours: hereupon they which heare them, heare Christ; and they that despise them, despise Christ: and hereupon they are called in speciall manner, *Men of God, servants of God*: and it is not so with housholders in teaching and exhorting: for they beare onely the private persons of masters, fathers, husbands, when they teach. Thirdly, teaching in the family, is but a preparation to publike teaching, that all persons may the better profit by the publike ministerie. Lastly, private teaching depends on publik teaching, and must be ruled by it. For men may not teach at their pleasures, what they will in their families, but such doctrine as they have learned and received from the publike ministerie. And thus, albeit the matter of doctrine bee one and the same in the house, and in the Church: yet is not the office of teaching one and the same.

Deut. 6.7.
1 Cor. 14. 33.
Prov. 31.1.
2 Tim. 1.5.
Deut. 32. 46.
Gen. 18. 19.
Tit. 2.15.
2 Cor. 5. 20.

Againe it is demanded, seeing the master of a familie must teach them of his owne house, whether he is to doe it by himselfe in his owne person, or by a deputie. I answer, as much as possibly may be, he is in his owne person to performe this dutie; yet in the case, not of negligence, but of necessity, when the family is great, and he is not so able to teach, and is withall imployed in publike affaires, and thereupon oftentimes absent, he may have his deputie to teach in his roome. Thus *Abraham* performed the weightiest matter that concerned the establishment and continuance of his familie, not by himselfe, but by his steward: as namely, the choice of a wife for his son *Isaac*.

Gen. 24.

The second office of the master of the family is, to be the principall agent, doer, and directer in the worship of God within his family. For this cause the fourth commandement is given first of all and principally to the master of the familie: that hee might see the Sabbath kept, and bee a principall doer in all parts of Gods worship. The companie of the Disciples were the household of Christ: and he himselfe did administer all parts of Gods worship with them, and among them.

Luk. 22.15.

Thus housholders see their duty: and they must in the next place bee admonished and exhorted with conscience to performe the same. Let the example of *Moses* be considered. He was to do service to God and his country in Egypt, and when hee was now in his journey in a certaine Inne, the Lord withstood him, and made as though hee would have killed him. But for what cause? Surely hee had not sanctified and purged his owne familie: and that appeares, because he had not circumcised his child. Men in our daies may look for the like judgements, that live in the like negligence.

Exod. 4. 24.

The last kind of worship is that which concerneth the person of every particular man in his place and calling: and that is, to keepe and maintaine faith, that is, true religion and hope of everlasting life, and a cleer conscience before God and man. This is the serving of God, and not to babble a few words, either in the morning or evening, without understanding or affection. Thus much *Paul* teacheth in his owne example, *Act.* 24. 14, 15, 16. *In the way (which some call heresie) I worship the God of our fore-fathers, beleeving all things written in the law and the Prophets; having hope of the resurrection of the just and unjust, and indevouring to keepe a cleere conscience before God and man.*

That this personall worship may be performed and continued, two things must be practised. The first is, the private reading and searching of the Scriptures. This was the common practice of the Jewes: *Search, or yee search the Scriptures.* The Scriptures are *a light shining in a dark place*: we therefore must attend unto them, while wee are wandering in the night of this world, and we cannot attend unto them, unlesse

Ioh. 5. 36.
2 Pet. 1.19.

we read them. The Word of God *is the sword of the spirit, Ephes.* 6. 17. and there is no handling of this sword, unlesse wee bee well acquainted with it. *David* a Prophet, did use to read and meditate in the Scriptures. *Daniel* taught by revelation, did read for all this, the Prophet *Jeremie*. Great is the neglect of this dutie in our dayes. In many houses ye shall find a faire paire of Tables, but no Bible at all. Others cannot finde in their hearts to disburse so much money as will buy them a Bible : others take delight in reading of ballads, and idle discourses, and have no minde to read the Scriptures. It is an evill signe. When the stomack refuseth meats, it is sick ; and when there is no delight nor savour in Gods Word, it argues the wickednesse of the heart. For the Scripture is like spice, which the more it is chafed and rubbed, the sweeter it is. And this negligence hath judgements of God tending on it, *Isa.* 5.13. *My people goe into captivitie, because they want knowledge. Prov.* 28. 9. *He that turnes his eare from hearing the law, his very prayer is abominable.*

Psal. 119. 97. Dan. 9.2.

The second meanes to maintaine faith, hope, good conscience, is private or secret prayer. *Isaac* went out in the evening to meditate or pray. *Moses prayed fortie dayes and fortie nights*, for the children of Israel. *Samuel* saith, *God forbid that I should sin against God, and cease to pray for you. David* prayed three times, and seven times a day. Christ who was not subject to sin as we are, went often apart and prayed, and continued in praying whole nights. *Paul* in sundry Epistles cals upon the faithfull for private prayer, as when hee bids them *pray continually*, 1 *Thess.* 5. 17.

Gen. 24. 63. Deut. 9. 18. 1 Sam. 11. 23. Psal. 55. 17. & 119. 164. Luk. 6. 12.

It may be said, how shall we maintaine true faith, or religion, when by reason of manifold dissentions, wee cannot tell which is the true religion? I answer, subject your hearts and lives to God, and obey him in all his commandements, and ye shall certainly know and be assured without faile of the true religion: for God reveales his *covenant to the humble. Psal.* 25. 14. And Christ saith, *Joh.* 7. 17. *If any will obey his Fathers will, he shall know whether his doctrine bee of God or no.* Let this be remembred. For the way to the attainment of the truth, is not inquired by subtill disputation, unlesse humble obedience to God goe withall.

Furthermore, for the keeping of a good conscience, two things must be done. First, wee must evermore tend on the calling of God, that is, the duty we owe to God and men, not daring at any time to goe out of the precincts of our callings. For this cause we must put a difference betweene duties that bee necessary and such as are not necessary to be done. The first must be done, and the second left undone, that wee be not busie bodies in other mens matters.

The second thing is, that wee must doe the offices and works of our callings in good manner. For this cause first of all, they must bee done in obedience to God, that is, with a minde and intention to please and obey God. Secondly, they must bee done in the name of Christ, that is, with prayer and thanksgiving in the name of Christ. Thirdly, they must bee done in faith, because we must alwayes by our faith depend on God for the blessing and good successe of our labours. Fourthly, they must be done in love to God and man, yea, all the religion we have, all the grace and goodnesse of our hearts, must shew it selfe in the works of our particular callings. For looke what a man is in his particular place and calling, that hee is indeed. Lastly, they must bee done with patience. The good ground brings forth fruit with patience. And the reason is, because it is the will of God to exercise men with manifold miseries in every estate and condition of life. And the works of our callings thus performed, are fruits of good conscience, and the service of God.

Col. 3. 17.

FINIS.

# A TREATISE OF GODS FREE-GRACE, AND MANS FREE-WILL.

LONDON,
Printed by JOHN LEGATT.
1635.

# TO THE RIGHT WORSHIPFVLL SIR EDVVARD DENNIE, Knight.

RIght Worſhipfull, it is a thing moſt evident, that the preſent Religion of the Church of Rome, is an enemie to the grace of God, two wayes. First, becauſe it exalts the libertie of mans will, and extenuates the grace of God: and this it doth in five reſpects. For firſt of all it teacheth, that naturall free-will of man, hath in it, not onely a paſſive or potentiall, but alſo an active power, or imperfect ſtrength in duties of godlineſſe; and ſo much the leſſe power is aſcribed to the grace of God. This doctrine of theirs is flat againſt reaſon. For the will of man in it ſelfe, is a naturall thing: and therefore it is neither fit nor able to effect any ſupernaturall action, (as all actions of godlineſſe are) unleſſe it be firſt of all (as they ſay) elevated above his condition, by the impreſſion of a ſupernaturall habit. And the Scripture is utterly againſt this doctrine, when it ſaith: Yee were once darkneſſe, *Epheſ.* 5. 8. We are not ſufficient of our ſelves, to thinke any thing of our ſelves, 2 *Cor.* 3. 5. The naturall man (*that is, he that wants the Spirit of God*) cannot perceive the things of, &c. 1 *Corinth.* 2. 14. Yee were dead in ſinnes and treſpaſſes, *Epheſ.* 2. 1. Without Chriſt, and without God in the world, verſ. 12. *Againe, Scripture ſaith further, that the* heart of man is ſlow, *Luk.* 24. 25. *and* vaine, *Pſal.* 5. 9. *and* hard that cannot repent, *Rom.* 2. 5. *and* ſtonie, *Ezech.* 36. 26. *and that* the Jewes were obſtinate, their neck as an iron ſinew, and their brow braſſe, *Iſa.* 48. 4. *and that it is God* who gives eyes to ſee, and an heart to underſtand, *Deut.* 29. 4. *By theſe teſtimonies it is manifeſt, that grace doth not onely helpe and aſſiſt our weake nature, but altogether change the perverſe qualitie thereof, and bring it from darkneſſe to light,* Act. 28. 18. *and from death to life,* Epheſ. 2. 1. *Which grace whoſoever doth not ſo farre forth acknowledge, never yet knew what the Goſpell meant, neither did he ever conſider the words of our Saviour Chriſt.* No man comes unto mee, unleſſe the Father draw him, *Joh.* 6. 44. Proſper, *The Scholler of* S. Auguſtine *hath a notable ſaying, which I marvell the Papiſts of our time doe not conſider.* We have (*ſaith hee*) free-will by nature, but for qualitie and condition, it muſt be changed by our Lord Jeſus Chriſt.

Proſ. contra Collat. c. 18. in fin. Molina de grat. & lib. arb. q. 14. art. 13. diſp. 12. Gratiæ auxilia, quoad efficacia ſint, habent dependenter ab arbitrii libertate. Shumel. ſup. 1. 1 hom. q. 23. art. 2. diſp. 3.

*Secondly, ſome of the Romiſh Religion avouch, that the efficacie of Gods preventing grace, depends upon the co-operation of mans will: and they affirme, that the Councell of Trent is of this mind: but then to the queſtion of* Paul, 1 Cor. 4. 7. Who hath ſeparated thee? *The anſwer may be made, I my ſelfe have done it by my owne will. And that ſhall be falſe which* Paul *teacheth, that beſide* poſſe velle, *the power of well-willing,* ipſum velle, *that is, the act of well-willing, is of God,* Phil. 2. 13. *Others therefore place the efficacie of grace, in the congruitie of fit objects and perſwaſions: as though it were ſufficient to ſtir up the heart, and to incline the will in ſpirituall matters, and our weakneſſe might be cured with ſo eaſie a medicine: but God is further ſaid* to ſoften the heart, *Ezech.* 36. 26. to turne the heart, *Luke* 1. 17. to open the heart, *Act.* 16. 14. *And becauſe our hearts are over hard,* he wounds them, *Cant.* 4. 9. he circumciſeth them, *Deut.* 30. 6. *nay,* hee bruiſeth them, *Ezech.* 6. 9. *And when nothing will doe good, at length, God is ſaid* to take away the ſtonie heart, *Ezech.* 11. 19. to quicken them that are contrite, *Iſa.* 57. 15. *Eph.* 2. 5. to give a new heart, *Eph.* 4. 23. *Ezech.* 36. 26. *nay,* to create a new heart, *Eph.* 2. 10. *and* 4. 28.

*Thirdly, they give unto God in all contingent actions, a depending will, whereby God wils and determines nothing, but according as hee fore-ſees that the will of man will determine it ſelfe. And thus to maintaine the ſuppoſed libertie of the will, that is, the indifferencie and indetermination thereof, they deprive God of his honour and ſoveraigntie. For by this meanes not God, but the will it ſelfe, is the firſt mover and beginner of her owne actions. And there are even of the Papiſts themſelves, that condemne this doctrine as a conceit.*

*Fourthly, they teach, that the grace which makes us acceptable and gratefull to God, ſtands in the inward gifts of the mind, ſpecially in the gifts of charitie. But this is moſt falſe which they teach; for charitie is the fulfilling of the Law. And* Paul *ſaith: we are not under the law, but under grace,* Rom. 6. 14. *And againe, as many are juſtified by the Law, are fallen from grace,* Gal. 5. 4. *Now the grace that doth indeed make us gratefull to God, is the free favour and mercie of God, pardoning our ſinnes in Chriſt, and accepting us to eternall life, and not any qualitie in us, as* Paul *ſignifieth when he ſaith, we are ſaved, not according to our works, but according to his purpoſe and grace, which is given to us in Chriſt before all times,* 2 Tim. 1. 9.

*Laſtly, they teach, that the renewed will of man, by the generall direction and co-operation of God, can performe the duties of godlineſſe, without any ſpeciall helpe from God by new grace. But the Scripture ſpeakes otherwiſe* By the grace of God, I am that I am. I have laboured, yet not I, but the grace of God which is with mee, 1 *Cor.* 15. 10. No man can ſay, that Jeſus is the Lord, but by the holy Ghoſt, 1 *Cor.* 12. 3. Without mee yee can doe nothing, *Joh.* 15. 5. After yee beleeved, yee were ſealed with the ſpirit,

*Eph.*

*Eph.* 1. 13. Hee which hath begun this good worke in you, will finiſh it untill the day of Chriſt, *Phil.* 1. 6. That ye may abound with hope by the vertue of the ſpirit, *Rom.* 15. 13. It is God that works in you the will and the deed, *Phil.* 2. 13. Though the righteous fall, he ſhall not be caſt off, for the Lord puts under his hand, *Pſal.* 37. 24. Incline mine heart to thy teſtimonies: turne away mine eyes from beholding of vanitie, and quicken mee in thy way, *Pſal.* 119. 37. Teach mee to doe thy will, becauſe thou art my God: let thy good Spirit lead mee in the land of righteouſneſſe, *Pſal.* 143. 10. Create in me a new heart, renew a right ſpirit in me——: and ſtabliſh mee by thy free ſpirit, *Pſal.* 51. 12. Draw me, and I will run after thee. *By theſe and many other places it is evident, that God, after he hath indued us with his ſpirit, doth not leave us to be guided by our ſelves, (for then wee ſhould fall againe to our former miſerie) but he directs us, he liſts us up, he leads us, he confirmes and ſuſtaines us by the ſame grace, and by the ſame ſpirit, dwelling in us, that walking in the way of his commandements, we may at length attaine to everlaſting happineſſe.*

*The ſecond way whereby the Papiſt ſhewes himſelfe to be an enemie of the grace of God, is, that hee joynes the merit of works, as a Con-cauſe with the grace of God, in that which they call the ſecond juſtification and in the procurement of eternall life: where as on the contrarie,* Paul *in the article of juſtification, oppoſeth grace to works, yea, to ſuch as are the gifts and fruits of the ſpirit. For Abraham did good works, not by nature all free-will, but by faith. Heb.* 11. 8. *And* Paul *oppoſeth juſtifying grace to the works of* Abraham, *when he ſaith, to him* that worketh, the wages is not imputed according to grace. *And Tit.* 3. 5. Not of the works of righteouſneſſe, which we have done, but of his mercie hee ſaved us. *Rom.* 11. 6. If by grace, then not of works, or elſe were grace no more grace. *Auguſtine ſaith well, that grace is no way grace, unleſſe it be freely given every way.*

De lib. arbit li. 2. ca. 10. n Can. ſerm. 67.

*Thus then all things conſidered, it is the beſt to aſcribe all wee have or can doe that is good, wholly to the grace of God. Excellent is the ſpeech of Auguſtine:* Onely hold this as a ſure point of godlineſſe, that no good thing can come either to the ſenſe or mind, or be any way conceived, which is not of God. *And Bernard:* The Church ſhewes her ſelfe to be full of grace, when ſhee gives all ſhe hath to grace, namely, by aſcribing to it both the firſt and laſt place. Otherwiſe, how is ſhee full of grace, if ſhee have any thing which is not of grace? *Againe,* I tremble to thinke any thing mine owne, that I may be my owne. *This doctrine is the ſafeſt and the ſureſt, in reſpect of peace of conſcience, and the ſalvation of our ſoules. So much the Papiſts themſelves (betraying their owne cauſe) ſay and confeſſe. Bellar. the Jeſuite ſaith:* By reaſon of the uncertaintie of our owne juſtice, and for feare of falling into veine glory, it [a] is the ſafeſt, to put our whole confidence in the alone mercy and goodneſſe of God. *Caſſander in his booke called the Conſultation of Articles in queſtion, to Maximilian the Emperour, cites a ſaying of Bonaventure, which is on this manner.* It is the dutie of godly minds, to aſcribe nothing to themſelves, but all to the grace of God. Hence it followes, that how much ſoever a man gives unto grace, though in giving many things to the grace of God, hee takes ſomething from the power of nature and free-will, he departs not from godlines: but when any thing is taken from the grace of God, and given to nature, which pertaines to grace, there may be ſome danger. *Thus then to hold and maintaine juſtification by faith, without works, and to aſcribe the whole worke of our converſion to God without making any diviſion betweene grace and nature, it the ſafeſt.*

Horreo quicquid de meo eſt, ut ſim meus. Bellar. de juſtific. l. 5. c. 7. [a] Tutiſſimum. Caſſand. c. de lib. arb.

*Theſe things I ſhew more at Large in this Treatiſe following, which I now preſent to your Worſhip, as a ſmall teſtimonie of mine humble dutie and love: deſiring you to accept the minde of the giver, and to peruſe it at your leaſure. And thus I commend your Worſhip, to the protection and grace of God in Chriſt.*

Your Worſhips in the Lord,

*William Perkins.*

Mat.

## Matth. 23. verſe 37, 38.

*Ieruſalem, Ieruſalem, which killeſt the Prophets, and ſtoneſt them which are ſent to thee: how often would I have gathered thy children together, as the henne gathereth her chickens under her wings, and yee would not?*
*Behold, your habitation ſhall be left unto you deſolate.*

THis whole chapter contains a Sermon that our Saviour Chriſt made to the Jewes at Jeruſalem. It hath two parts. The firſt is a reproofe of the Jewiſh doctors, namely, the Scribes and Phariſies, for ſundry vices; from the beginning of the chapter, to the 36. verſe. The ſecond is an Invective againſt Jeruſalem, in the words I have now read: *Jeruſalem, Jeruſalem, which killeſt the Prophets, &c.* In the Invective two things are to be conſidered, the rebellion of Jeruſalem in the 37. verſe, and the puniſhment of this ſinne, verſe 38.

Touching the rebellion it ſelfe, three things B are ſet downe, the place and perſons, in the words *Jeruſalem, Jeruſalem*: the degree and practice of rebellion, in theſe words: *which killeſt the Prophets, &c.* the manner and forme of their rebellion, in theſe words: *How oft would I have gathered you, and yee would not?*

According to the order of the holy Ghoſt, firſt, I will begin with the place. It is a wonder that Jeruſalem, of all the places in the world, ſhould bee charged with the height of rebellion againſt God. For it was the Citie of God, and had prerogatives above all Cities in the world. Saint *Paul* hath noted ſeven of them. Rom. 9. 4, 5. The firſt is, that *they were Iſraelites.*: that is, of the poſtericie of *Jacob*. The ſecond is, *Adoption*, in that they were reputed and called the children of God. The third is, that they *had the glorie of God*: that is, the Mercie-ſeat, the pleadge of the preſence of God. The fourth is, *the Covenants*: that is, the two Tables of the Covenant. The fifth is, the *giving of the law*, namely, of the judiciall and ceremoniall law. The ſixth is, *the worſhip of God*, the publike ſolemnitie whereof, was tyed to the temple at Jeruſalem. The ſeventh, that to them pertained the *promiſes* made to the Patriarkes, touching the Meſſias. To theſe the Prophet *Micah* addeth the eighth privilege, Micah. 4. 2. that the firſt Church of the new Teſtament, ſhould be gathered in Jeruſalem, and that conſequently, the preaching of the Goſpell, ſhould paſſe thence to all nations. Now, for all theſe bleſſings and mercies, Chriſt our Saviour cries out and complaines of Jeruſalems rebellion. And this is not the firſt time of his complaint.

A In the dayes of the Prophet *Iſay*, he ſaith that when hee had done all that hee could doe for his vineyard, it brought forth nothing but wilde grapes. Iſa. 5. 4. By the Prophet *Ezechiel*, hee ſets downe a long catalogue of his bleſſings to this people, and withall, a catalogue of their unthankfulneſſe. Ezech. 16. all. Hence it appeares, that where God ſhewes the greateſt mercie, there oftentimes is the greateſt wickedneſſe and unthankfulneſſe. And this is partly verified in this land: for within the compaſſe of this fortie yeares, wee have received great bleſſings from God, both for this life, and for the life to come, ſpecially, the Goſpell, with peace and protection: and the like hath not beene ſeene in former ages: yet there B was never more unthankfulneſſe than now. For now commonly men are wearie of the Goſpell, and begin to decline from that which they have beene: and the care to pleaſe God, and doe his will, is accounted but a curious preciſement of many.

Secondly, hence it may bee gathered, that God doth not tye the infallible aſſiſtance of his ſpirit to any place or condition of men. If ever any Citie in the world had this privilege, it was Jeruſalem. But Jeruſalem, which was the ſeat and habitation of God, had not this privilege, becauſe it is here charged with rebellion againſt God. No place therefore nor condition of men, hath it. It is alleaged, that God hath made a promiſe to the order of Prieſthood: *the Prieſts lippes ſhall preſerve knowledge, and thou ſhalt require the Law at his mouth.* C I anſwer, that theſe words are not a promiſe, but a commandement. For ſometimes words of the Future tenſe are put for words Imperative; and therefore the ſenſe is this, *the Prieſts lippes ſhall keepe*, that is, let them keepe knowledge. Againe, it is alleaged, that we are commanded to heare the Scribes and Phariſes; becauſe *they ſit in Moſes chaire.* I anſwer, that the Chaire of *Moſes* is not a place or ſeat, but the doctrine of *Moſes*: and to this doctrine, I grant, the ſpirit of God is annexed, when it is truly taught and beleeved. Thirdly, it is alleaged, that God hath promiſed *the ſpirit of truth, to lead men into all truth.* I anſwer, that D this promiſe doth not directly and abſolutely concerne all beleevers, or all Miniſters, but onely the Apoſtles, to whom it was made: and not to them for all times, and in all actions,

Mal. 2. 7.

Mat. 23. 2. Aug. ep. 166.

Ioh. 16. 13.

but

but onely while they were in the execution of their Apoſtolicall Miniſterie, which ſtands in the founding of the Church of the new Teſtament, partly by publiſhing of the Goſpell, and partly by writing the Scriptures of the new Teſtament. In a word, no Scripture can bee brought to prove, that God hath, doth, or will binde his Spirit to any particular place or perſons. Here then fals to the ground, three Popiſh conceits. The firſt, though the members of the Catholike Church may ſeverally erre; yet they cannot erre, when they are together in a generall Councell, lawfully aſſembled. The ſecond, that the Pope cannot erre in his Conſiſtorie. The third, that perſonall ſucceſſion, is a marke of the Catholike Church: which nevertheleſſe, may bee ſevered from the Spirit of God, as we ſee.

Where our Saviour Chriſt uſeth a repetition, ſaying, *O Jeruſalem, Jeruſalem:* hee doth three things therein. Firſt, he ſignifies thereby, that he takes it for a wonder, and for a thing incredible, that the Jewes after ſo many bleſſings, ſhould bee ſo exceedingly unthankfull. Secondly, hee teſtifies hereby his owne deteſtation of their unthankfulneſſe. Thirdly, by this repetition, he doth awake the Jewes, and ſtirre them up to a ſerious conſideration and loathing of this their ſinne: and he doth (as it were) proclaime the ſame unto us. And not without cauſe: for in unthankfulneſſe, there be two grievous ſinnes againſt God, falſe witneſſe bearing, and injuſtice: falſe witneſſe bearing; becauſe the unthankefull perſon denyes in his heart, God to bee the fountaine and giver of the good things he hath, and hee aſcribes them to his owne wiſdome, goodneſſe, ſtrength, indevour. Injuſtice, becauſe hee yeeldes not to God, the duties which hee owes unto him for his bleſſings.

The ſecond point to bee conſidered is, the degree of the Jewiſh rebellion. *David* makes three degrees hereof. The firſt is, to walke in the councell of the ungodly. The ſecond is, to ſtand in the way of ſinners. The third is, to ſit downe in the ſcorners chaire. And this is the very top of deſperate rebellion, and the ſinne of Jeruſalem. For when Chriſt ſaith, [*Which killeſt the Prophets, and ſtoneſt them which are ſent unto thee*] hee notes out three ſinnes in this Citie. Impenitencie, whereby they perſevered in their wicked wayes, without hope of amendment: ſacrilegious and prophane contempt of God, and the meanes of their ſalvation: crueltie in ſhedding of blood. And by crueltie, I meane not one or two actions of crueltie, but an habit therein, and the cuſtome thereof; for the words are thus to be read; *Jeruſalem killing the Prophets, and ſtoning them that are ſent to thee:* where ſtoning and killing, ſignifie not one act, but a continuance and multiplication of acts: that is, a cuſtome in ſhedding of blood.

It may be demanded, how the Jewes ſhould grow to this height of wickedneſſe. I anſwer thus. In every actuall ſinne, there bee foure things diſtinctly to be conſidered; *the fault*, which is the offence of God in any action: *the guilt*, or obligation to puniſhment for the fault: *the puniſhment* it ſelfe, which is death: *a blot or ſpot*, ſet in the ſoule of him that ſinneth, and that by the fault or offence: and this blot is nothing elſe but a proneneſſe to the ſinne committed, or to any other ſinne. In the ſinne of our firſt parents, beſides the fault, guilt, puniſhment, there followed a blot or deformitie in the ſoule, which was the loſſe of Gods Image, and the diſpoſition of their hearts to all manner of evils. Since the fall of *Adam*, hee that commits an actuall offence, beſides the fault, guilt, puniſhment, imprints in his heart a new blot, and that is an increaſe of his naturall proneneſſe to ſinne, even as the dropſie-man, the more he drinks, the more he may, and by drinking he increaſeth his thirſt. Thus the Jewes by cuſtome in ſinning, attaine to an height in wickedneſſe; becauſe every act of offence, hath his blot, and the multiplication of acts offenſive, is the continuall increaſe of the blot or blemiſh of the ſoule, till the light of nature bee extinguiſhed, and men come to a reprobate ſence. This muſt be a warning to all men, to take heed leſt they commit any offence againſt God in thought, word, or deed, conſidering every offence imprints a blot in the ſoule.

Secondly, it may bee demanded, how Jeruſalem, growne to this height of rebellion, can truly bee called *the holy Citie*, or the *Citie of the great King*. I anſwer, two wayes. Firſt, there were many holy men and women in Jurie and Jeruſalem, that truly ſerved God, and waited for the Kingdome of Chriſt, as *Joſeph*, *Marie*, *Zacharie*, *Elizabeth*, *Anna*, *Simeon*, *Nichodemus*, *Joſeph* of *Arimathea*, and many others. Now a Church is named not of the greater, but of the better part; as an heape of corne is ſo called, though there be more chaffe than corne. Secondly, I anſwer, that a people or Church that have forſaken GOD, remaines ſtill a reputed Church, till God forſake them, as a wife committing adulterie, remaines ſtill a ſuppoſed wife, till her husband give her the bill of divorcement. Jeruſalem indeed had forſaken God, but God had not forſaken Jeruſalem. For there he preſerved ſtill the Temple, and his worſhip; yea, when Jeruſalem had condemned and crucified Chriſt, Saint *Peter* inſpired by the holy Ghoſt, ſaith ſtill; *To you belong the promiſes, and to your children.* And Jeruſalem did not utterly ceaſe to be a city or Church of God, till they contradicted and blaſphemed the Apoſtolicall Miniſterie: for then, and not before, the Apoſtles withdrew themſelves from the Jewes. Here wee ſee a depth of mercie in God: for though the Jewes for their parts, had deſerved a thouſand times to bee forſaken, yet God for his part, did not forſake them, but ſtill perſued them with mercie. And wee are taught here-

by

A
B
C
D

1. Culpa.
2. Reatus.
3. Pœna.
4. Macula.

Pſal. 1.1.

Math. 27. 53. & 5. 35.

Act. 2. 38.

by, not to give any ſentence of the perſons of evill men. For though they forſake God, yet know we not whether God have forſaken them or no.

In this example of Jeruſalems rebellion, we learne many things. Firſt, in it we may behold the vileneſſe of mans nature, and our violent proneneſſe to ſinne. For the Jewes meant to aboliſh and quench as much as they could, the doctrine of ſalvation; yea, to quench it with blood, and which is more, with the blood of the Prophets: and this ſhewes, that man drinks iniquitie, as the fiſh drinks in water. Iob 15. 16.

Secondly, in Ieruſalem wee may behold the deſperate condition of the Church of Rome at this day. For it followes in rebellion; nay, it goes beyond Ieruſalem. If any man will indifferently conſider, it will appeare, that by the whore of Babylon, is meant, the preſent Church of Rome: and this whore is ſaid to be drunke with the blood of the Saints. Apoc. 17. 6. The locuſts out of the bottomleſſe pit, goe to the kings of the earth, to ſtirre them up to warre againſt the Church of God. Chap. 16. 14. And theſe locuſts are in all likelihood, ſwarmes of Monks, Friers, and Ieſuits of the Church of Rome. And wee have found it by long and much experience, that they of the Romane Church, have long thirſted for the blood of Prince and people in this land.

Thirdly, wee are here taught to exerciſe our ſelves in the duties of meekeneſſe, goodneſſe, peace to all men, The Prophet *Iſay* ſaith; that men in the kingdome of Chriſt, ſhall not apply their ſwords and ſpeares to the hurt of any as the Iewes here doe, but ſhall turne them to inſtuments of husbandrie, as mattockes and ſithes. Iſa. 2. 4. Whereby is ſignified, that men truly regenerate, ſhall lay aſide all purpoſe and minde of doing any hurt, and ſhall give themſelves to doe the good they can. Againe, he ſaith; that *the wolfe and the lambe ſhall dwell together*, and *that there ſhall be no hurt in all the holy mount of God*. The devill by the ſinne of our firſt parents, of men, Chap. 11. 9. made us beaſts, lyons, wolves, tygers, beares, cockatrices: and Chriſt againe of beaſts, hath made us his lambs and ſheep, in reſpect of meekneſſe and patience.

Fourthly, we are here taught, not to oppoſe our ſelves againſt the Miniſters of God, but without pride and fierceneſſe, to yeeld ſubjection and obedience to their Miniſterie, *Iſay* foretels, that in the Church of the new Teſtament, a little child, that is, Miniſters, otherwiſe weak and ſilly men, Iſa. 11. 6. ſhall by their doctrine, rule and guide wolves, leopards, lions; that is, fiery and cruell men by nature. Pſal. 110. 3. *My people* (ſaith the Lord) *ſhall come willingly in the day of aſſembly*; and, Ioh. 10. 27. *the ſheepe of Chriſt heare his voyce and follow him*. The Iewes arraigne and judge the Prophets that are ſent unto them: but wee muſt ſuffer them in their Miniſterie to arraigne and judge us, that wee bee not judged of the Lord. Againe, the Iewes kill their teachers; but wee muſt permit our teachers after a ſort to kill us: for their

A Miniſterie muſt be as it were, a ſacrificing knife, to kill the old man in us, that we may be an acceptable offering unto God. Rom. 15. 16.

Laſtly, Miniſters of the Word muſt learne hence, not to bee troubled, if they bee hated and perſecuted of men. For this befell the holy Prophets of God, and that in the Citie of Ieruſalem.

The third point is, the manner or forme of their rebellion. In it I conſider foure things. The will of God, againſt which the Iewes rebell, *I would*: the will of the Iewes rebelling *Ye would not*: the concord of both, *I would, yee would not*: the manner of Gods will. Hee wils their ſalvation in love, *I would have gathered you as an hen gathereth her chickens*: in patience, *How of would I?* Before I come to handle theſe points in particular, I will ſet downe a generall preamble touching the nature of will.

B Will, is a power of willing, nilling, chooſing, refuſing, ſuſpending, which depends on reaſon. By *power*, I meane, an abilitie or created facultie: and it is ſo properly in men and Angels: but in God onely by analogie or proportion. Becauſe his will is his eſſence or Godhead indeed. Secondly, I ſay, it is a *power of willing, &c.* Becauſe to will, nill, chooſe, refuſe, ſuſpend, (that is, neither to will, nor to nill) are the proper effects of will, whereby it is knowne and diſcerned. Laſtly, I ſay *it depends on reaſon*, becauſe it is incident onely to natures

C reaſonable; as God, Angels, men: and becauſe, though it goe againſt good reaſon, yet is it not without reaſon altogether. When a man knows and approves that which is good, and yet doth the contrarie; it is becauſe it ſeemes good to him to doe the contrarie. And in every act of will, there are two things, *Reaſon* to guide, and *Election* to aſſure, or diſſent.

Will hath his propertie, and that is the *Libertie of the will*, which is a freedome from compulſion or conſtraint, but not from all neceſſitie. From compulſion: becauſe compulſion and will bee contrarie, and where compulſion takes place, there will gives place: and will conſtrained is no will. Nevertheleſſe, will and neceſſitie may ſtand together. God wils many

D things of abſolute neceſſitie, as the eternall generation of the Sonne, the proceeding of the holy Ghoſt, the doing of juſtice, and ſuch like: and hee wils them, with moſt perfect liberty of will. The good Angels will their own happineſſe, and the doing of juſtice, and that of neceſſitie; for they cannot will to ſinne, or to be in miſerie: and all this they will moſt freely. Nay, the neceſſitie of not ſinning, is the glorie and ornament of will; for hee that doth good ſo as he cannot ſinne, is more at libertie in doing good, than hee that can doe either good or evill. When the creature is in that eſtate, that it willingly ſerves God, and cannot but ſerve God, then is our perfect libertie. Againe, the libertie of will, ſince the fall of man, is joyned with a neceſſitie of ſinning; becauſe it ſtands in bondage under ſin: in this reſpect, it is fitly Tract. in Ioh. 53. de correp. & grat. c. 13.

tearmed

termed of *Auguſtine*, *the bond free-will*. Wherefore we may not imagine in the will, a libertie which is a freedome from all neceſſitie. That this may the better appeare, let us conſider the kinds of neceſſitie. There is a ſimple or *abſolute neceſſitie*, when a thing cannot poſſibly be otherwiſe: thus we may ſay, there is a God, and he is righteous, &c. This neceſſity ſtands not with the will of the creature, yet doth it ſtand with Gods will, in whom an abſolute neceſſitie of holineſſe and goodneſſe is joyned, with abſolute freedome of will. Againe, there is a *neceſſity by violence* or compulſion, and this aboliſheth freedome and conſent of will. Thirdly, there is a *neceſſitie of infallibilitie*, or of conſequence, when ſomething follows neceſſary upon a ſuppoſed antecedent, as namely, upon the determination and decree of God. This neceſſitie and freedome of will, may both ſtand together. For in the doing of a voluntary action, it is ſufficient that it proceed of judgement, and have his beginning from within the will, though otherwiſe, in reſpect of Gods will, it be of unchangeable neceſſitie. The certaintie of Gods decree, doth not aboliſh the conſent of mans will, but rather order it, and mildely incline, or draw it forth. And the thing that is directly contrary to freedome of will, is compulſion: becauſe it aboliſheth conſent.

Greg. arim. li. 2. diſt. 29. in fine ait ſufficere adrationẽ voluntarij, ſi à ſcientẽ & voluntario committatur.

The libertie of will, ſtands in a double power. The firſt is, when it wils any thing of it owne ſelfe, to be apt and able to nill the ſame: and ſo on the contrary: and it is called in ſchooles, *the liberty of contradiction*. The ſecond is, when it wils any thing, to bee able to will another thing, or the contrary. As for example, when God willed the creation of the world, he could have nilled the ſame: and when he willed the creation of the world, he could have willed the creation of more worlds. And this latter is called the *liberty of contrariety*.

Will by this liberty, is diſtinguiſhed from the inclinations of naturall Agents, which alwayes ſhew themſelves in the ſame manner. Put matter to the fire, it burnes alwayes, and it cannot but burne. Caſt up a ſtone into the aire, it fals downe alwayes, and cannot but fall downe. Secondly, will by this liberty, is diſtinguiſhed from the appetite of beaſts: for it followes ſenſe, and in chooſing or refuſing keepes alwaies one order. The ſheepe flies the wolfe: and all ſheepe doe ſo at all times, and in all places. Bees gather hony, and they doe ſo alwaies, and in all places, and they can doe no otherwiſe. When the beaſt in the field chooſeth one hearb, and refuſeth another, there is a ſhew of libertie yet no true libertie. For that which it chooſeth or refuſeth once, it chooſeth or refuſeth alwaies, in the ſame manner.

Thus much of the generall nature of will; now I come to the points in hand. The firſt is touching the will of Chriſt, *I would*. According to the two natures of Chriſt, ſo be there two wils in him; the will of his Godhead, and the will of his manhood. Some think that theſe words are meant of the will of his manhood. For they ſuppoſe him heere to ſpeake as the miniſter of circumciſion, and conſequently, as a man. This I thinke is a truth, but not all the truth. Becauſe the thing which he willeth, namely the gathering of the Jewes by the miniſtery of the Prophets, was begunne and practiſed long before his incarnation. Wherefore (as I take it) here his divine will is meant, or the will of his Godhead, which is alſo the will of the Father, and the holy Ghoſt. Rom. 15. 8.

The will is one and the ſame, as God is one: yet may it be diſtinguiſhed on this manner. It is either *the will of his good pleaſure*, or *his ſignifying will*. The truth of this diſtinction we may ſee in earthly Princes, who beare the image of God. A King determines within himſelfe according to his pleaſure what ſhall bee done in his kingdome, and what not: this is his will. Againe, he ſignifies ſome part of his ſecret pleaſure to his ſubjects; as occaſion ſhall bee offered: and this is alſo his will. Even ſo the pleaſure of God within himſelfe, and the ſignifications thereof to his creature either in whole or in part, are his will. Voluntas Beneplaciti: Voluntas ſigni.

The firſt is mentioned, *Epheſ.* 1. 5. where *Paul* ſaith, the Epheſians *were predeſtinate according to the good pleaſure of his will*. That it might rightly be conceived of us, I will ſet down foure things. The firſt is, that this will is Gods purpoſe or decree according to councell. For in it theſe two concur, his counſell, and his decree. His counſell ſees all things, and all the cauſes of them: His decree determines what ſhall be done, and what undone: and hee determines according to his owne eternall counſell. Yet is not counſell a rule to his will. For there is nothing higher than his will, and his counſell alſo is according to his will which is goodneſſe it ſelf. And therefore by *Paul*, Counſell is called *the counſell of his will*. Eph. 1. 11.

Secondly, in Gods will there is a *Soveraignty*, that is, an abſolute power, whereby he is Lord of all the actions that he willeth, willing of himſelfe without dependance from any, without impediment or cõtrolement, what he will, when he will, and how he will. Thus much is ſignified in the parable, *may I not do with mine owne as I will?* And by *Paul* alleaging *Moſes*, *I will have mercy on whom I will have mercy*; teaching alſo, that we are at Gods pleaſure, as clay at the pleaſure of the potter. This muſt teach us when we think or ſpeak of Gods works and judgements, to think and ſpeak with modeſty and ſobriety, with admiration and reverence, not daring to ſearch into the reaſon of them, or think hardly of them, when they ſound not with our reaſon, contenting our ſelves with this, that we know God to have a ſoveraignty in his will, to will at his pleaſure, and his will to be good. Mat. 20. 15. Rom. 9. 18.

The third point is, that the will of God is the beginning or firſt cauſe of all things without exception, and of all their motions and actions: And it is a beginning two wayes. Firſt, in regard of the exiſtence or being of things;

Secondly,

Secondly, in regard of their goodneſſe. That all things in particular have their being from the will of God, as from the firſt efficient cauſe, I ſhew it thus: God is of that power that nothing can come to paſſe which hee nilleth, or which is utterly againſt his will: therefore, whatſoever comes to paſſe, comes to paſſe becauſe he wils it either ſimply, or in ſome part. A wiſe governour of a family, or of an armie, having all things in his owne power, ſuffers nothing to be done without his will, and hee deſires in the very ſmalleſt matters to have a ſtroke; and nothing hinders his deſire, but his owne weakneſſe, which is not incident to the majeſtie of God. God by an unchangeable preſcience, fore-ſees all things that ſhall come to paſſe: and therefore by an unchangeable will, hee willeth the being of them. For Gods foreknowledge depends on his will. Not becauſe God fore-ſees things to come, therefore they come to paſſe: but becauſe according to Gods will, they are to come to paſſe, therefore he fore-ſees them. Indeed there is in God, a knowledge of things that poſſibly may be, though they never be: and this knowledge goes before Gods decree. Yet the divine knowledge of things that certainly ſhall be, followes the will and determination of God. To proceed further: In that God willeth the being of all things, he makes them to be: for his will is operative, not ſevered from his power, but diſtinguiſhed: and his willing of any thing is his doing of it: and therefore it pleaſeth the holy Ghoſt to ſignifie the will of God by an operative word of commandement: *In the beginning God ſaid, let there be this and that, and it was ſo:* now this commanding word was his will. Againe, *Man lives by every word of God*, that is, by any thing that God in his pleaſure wils to be our food. Things in reſpect of being muſt have dependance on the will of God, or on themſelves, or on ſome other thing. If they depend on themſelves for their being, they are gods: if they depend on any other thing without and beſide God, that thing is gods alſo. It remaines therefore that all things and acts in the world conſidered as acts, have their being by a dependance on God as on the higheſt cauſe, or the cauſe of cauſes: this doctrine muſt be remembred. For it is the foundation of true patience: when we conſider, whatſoever comes to paſſe befals us according to the will of God. Upon this ground *Job* armes himſelfe to patience; and *David* ſaith, *I held my tongue and ſaid nothing: becauſe thou Lord didſt it.* Secondly, this doctrine is the meanes of all true comfort, when we conſider that all our afflictions are from the good pleaſure of God. Thus did the primitive Church comfort it ſelfe, when it conſidered, that the Jewes, *Herod*, *Pontius Pilate*, and the reſt, did nothing againſt Chriſt, *but that which the counſell of God had determined before to be done:* and it muſt be our comfort, that we *are predeſtinate to be made comformable to the image of Chriſt in afflictions.*

Mat. 4. 4.

Job 1. 21. Pſal. 39. 9.

Act. 4. 28.

Rom. 8. 29. Phil. 3. 10.

Furthermore, the will of God is the beginning of the goodneſſe of things. For a thing is not firſt good, and then willed by God: but it is firſt willed by God, and thus it becomes good: this is a manifeſt truth, I will not ſtand upon it. It may here be demanded, whence the evil in the creature, namely, ſin, hath his beginning. I anſwer, it comes of the will of the declining creature, and not from the will of God: yet is it not without the will of God. For though he will not ſin properly becauſe he hates it: yet doth he will the being of it in the world. For in reſpect of the counſell of God, it is good that evill ſhould be. And God wils the being of ſin, [a] not becauſe it is his will to effect, produce, or give a being to it, but becauſe [b] his will is to forſake his creature, and not to hinder the being of evill when he may: and [c] thus evill not hindered comes to paſſe. And whereas God foreſaw it in his eternall counſell, and yet willed not to hinder it when he might, in effect he willed the being of it in the world; though ſimply he wils it not.

[a] Non poſitive.

[b] Negative deferendo.

[c] Per illationem. Hugo, malum quod non vult eſſe vult.

The laſt point is, that this will of Gods good pleaſure being hidden from us, is not the rule of our actions and of our faith. *Moſes* ſaith, *Secret things belong to the Lord our God: and things revealed, to us and to our children.* Hence it followes, that we doe and may (with a ſubmiſſion) in our wils diſſent from this will of God, before it is knowne to us, without ſin. *Paul* would, by vertue of his Apoſtolicall Commiſſion have preached in Aſia and Bythinia, and God would not, becauſe it is ſaid, the ſpirit withſtood him: yet did not *Paul* ſinne herein. One good thing may differ from another, and that which the creature ſometime wils without offence, God willeth otherwiſe by his moſt righteous pleaſure. *Samuel* prayes for *Saul*, otherwiſe than the ſecret pleaſure of God was; but when the decree of God was revealed to him, he then ſtayed his praying. Here ſundry men are to be reprooved that reaſon thus; If it be the will of God that I ſhall be ſaved, it ſhall ſo be, howſoever I live: therefore I will live as I liſt: they make the ſecret will of God the rule of their lives which ſhould not be: becauſe the revealed will of God is the Law, or the onely rule of things to be done and beleeved.

Deut. 29. 29.

1 Sam. 16. 1.

Thus we ſee what the will of Gods pleaſure is. Now this will is not meant in this Text, *how oft would I?* For the pleaſure of God cannot be withſtood or reſiſted, *Iſa.* 46. 10. *My counſell ſhall ſtand, and I will doe all my pleaſure:* But the will here mentioned, may be reſiſted, and withſtood, *I would, yet would not.*

The ſignifying will of God is, when he revealeth ſome part and portion of his pleaſure, ſo far forth as it ſerves for the good of his creature, and the manifeſtation of his juſtice or mercy: this ſignifying will is not indeed the will of God properly, as the will of his good pleaſure is, for it is the effect thereof: yet may it truly be ſo tearmed. For as the effects of anger without the paſſion are called anger in God: ſo the ſigne and ſignification of his will, may be termed will.

This will is propounded ſomtime more plainly, ſometimes more darkly. It is propounded more plainely three wayes, by his word, by his permiſſion, by his operation.

Rom.12.2. His word is his will, for ſo *Paul* ſaith, *Prove what is the good will of God.* And it is not his decree or pleaſure, but his ſignifying will: becauſe it ſerves to declare and manifeſt what is pleaſing & acceptable unto God, what is our duty, & what he requires of us, if we deſire to come to life eternall. For this cauſe, both the Law & the Goſpell, and all the commandements, prohibitions, promiſes, and threatnings thereof, are the ſignifying will of God. For commandements ſignifie what we are to doe: prohibitions, what we are to leave undone: promiſes, what good he will doe unto us: threatnings, what puniſhments are due to ſin. Furthermore, by reaſon of the word, the miniſtery and diſpenſation thereof is Gods ſignifying will. For by it God ſignifies his pleaſure touching mens ſalvation. Divine permiſſion is likewiſe the ſignifying will of God. For by it he ſignifies that he will not hinder the being of the thing permitted: and conſequently, that the thing permitted ſhall come to paſſe.

Thirdly, every operation or work of God ſignifies what God will have done, and what muſt come to paſſe. For when a thing is don, we know thereby what is & was the pleaſure of God, conſidering nothing comes to paſſe without his will. When the ſignifying will is more darkly propounded, it is becauſe ſome things appertaining to the ſaid will, are concealed. And by reaſon of this concealement, ſometime there ſeemes to be a contrariety between the ſignifying will, and the will of his good pleaſure: but indeed there is none: and the end why God doth ſo darkly ſignifie and propound his pleaſure, is not to hurt or deceive, but to procure the good of his creature. Examples of this kind, there be in Scriptures 3. ſorts. Firſt of all, God ſometimes propounds a commandement to men, and conceales the end of the commandement. For the ends of divine precepts are three: one is *Obedience*, when God will have the thing commanded, to be done preciſely as it is commanded: the other is *Tryall*, when he wils not the thing commanded to be done abſolutely, but only wils to make trial of the loyalty of his creature: the 3. is *Conviction*, when by commanding God intends to convince his creature of diſobedience. Thus parents ſomtime give precepts to their children, that muſt be done: & ſomtime againe they give a cõmandement, the doing wherof they intend not, but only intend thereby to make experience of the affection and dutie of their children. And ſomtime one man commands another onely in way of conviction: as when the creditor ſaith to the bankrupt, pay thy debt, which he never lookes for, and which peradventure he minds to forgive. Divine precepts therfore be of 3. ſorts, precepts of obedience, as the cõmandements of the moral law, precepts of triall, & precepts of cõviction. Now when Gods ſignifying will is propounded in a precept, & the end of the precept is cõcealed, the pleaſure of God is darkly ſignified. God gives a cõmandement to *Abraham*, *Offer thine only ſonne Iſaac.* The end was only to try *Abraham*, and this end was concealed, till *Abraham* was in doing the fact, for then the Angel of the Lord ſtayed him, & ſaid: Now I ſee *Abraham* feares God. And the very cõmandement, *Offer Iſaac*, ſeemes to be flat contrary to the will of Gods pleaſure or decree: for as it appeares by the event, *Iſaac* was not to be ſlaine: therfore the not ſlaying of *Iſaac* was decreed by God. Now then it may be ſaid, why ſhould God cõmand any thing contrary to his decree? I anſwer, there is an apparent cõtrariety, by reaſon the end of the cõmandement was concealed, but indeed there is none. For as it was Gods decree that *Iſaac* ſhould not be offered: ſo alſo was it his decree, that *Abraham* ſhould be tryed in offering of *Iſaac*. And with this decree doth this cõmandement accord. For it is a commandement not ſo much of abſolute obedience, as of trial, & therfore it is a fit and convenient meanes to accompliſh Gods decree. The Lord by the hand of *Moſes* gives a cõmandement to *Pharao*, *Let the people goe*: and yet Gods ſecret pleaſure & purpoſe was, that he ſhould not let them goe. Here is contrariety in ſhew, but indeed none. For it was alſo Gods decree, to convince *Pharao* of rebellion and hardneſſe of heart: and to this end ſerves this commandement; becauſe properly according to Gods intention it was a commandement of conjunction: though *Pharao* for his part was to accept of it as of a cõmandement to be obeyed and accompliſhed.

Gen.22.1. Verſe 12. Exod.8.1.

By this doctrine the publike Miniſtery of the Word receives a juſt defence. Some are of opinion, it is a means to delude the world: becauſe in it a cõmandement is given to all without exception to repent & beleeve, and yet grace to repent and beleeve is not. But they are deceived. For the commandement, *Repent and beleeve*, though in the intent of the Miniſter it have onely one end, namely, the ſalvation of all, yet in the intention & counſell of God, it hath divers ends. In them which be ordained to eternall life, it is a precept of obedience: becauſe God will enable them to doe that which he commandeth: in the reſt it is a commandement of triall or conviction, that to unbeleevers their ſinne might be diſcovered and all excuſe cut off. Thus when the precept is given to beleeve, and not the grace of faith, God doth not delude, but reprove and convince men of unbeleefe, and that in his juſtice.

The 2. example of the ſignifying will of God darkly propoſed, is when God propounds his promiſes, concealing the exception or condition thereof, *Yee ſhall rule over the fowles of the ayre, the fiſhes of the ſea, &c.* And of Jeruſalem the Lord ſaith, *This is my reſt for evermore*: the promiſes take no place now, and yet there is no contrariety in Gods will, becauſe the ſaid promiſes muſt be underſtood with their exceptions; unleſſe yee fall from me, and provoke mine anger by your ſins.

Gen.1.28. Pſal.132.14.

The 3. example is, when God propounds his threats, concealing the conditions & exceptions thereof. *I will*, ſaith the Lord, *deliver you no more*: and it was his pleaſure afterward to deliver them

Jud.10.13. Exod.32.10.

againe and againe. *Let me alone that my wrath may waxe hot: for I will consume them*: & he spared them at the prayer of *Moses*. *Yet fortie dayes and Ninivie shall be destroyed*: for all this Ninivie was spared, and not destroyed: We may not here so much as dreame of any change or untruth in God. For all threatnings denounced, must be understood with this clause, *Except ye repent and turne unto me*. And this exception God conceales, that he may the better terrifie mens consciences, and so prepare them to true repentance. *Isa.* 38. 1. The Lord saith by the Prophet to *Ezechias*, *Set thine house in order, for thou shalt die and not live*: and yet he lived fifteen yeares after. Here God conceales his own pleasure, in lengthning the dayes of *Ezechias*, and signifies what shall betide him in respect of nature, and the helps thereof. In all these examples wee may not surmise any fraud or double-dealing in God. For he doth not speake one thing, and mind another, after the fashion of hypocrites: but he conceales part of his will, and reveales part: and this he doth not for the hurt of any after the manner of the deceivers, but for the good of men.

Ezech. 18. 21.

Thus much for the signifying will of God: now I come to the Text in hand. The words, *I would have gathered you*, are not to be understood of the decree of God, but of his signifying will, and namely of the ministery of the Word. For when God sent his Word to Hierusalem by his Prophets, he thereby signified that it was his pleasure and will to gather and convert them. And he is said to will the conversion of the Jewes in and by his word, two wayes. First, because he approoved it as a good thing in it selfe, being agreeable to his goodnesse and mercy. Secondly, because he commanded and required it of them as a dutie of theirs, and as a thing necessarie to salvation. Some may haply say, it is a point of hard dealing, for God to command the Jewes to doe that which they cannot doe, and to complaine because they are not gathered: and that a Master might as well command his servant to carry a mountaine upon his back, and complaine because it is not done. I answer thus: If a Master could give to his servant power and abilitie to carry a mountaine, he might then command him to doe it: and if he should by his owne default lose this abilitie, the said Master might still command him, and complaine, if he did not the thing commanded. And this is the case with God. For he gave all men grace in our first parents to obey any of his commandements: this grace in them wee have cast away, and doe not of our selves so much as desire it of God: and God for his part is not bound to give us this grace againe. He therefore may justly command us to turne unto him, though we now be unable to turne.

If we compare this text with *Esa.* 6. 10. they may seeme to be contrary. For here Christ saith, *I would have gathered you*: there he saith, *Harden them that they be not gathered and converted*. God therefore seemeth to will and not to will one and the same thing. *Ans.* There is but one will in God: yet doth it not equally will all things, but in divers respects it doth will and nill the same thing. He willeth the conversion of Hierusalem, in that he approoveth it as a good thing in it selfe: in that he commands it, and exhorts men to it: in that he gives them outward means of their conversion. He wils it not, in that he did not decree effectually to worke their conversion. For God doth approove, and he may require many things, which nevertheless for just causes knowne to himselfe, he will not doe. The confirmation of the Angels that fell, God approoved as a thing good in it selfe, yet did he not will to confirme them. A Judge in compassion approves and wils the life of a malefactor: and yet withall, he wils the execution of justice in his death: Even so God sometime wils that in his signifying will, which he wils not in the will of his good pleasure.

By this which hath been said, we learne, that where God erecteth the ministery of his Word, he signifies thereby, that his pleasure is to gather men to salvation. In this regard the Prophet *Esay* saith, *Isa.* 49. 22. that the preaching of the Gospell, *is a banner displayed*, that all nations may come unto it. All this is verified in this our English nation. For more than fortie yeares hath God displayed this banner unto us, and more than fortie yeares hath he signified in the ministery of his Word, that his will is to give mercy and salvation unto us. First therefore we owe unto God all thankfulnesse and prayse for this endlesse mercy. Secondly, wee are to reverence the ministery of the Word, in as much as God signifies his good will unto us thereby, and we are in all obedience to subject our selves to it: and for this cause we must suffer our selves to be converted and gathered by it. Subjects use to reverence the letter of their Prince, how much more than must we reverence the letter of the living God, sent unto us, that is, the ministery of the Word, and conforme our selves to it? Thirdly, hence we learn to fore-see our miserable condition in this land. For though God for his part have long signified his will unto us, touching our everlasting good, yet there is nothing to be found in the most of us, but a neglect or contempt of the Gospell: and in most places men are weary of it, as the Israelites were of Manna. What, weary of the goodnesse of God, that offers and proclaimes mercy unto us? yea verily. And the more weary we are of this, the more weary we are of our owne happinesse, and consequently hasten to our owne perdition.

Secondly, it is to be observed, that the rebellion of Jerusalem is against the signifying will of Christ, when he saith, *I would, ye would not*. And hence it followes, that the signifying will of God is the rule of our obedience, and not the unrevealed will. And therefore so oft as God signifies unto us his will and pleasure, we must yeeld our selves in obedience to it. Now God signifies his will 3. wayes (as I have said) by his commandements and prohibitions, by his permission, and by his operation. Therefore

when

Therefore when he commands, we muſt obey: when he forbids, we muſt alſo obey: when he permits any evill, we muſt be content. Laſtly, when God doth any thing, and brings it to paſſe, he ſignifies his pleaſure: and we muſt obey. We are bidden to ſay, *Thy will be done:* and this is not onely the will revealed in his Word, but alſo his will revealed by any event. For when any thing comes to paſſe, it comes to paſſe becauſe it was the will of God. Furthermore, this ſignifying will muſt be the ſtay and ground of our patience and comfort. For when a thing is come to paſſe, the will of God is paſt upon it, and he hath ſignified his pleaſure: as for example, when a man is ſlaine, the will of God is paſt upon his life; and he hath revealed his pleaſure touching his death. Upon this conſideration in all events, are we to ſtay our minds.

Thirdly, it appeares hence, what mind muſt be in the Miniſters and teachers of the Word. They muſt put away all blind reſpects of profit and praiſe, and ſimply with honeſt hearts apply themſelves and their miniſtery to this end, that they may gather a people to God; for that which is the mind of the Maſter in any buſineſſe, the ſame muſt alſo be the mind of the ſervant: the mind of the Maſter is here ſet downe, *How oft would I have gathered you?*

Thus much of the will of God; now let us come to the ſecond point, to conſider what is the will of man. That this may appeare, two things muſt be handled, the *nature* of mans will, and the *ſtrength* thereof. Of the *nature* of will, I ſpake ſomething before generally, there is yet ſomewhat more to be added. The nature of mans will may be gathered by the practice thereof. The practice of will ſtands in five things: the firſt is the action of the mind, namely, a conſideration of the things to be done, and the end thereof: the ſecond is *Deliberation* of the divers meanes, whereby the fore-ſaid thing may be done: the third is, after deliberation a *determination* what ſhall be done. The fourth action is proper to the will, and that is *election*, whereby the will upon determination of the mind, chooſeth or refuſeth, that is, willeth what ſhall be done, what not. The fift is, that the will in all her elections, keeps and maintaines her *libertie*. Becauſe when it wils or nills any thing, it mooves it ſelfe freely of it ſelfe to will or nill, without any externall compulſion: and when it wils any thing, it ſo wils, as ſtill retaining a naturall aptneſſe to nill the ſame: and when it wils any one particular thing, it remaines ſtill apt not to will it, but to will another thing, or the contrary.

1. Natura. 2. Vires.

Againe, the will of man muſt be diſtinguiſhed from the *power* of man, whereby he doth any thing. Will and power in God are onely diſtinguiſhed in our conceiving, being indeed one and the ſame thing, namely, the eſſence of God. And therefore what God can will, he can doe: what he willeth, he doth, and his willing of any thing, is his doing of it. It is not ſo in man, who can will that which he cannot doe; as *Paul* ſaith, *To will is preſt with me, but I cannot doe that which I would.* Will therefore is one thing, and power to doe the thing willed is another. Rom. 7. 18.

The ſecond thing to be handled, is *the ſtrength* of will, that is, what will can doe, what not; and how farre it extends it ſelfe. That this may appeare: Will muſt be conſidered according to the foure eſtates of man, the eſtate of innocency before the fall, the eſtate of corruption after the fall, the eſtate of regeneration after converſion, and the eſtate of glory after this life.

In the eſtate of innocency, the will of man is a power of willing either good or evill. For God gave *Adam* a commandement, in which he forbad him to eat of the tree of knowledge of good and evill. *Adam* therefore could either keepe or breake this Commandement. This reaſon holds not in us ſince the fall, yet doth it hold in *Adam:* becauſe with this commandement he received the power to obey: and that he could not obey, it appeared by the event; becauſe he did not obey. *Eccleſiaſtes* ſaith, *Eccleſ.* 7. 31. *God made man righteous:* there is the power to will that which is good: *and they found many inventions:* there is alſo a power to will that which is evill. *Moſes* ſaith to the Iſraelites, *I ſet before you this day life and death, bleſſing and curſing: therefore chooſe life, that thou and thy ſeed may live. Deut.* 30. 19. Theſe words are a ſentence of the Law, telling what we ought to doe, and not what we can now doe, but what we could doe by the gift of creation before the fall. Here a difference of powers muſt be made: the power to will that which is good, was a gift put into *Adams* heart by God: and the power to will that which is evill, was in him before his fall, not a gift, but onely a *poſſibilitie to will evill*, if he ſhould ceaſe to doe this dutie. And thus had he power to will both good and evill.

In *Adams* will there were two things, *Libertie* and *Mutabilitie*. Libertie was two-fold. The firſt is a libertie ſimply to will, or to nill, or to ſuſpend. And this is *libertie of nature*; becauſe it is founded in the nature of will, from which it cannot poſſibly be ſevered; and therefore it ſtill remaines in the damned ſpirits: becauſe where this libertie is wanting, there is no will.

The ſecond libertie is a *libertie of grace*, which is a power to will or nill well, or to will that which is good, & to nill that which is evill. This libertie is founded, not in the nature, but in the goodneſſe of the will. By goodneſſe I meane the holines of the will, which is the image of God. And here we muſt take heed of the opinion of ſome, who thinke that *Adam* was created and placed in ſuch a condition, in which he was neither righteous, nor unrighteous, but in a meane between both. But this is directly contrary to the Apoſtle, who ſaith, that man was created in righteouſneſſe and holineſſe. And by this meane in the firſt inſtant of *Adams* creation, he wanted libertie of grace. Againe, by reaſon of the ſecond libertie, *Adam* had a further libertie from ſinne, and a libertie from miſery. Eph. 4. 24. Col. 3. 10.

The changeableneſſe of *Adams* will appeares

in this, that though it was created in goodneſſe, yet was it made changeably good. For ſuch was the goodneſſe and inclination of his will to obey God, as might be altered and changed by force of temptation. The cauſe of this mutabilitie muſt be conſidered, and it is this; That a creature righteous by creation may remaine eternall and conſtantly righteous, two favours or helps of God are required: the [a] firſt is, a power to perſevere in goodneſſe. Without this power the creature of it ſelfe ceaſeth to be good. The [b] ſecond is an act or deed, and that is the will to perſevere, or perſeverance it ſelfe. This alſo is required with the former, for God gives not onely the power, but alſo the will and the deed, and the creature doth not the good which it can doe, unleſſe God cauſe it to doe the ſaid good, as he cauſeth it to be able to doe good. Both theſe helps the good Angels have, and therefore they ſtand. And as for *Adam*, he received of God the firſt helpe and not the ſecond. For beſide the goodneſſe of his will he received of God a power conſtantly to perſevere in goodneſſe, if he would: yet the act of perſeverance was left to the choice and libertie of his owne will. We may behold the like in nature. God creates the eye, and puts into it the facultie of ſeeing, and withall, he addes to the eye neceſſary helpe by the light of the Sunne: as for the act of ſeeing, it is left to mans libertie: for he may ſee if he will, and againe if he will, he may ſhut his eyes. The Phyſitian by art procures an appetite: this done, in the next place he provides convenient food; yet the act of eating is in the pleaſure of the patient: for he may eat if he will, and if he will he may abſtaine. And thus God gave *Adam* the power to perſevere in righteouſneſſe, but the will he left to himſelfe.

It may be ſaid, If *Adam* received power to doe good if he would, and not the will to will that he could, he then received not ſufficient grace. I anſwer, he received ſufficient for the perfection of his nature, for the full obedience of the will of God, and for the attainement of everlaſting happineſſe, if he would not be wanting to himſelfe: but he received not ſufficient grace for the cauſing of the immutabilitie of his nature: neither was it of neceſſitie to be given to a creature. A Gold-ſmith intends to make a jewell of greateſt value and price: he compounds it of gold, pearle, and precious ſtones: when he hath brought it to perfection, he doth not put this condition to it, that if it fall, it ſhall not be bruiſed or broken. And God created *Adam* in all perfection, and gave him a power and abilitie to continue in the ſaid perfection, if he would: yet did not he put unto his nature this condition, that he would be unchangeable and unalterable, when it ſhould be aſſailed by the force of outward temptation.

The uſe of the former doctrine. In *Adams* example, we ſee the weakneſſe of the excellenteſt creature in it ſelfe without the grace of God: For *Adam* having power to perſevere, could not for all this, act or put in execution the ſaid power, without the further helpe of God. He could fall of himſelfe, he could not ſtand or riſe againe: he could not avoyd the leaſt evill, but as he was helped of God. Wee therefore being ſinfull wretches, much more are to acknowledge our infirmitie, and to aſcribe all we doe or can doe that is good, to the grace of God. Thus have the godly alwayes done. The Jewes in their repentance ſay: *Convert thou me, and I will convert, Jer.* 31. 18. The ſpouſe of Chriſt, *Cant.* 1. 3. *Draw us, and we will run after thee. David* ſaith, *Pſal.* 119. 37. *Incline my heart to thy commandements; turne mine eyes from the beholding of vanitie, and quicken me in thy precepts. Auguſt.* ſaith, *Give that which thou commandeſt, and command what thou wilt.* We are to God as the ſicke man to his keeper, who ſaith; Take me up, and I will riſe: hold me, and I will ſtand. In regard of this our facultie, it is the beſt for us to deny our ſelves, and by faith to depend on the providence and mercy of God.

Againe, ſuch as beleeve in Chriſt, have great cauſe to be thankfull to God. For they have the beginnings of further grace than ever *Adam* received. He received onely the power to perſevere in his happie eſtate, if he himſelfe would: but they that beleeve beſide the power of perſeverance, receive the will and the deed. *Paul* ſaith, *Worke out your ſalvation with feare and trembling:* and then he addes, *Phil.* 2. 13. *It is God that works in us the will and the deed*, whereby we run the race to eternall life.

In the eſtate of corruption two things are to be conſidered of mans will, the firſt what it can doe, and how neere it comes to the doing of a good worke. The ſecond, what it cannot doe. For the declaration of the firſt, two things muſt be conſidered in corrupt will; a libertie, & a poſſibilitie. The libertie is a certain freedom to will or nill, or to ſuſpend. For this libertie is remaining ſince the fall of *Adam*, & it is naturall to the will, from which it cannot poſſibly be ſevered. This libertie is large, and ſhews it ſelfe in three kinds of actions, *naturall, humane, eccleſiaſticall.* Naturall actions are ſuch as are common to men and beaſts, as to eat, drinke, ſleepe, ſmell, heare, taſte, moove: common experience declares a freedome to will in all theſe actions. Humane actions are ſuch as are common to all men: and I may fitly reduce them to three heads. The firſt is, the ſtudy and practice of arts, trades, or occupations, and profeſſions of all kinds. And that man hath freedome to will in all theſe, experience teſtifies. The ſecond is, the government of ſocieties, namely of families and Commonwealths. The Lord ſaid to *Cain* of *Abel*, *Gen.* 4. 7. *His appetite ſhall be ſubject to thee*, that is, in freedome of thy will thou ſhalt rule over him, and his will ſhall be ſubject to thine. *Peter* ſaid to *Ananias*, that the giving, or the not giving of his lands was before he gave them, in his owne libertie. And *Paul* ſaith, 1 *Cor.* 7. 37. that the father *hath power of his own will* to give or not to give his child in marriage, as he ſhall ſee occaſion. The third is the practice of civill vertue, juſtice,

[a] 1. Poſſe velle perſeverare. Aug. de Correp. & grat. c. 11. 12.
[b] 2. Actus perſeverandi.

Aug. de Corrept. & grat. c. 11.

Act. 5. 4.

iuſtice, temperance, liberalitie, chaſtitie. To this purpoſe *Paul* ſaith, *Rom.* 2. 14. that the Gentiles *doe the things contained in the Law, and that by nature.* For outwardly to be chaſt, juſt, bountifull, and ſo forth, is in the power of naturall and corrupt will. It may be ſaid, that theſe things are the gifts of the holy Ghoſt: I anſwer thus; the gifts of the holy Ghoſt are twofold, *gifts of reſtraint, and gifts of renovation.* Gifts of reſtraint are ſuch as ſerve onely to keepe in the corruption of nature, and not to mortifie or aboliſh it. And they are common to all men both good and bad, and ſerve onely to maintaine outward peace, and comely order in the ſocieties of men. Of this kinde are civill vertues. Gifts of renovation, are ſuch graces of the holy Ghoſt, as ſerve not onely to reſtraine the corruption of the inward man, but alſo to mortifie it in the root, and to make a change of our ſinfull nature. Now vertues of this kinde are onely incident to ſuch as are in Chriſt.

The third kinde of actions are Eccleſiaſticall, namely, ſuch as pertaine to the outward duties of the worſhip of God. And there is alſo a libertie of will in them. For corrupt and ſinfull man, hath power and libertie to thinke of God, and to thinke many things of him, good in themſelves: power to read and ſearch the Scriptures: power to ſpeake and talke of the word of God: power to come to the congregation and heare a Sermon, as the Athenians did: power to conceive a zeale (I ſay not a good zeale, but onely a zeale I ſay) for the maintenance of outward duties of religion. *Paul* ſaith, *Rom.* 10. 2. that the obſtinate Jewes had a *zeale of God*, and *were followers of the juſtice of the Law*; and that himſelfe being a Phariſie unconverted, *was unreprovable in reſpect of the Law of God, Phil.* 3. 6. Thus farre can man proceed by the freedome of corrupt will: and the devill by naturall ſtrength goes ſomewhat further. For he is ſaid to beleeve: and he conceives his faith, not by illumination of the Spirit of God, as man doth, but by the remainders of the light of nature, and by the power which yet remaines in his corrupted will. For we may not ſuppoſe, that ſince his fall he is inlightened by the Spirit of God in any thing.

Thus we ſee what is the libertie of corrupt will. We muſt yet further conceive it to be full of weakneſſe and imbecilitie, which I will expreſſe in three rules.

The firſt: *That which the will can will, it cannot doe, unleſſe God will.* Hereupon Saint *James* bids us ſay, We will doe this or that, if God will. And *Paul* wiſhing that he might have a proſperous journey to Rome, addes this clauſe, *By the will of God. Herod, Pontius Pilate*, and the Jewes, did nothing againſt Chriſt, but that which the counſell of God hath determined before to be done.

The ſecond: *That which the will can will, it cannot doe without the helpe of God:* for in him we live, moove, and have our being. This helpe is two-fold, *Preſervation* of the will both for power, *Act*, and act, and the *Direction* thereof, whereby it is ordered and applied to the thing it willeth.

The third, *Often the will neither willeth nor doth the things it can will and doe, becauſe it is hindered.* It is hindered ſometimes by the mind that miſleads the will: ſometimes againe by the worke of Satan. Thus *Paul* ſaith, *That Satan hindred him from comming to Theſſalonica.* 1 Theſ. 2. 18.

The uſe of this doctrine is two-fold, firſt the libertie of the will is the condemnation of the world. For in civill & eccleſiaſticall actions men doe not that which they can doe: ſo farre be the moſt from doing that which the Goſpell requires, that they doe not that which nature can doe. Some plead, that if they be ordained to ſalvation, they ſhall certainly be ſaved, otherwiſe not: and therefore they ſay, they will leave all to God, and live as they liſt: but this ſhall be their condemnation, that they have not lived according to civil vertue as they might, they come not to the Church, they ſearch not the Scriptures, nor heare Sermons: in a word, they uſe not the good meanes of ſalvation ſo far as they are able to uſe them by the ſtrength of nature.

Secondly, the weakneſſe of will in his libertie, muſt teach us to abate our pride, and to humble our ſelves: becauſe we cannot doe any thing, no not ſo much as moove hand, foot, or finger, without the helpe of God. *Jeroboam* when he had ſtretched out his hand to lay hold on the Prophet, could not ſo much as pull it in againe. And this conſideration muſt likewiſe moove us to be thankfull to God, becauſe the actions we doe, we doe by him.

The ſecond thing to be conſidered in the corrupt will, is a *Poſſibilitie* of willing that which is good. This Poſſibilitie is a certaine condition of the will, whereby it can will that which is good, after that God hath prevented us with his grace. A ſtone is not of this nature, neither is the beaſt, becauſe they are creatures unreaſonable, wanting both will and underſtanding: and therefore no way capable of grace: whereas man in that he hath will and underſtanding, hath a poſſibilitie of doing that which he cannot doe. The Fathers in this ſence ſay, *To be able to have faith in nature, to have faith indeed in grace.*

Hitherto I have ſhewed what will can doe in the corrupt eſtate of man: now let us ſee what it cannot doe. And becauſe here the maine differences come to be conſidered, between us and the Church of Rome; I will firſt lay downe a ſure ground, and then build upō it: The ground is this: *though libertie of nature remaines, yet libertie of grace, that is, to will well, is loſt, extinguiſhed, aboliſhed by the fall of Adam.* I prove it thus: Libertie of grace is founded in the goodneſſe of integritie of the will: now this goodneſſe of the will is aboliſhed by the fall of *Adam*: and therefore the libertie it ſelfe that is founded thereon. That the goodneſſe or integritie of the will is loſt, I confirme it thus: That which we put on in our converſion, we want by nature: we put on this goodneſſe in our converſion. For in it we *put on*

Rom. 1. 21.
2 Cor. 3. 14.
Pſal. 50. 16.
Act. 17. 20.
and 9. 31.
Jam. 2. 19.
Jam. 4. 15.
Rom. 15. 30.
Act. 4. 28.
Act. 17. 28.
1 King. 13. 4.
a Poſſibilitas non ſe ctiga ſed paſſiva, vel potentia mere naturalis.
Aug. de prædeſt. Sanct. c. 5.

*the new man created according to the image of God in justice and holinesse*, as *Paul* saith, *Eph.* 4. 24. Againe, if all the motions and inclinations of the heart be evill, and onely evill, and continually evill, there is no goodnesse in the heart: but the first is true: For the Lord saith, *Gen.* 6. 5. that he *saw the frame of the thoughts of the heart to be only evill continually*. *Paul* makes three parts of man in the estate of innocency, the *body*, the *soule*, and the *spirit*, that is, the image of God wrought by the spirit, being the ornament and glory of both the former. Now since the fall, the spirit is turned to flesh: for *whatsoever is borne of flesh is flesh* (saith Christ, *Joh.* 3. 6.) that is, wholly flesh, and onely flesh: and the naturall disposition of the flesh is to lust against the spirit; what goodnesse then can be in the will? He that must enter into the Kingdome of heaven must first be *borne againe*: now looke as it is in the first birth, so is it in the second. In the first, an imperfect man is not made a perfect man, but that which is no man is made a man: even so in the second birth, he that is a sinner, and hath nothing in him to please God, is made just and righteous. For regeneration is not in respect of the substance of body or soule, or in respect of the faculties of the soule, but onely in respect of the goodnesse thereof, which is a conformitie to the will of God. And if there be any part or portion thereof yet remaining, there cannot be a new birth, but onely a repairing of that which is decayed with a confirmation and increase of it.

The second reason. There is no power or aptnes in the will corrupted, to will that which is truly good. Therefore libertie of grace to will well is lost. The minor I prove thus: *Eze.* 36. 26. *A new heart also will I give you, and a new spirit will I put within you, and I will take away the stonie heart out of your body, and I will give you an heart of flesh.* Here two things are set downe distinctly. The first, that the new and fleshie heart is the gift of God, that is, an heart readie and apt to give obedience. The second, that there is in us no aptnes or abilitie to receive this gift of God because our hearts are stonie. God therefore gives the fleshie heart, and the aptnesse to receive this gift, by taking away the stonie heart. Christ saith, that none can come unto him, unlesse the Father *draw him*. Now if there were in us by nature the least power or aptnesse to come to Christ, then drawing were needlesse, (for that argues obstinate rebellion) and it were sufficient to succour, helpe, and confirme the foresaid power, without any more adoe. Saint *Paul* saith, that the *wisedome of the flesh*, that is, the best inclinations and motions of the mind of a naturall man, are not onely enemies, but even *enmitie to God*. Now in enmitie, there is nothing but hatred and contempt of God. And in the hatred of God, what inclination or aptnes can there be to love and obey him? Againe, *Paul* saith, The naturall man is not capable *of the things of God: for they are foolishnesse to him: neither can he know them, for they are spiritually discerned*. In the mind of a naturall man there be two things to be considered, the act, and the power of knowing and approoving that which is truly good. And here *Paul* gives his sentence of both; of the act, that the mind cannot know the things of God: of the power, that the mind hath no capablenesse or aptnesse to acknowledge or approove them; as a little vessell hath no aptnes to receive a great quantitie of liquor. Againe, we are not *apt or sufficient of our selves* to thinke a good thought as of our selves, but our sufficiency is of God. Therefore nature corrupted wants abilitie so much as to thinke a good thought: much lesse to will that which is good. Againe *Paul* tels the *Ephesians*, that they *were dead in sinnes and trespasses*. And this death or deadnesse is not onely in respect of the performance of that which is good, but also in regard of power to performe it. For if the least power to doe good remaine since the fall, man is not dead as yet, but dying or drawing on, because as yet some portion of spirituall life remaines. And if this be so, how are we quickened together with Christ? and how is it a wonder, *that the dead heare the voice of Christ? Joh.* 5. 25. Againe *Paul* saith to the *Ephesians*, *Eph.* 5. 8. that they were *once darknesse*, but now are light in the Lord. Now in darknesse there is no aptnesse at all, either to give or to receive light. But how were they made light? without any worke or co-operation of theirs: even as in the creation light was taken, not from some other precedent beginnings of light, but out of darknesse, which conferred nothing at all to the being of light.

The third reason: There is not onely an impotency to good, but such a forcible proneness and disposition to evill, as that we can doe nothing but sinne. *Jeremie* saith, *that the heart of man is wicked above all things, who can know it?* *Paul* saith, that the Romans were once *servants of sinne, and free in respect of righteousnesse*: and of himselfe, that the law was spirituall, *he carnal and sold under sinne*. And of unrepentant sinners he saith, that they are *in the snare of the devill according to his will*. And this disposition of which I speake, is not to some few sinnes, but to all sins without exception: because, as every man takes of *Adam* the whole nature of man; even so he takes the whole corruption of mans nature. And where this huge and horrible masse of corruption takes place, there all inclination and power to goodnesse must needs give place. It may be objected, that if the will be in bondage under sinne, it hath lost his libertie quite. I answer; not so: for both may stand together. The prisoner though he have lost a great part of his libertie, yet hath he not lost all: for within the prison he may (as he will) either sit, stand, lie, or walke. And though he which is captive to sinne can doe nothing but sinne, yet may he in sinning use his libertie: and in the divers kinds of evils intended, shew the freedome of his will.

The fourth reason: All the goodnes we have and all wee can doe that is pleasing to God, is

wholly

1 Thess. 5. 23.

a Understand that which is called in the Schooles *potentia activa* or *potentia forma*, which we say is lost: the Papists say no: *Intelligi non potest quomodo ad opera pietatis affectus voluntatis humana concurrat, si non habeat ex se potentiam activam, saltem remotam.* Rursus *habet potentiam remotam & ultimes imperfectas.* Bellar. de grat. & li. arb. l. 6. c. 15.

Joh. 6. 44. Rom. 8. 7. 1 Cor. 2. 14.

2 Nazian.

2 Cor. 3. 4.

Eph. 2. 1.

Vers. 5.

2 Cor. 4. 6.

Jer. 17. 9.

Rom. 6. 20. and 7. 14.

2 Tim. 2. 26.

wholly in Scripture ascribed to God. He that is the child of God, is borne of God: *not of bloud*, that is, not of naturall generation: *not of the will of the flesh*, that is, not of the power and inclination of naturall will: *not of the will of man*, that is, the heroicall inclination of excelle nt men. Wee are the workmanship of God created in Christ to good works. Now the creature conferres nothing to his creation, which is wholly from the Creator: because to create is not to make something of something, but something of nothing. Christ saith, *without me yee can doe nothing*. And the reason is there rendered; Because Christ is the vine, and they which beleeve are vine-branches: which branches, that they may bring forth good fruit, must first be set into Christ, and thence draw their sap, that is, power to doe good from him.

Joh. 1. 13.

Eph. 2. 10.

Joh. 15. 5.

Patrons of nature against the grace of God, alleage foure speciall reasons for libertie of will in morall acts, that is, in things and actions good according to the morall law. The first is this: God hath given sundry commandements to man since his fall, some pertaining to the law, some to the Gospell, as commandements to turne unto God, to beleeve, to repent. And all commandements are given in vaine, unlesse there be freedome of will to do them, or not to do them. I answer first, these commandements set not downe what we can doe, but what we should doe: they signifie, not our abilitie, but our office and dutie, whereby wee should please God and come to salvation. And if the commandements be impossible, it is not Gods fault, but ours, for they are not impossible to created but to corrupt nature: secondly, though we cannot will to doe that which God commands, yet are not his commandements idle. For they are the instruments and meanes of the Spirit of God, whereby he effects in us the good he commands.

The second objection. Wee are bound to give unto God an account of all our doings in the day of judgement, and this were not equall, unlesse we had power to will both good and evill. I answer, it sufficeth to bind us to a reckoning, that once we had libertie in *Adam* to will either good or evill. And all men since the fall have some measure of libertie of will: the wicked libertie in sinne; the righteous libertie in duties of righteousnesse.

The third objection from testimonies of Scripture. It is alleaged that the Samaritane, which lay wounded betweene Jericho and Jerusalem, is a figure of mankinde halfe dead in sinne. I answer, that in parables nothing may be gathered that is beside the scope thereof: and the scope of this parable is nothing else, but to shew who is our neighbour. Againe, we grant that libertie of will is not abolished, but wounded: Because though libertie of grace to will well be lost, yet libertie of nature to will, still remaines. Againe, the words of Christ to the Angell of *Laodicea* are objected; *Behold I stand at the dore and knocke: if any man open, I will come in.* Here (say some) to knocke, is the worke of grace, and to open, the worke of free-will. I answer, that the words, (if any man open) are conditionall: and therefore determine nothing of power of will either to or fro. Againe, the words set not downe what the Angel is able to doe, but what his office is, and what he can doe by grace. Furthermore, the place of Deuteronomie is objected, *The word which I command thee, is neere thee, that thou mayst doe it.* But in these words *Moses* sets downe, what the Israelites can doe by the grace of a Mediatour, who fulfilling the law for us, and giving grace to obey the same, makes the commandements of the Law (which otherwise are impossible) to be easie. Thus *Paul* hath expounded this Text, *Rom.* 10. 8. where he signifies, that sentences of the Law must not legally, but evangelically be understood of them that are in Christ, and fulfill the Law by him.

Luk. 10. 30.

Rev. 3. 20.

Deut. 30. 14.

The fourth objection. When man is converted, he is not converted against his will: for then God should deale with a man after the manner of a stone or a beast. Therefore he which is converted, is converted with the consent of his owne will. *Ans.* This consent is not of our selves, but of God. For as the conversion is of God, so is the will to be converted. Of this point, more afterward.

Upon the ground formerly delivered, sundry questions of great moment are resolved. The first is, whether a naturall man or an infidell, can by the freedome of his will, without faith, and without the helpe of God, doe any worke morally good, that is, a worke in which there is no sinne: they of the Church of Rome for many hundred yeares have answered, yea: for they confidently teach, *that a man prossed with no temptation, may without faith by the speciall helpe of God, and without it, by his owne strength so doe that which is morally good, that no sinne at all be committed therein.* We answer, no: and that upon sufficient warrant. For such as the beginning of an action is, such is the action it selfe: now the mind and will of man are the beginnings of all their actions: and in them there is no abilitie to thinke or to will that which is truly good, but a continuall disposition to the contrary. All actions therefore proceeding thence are onely and continually evill. Upon this ground *Paul* saith, *that to the unclean, the use of all things is uncleane:* And Christ saith, *that an evill tree cannot bring forth good fruit.* And, *Whatsoever is not of faith*, without exception, *is sinne.* To this doctrine alwayes subscribed the Orthodox and ancient Church. The Ararsican Councell saith, *It is from the gift of God, that we keepe our feet from injustice:* And, *that a man* [b] *doth no good things, which God enables him not to doe.* *Cyprian* saith, *All wee can doe is Gods.* *Hierome* saith, *Without Christ every vertue is but a vice.* *Gregorie*, *If faith be not first wrought in our heart, other things cannot be good, though they seeme to be so.* *August.* saith expresly, that all the works of unbeleevers are sinnes: because whatsoever is not of faith, is sinne. And he saith thus of

[a] Alex. 3. part. Summa. q. 66. Thom. in 2. 2. q. 109. Bona. v. in 2. Sent. p. 28. Bellar. de grat. & l. arbit. l. 5. c. 3.

Tit. 1. 15. Mat. 7. 18. Rom 14. 23. Concil. Araus. 2. & 20.

[b] Nulla bona facit homo. Lib. 2. epist. 2. Hierom. Gal. 3. Greg. l. 2. moral. c. 15. De nupt. & concup. l. 2. c. 3. cont. Iul. l. 4. c. 3.

Epist. 106. Aliquantum ad non peccandū valere.

*Pelagius* the hereticke: *Sometimes he poyseth the power of the will with such equall waights in even ballance, that he might determine how it availeth somewhat to cause us not to sinne: which if it be so, there is no place reserved for the helpe of grace, without which we say, free will hath no force at all in causing us not to sinne.* In this speech there are two things worthy observation. One, that (in *Augustines* judgement) free will of it selfe hath no force at all to cause man not to sinne. Of the same mind is the Master of the sentences, who saith, that man before he be repaired by grace, cannot but sinne; though the *Schooles* afterward, for the most part dissent from him. The second, that it was the heresie of *Pelagius* to teach, that free will *somewhat availeth* to cause us not to sinne. With this jumpes the determination of the Councell of *Trent*, when it saith, *Let him be accursed, that saith, all works done before any justification, are sinnes indeed.* For, thus it insinuates closely, that will, before the grace of justification, partly holpen, and partly of it selfe, can doe that which is good, at the least morally, as they speake. And this is the resolute sentence almost of all Papists. I doubt not therefore to avouch that the present Religion of the Church of Rome revives in part, the heresie of *Pelagius*, and in these last dayes propounds it againe to the world with new varnish and fresh colours. To avoide this charge, they answer the place of *Augustine* before alleaged, thus. When *Pelagius* saith, the will is of force not to sinne, his meaning (say they) was, that will was of force to cause us never to sinne through the course of our lives. I answer againe; *Augustine*, who knew the meaning of *Pelagius*, speakes not onely of the life of man, but even of particular actions, as appeares by these words, *He that prayes, Lead us not into temptation, prayes that he may not doe any evill. Vincentius Lyrinensis* tooke this to be the heresie of *Pelagius*, that man by his owne free-will might doe some good things. For these are his words: *Who before that prophane Pelagius, did ever presume that the vertue of free-will was so great, that he did not thinke the grace of God was necessarie for the helping of it in the doing of good things according to every act?*

Nihil ad peccandū valere, vel nihil ad non peccandum. l. 2. dist 25. P. non posse non peccare. Sess. 6. ca. 6.

Bellar. de grat. & l. arb. l. 5. cap. 11.

Epist. 95. ad Innocen.

De hæres. cap. 24.

It is objected to the contrary, that Infidels can doe things of the Law which are good: and that they have beene and are indued with many vertues, which are the gifts of God. *Ans.* Infidels may doe things good in their kinde, but they cannot doe them well: because they apply them to wrong ends, as honour, profit, pleasure. And a good thing done to a wrong end, ceaseth to be good, and is evill in the doer. Againe, the vertues of the Heathen, as they are of God, are good; yet as they are used, or rather abused of men, they are turned to sinnes.

Exod. 9. 27.

It is alleaged, that wicked *Pharao* did a good worke, when he said, *I have sinned, the Lord is righteous, I and my people are sinners: pray for me, &c. Answer.* The confession is good in his kind, but not good in *Pharao*; because it proceeded not of love to God, but of feare of punishment; and it was made in hypocrisie, because afterward he hardened his heart.

Ezech. 19. 20.

Further it is alleaged, that *Nebuchadnezzar* a heathen man was rewarded of God for facking of *Tyrus*: and that God would not have rewarded him, if his worke had beene a sinne. *Ans.* The reward was temporall; and he was rewarded for his labour onely, and not for the goodnesse thereof.

Lastly, it may be objected, that if wee cannot doe good works by reedome of corrupt will, then all our actions, our eating, drinking, sleeping, buying, selling, and whatsoever wee can doe, is sinne: and no sinne may be done, and therefore nothing must be done. *Ans.* Actions before-named, incident to the life of man, are not sinnes of themselves: for then they might not be done at all; but they are sinnes onely in respect of the manner of doing: because they are not done in obedience to God; and referred to him as to their right end, but by-ends are propounded. And this is the condition of every man till he be converted, that he can doe nothing but sinne and displease God, even then when the action is praise-worthy before men.

The consideration of this doctrine serveth to correct the erronious opinion of many, who thinke themselves in good ease and highly in the favour of God, because they are no theeves, murtherers, blasphemers, adulterers, &c. But alas they are deceived; there is matter enough of condemnation within them, though they be no outragious malefactours. For all they doe is sinne before God, till they be renewed by grace. In eating, drinking, sleeping, buying, selling, in all they doe, they sinne. Not that eating, drinking, sleeping, buying, selling, are sinnes in themselves, but because they faile in the right manner of doing these actions.

Secondly, in that wee can doe nothing but sinne till we be regenerate, we are taught to acknowledge our bondage under sinne and Satan: yea, we must labour to feele this bondage, and to groane under the burden of it. This being done, we must goe further yet, and with hungring and thirsting hearts see to the Mediatour Christ, who preacheth deliverance to captives, and withall giveth deliverance from sinne, Satan, hell, death, condemnation, to all such as with touched and bruised hearts flie unto him.

The second question is. Whether a naturall man by the power of his will may be able to resist and overcome a temptation. The Papist answers, that he is able to overcome lesser and easier temptations of himselfe; yea, and greater too, if he be helped by God: and that sundry temptations doe not exceed the strength of mans nature. But we are to hold, and we teach the contrary, that the will of man since the fall of *Adam* cannot overcome so much as the least temptation. Because the power whereby a temptation should be overcome, is lost and abolished,

Bonaven. in 2. dist. 28. art. 2. & Thom. ibid. Bellarm. de grat. & l. arbit. l. 5. c. 7.

that

that is, the power to nill that that is evill, and to will that that is good. And where is no power to resist, there can be no resistance. When we pray to God, and say, *Lead us not into temptation*, we acknowledge that there is no temptation at all that we can of our selves withstand without the helpe of God. 1 Pet. 5. 9. *Peter* bids us *Resist Satan our adversarie*: and he shewes the right meanes when he addes these words, *stedfast in faith*.

It is objected, that a naturall man can either sinne, or not sinne. I answer; Tis true in regard of actions pertaining to outward government, and in regard of open sinnes, murther, theft, adultery, &c. yet not alwayes true, but onely at sometimes. For even the righteous sometime fall into open offences. And though by nature man occasioned to sinne, abstaine from open offence, yet gets he no victory. For though he avoyd the outward act, yet can he not avoyd the wicked inclination of his heart. And the abstinence from outward sinne, is not without sinne: because it proceeds from a person unreconciled to God, it hath not his beginning from faith: againe, it is for by-respects, for the getting of a praise, the avoyding of open shame, and not for the honour of God.

The third question is, whether an unregenerate man by the power of his will can observe the Law, though not fully, yet in respect of the substance of the act. The doctrine of long time hath bin in schooles and Church, that he can: and that by his owne strength, he may keepe all the morall precepts, so as no sinne be committed, [a] for some short space of time. But the truth is, he cannot. For if wee grant and suppose an action, wee must presuppose the ground and beginning thereof. Now the integritie or sanitie of will, whereby it was able to will that which is good, is the ground of a good act: and it is lost: and therefore there can be no keeping of the Law in respect of substance. The substance of the first Table is, to love God with all the heart, soule, strength: and the substance of all negative commandements is, *Thou shalt not lust*. And the naturall will cannot possibly reach to the doing of these. It is alleaged, that a naturall man may give almes and doe justice to others, and such like. I answer; in the substance of any dutie commanded, there be two things, the act to be done, and the manner of doing it: and that is to doe it in faith, with a mind to obey God, and to intend his honour thereby. And this manner of doing a worke is the forme of every worke, that makes it to be good indeed: and without it, works commanded in the Law, are but as a body without life or soule, or as matter without forme. Will therefore is unable to observe any one commandement in his owne intire substance.

And it must be remembred as a maine ground, that the Law beside externall duties requires inward obedience, in knowledge of God and God and his will, in faith, hope, love, patience, and the subjection of our thoughts, wils, and affections to the will of God. In respect of this inward and spirituall obedience, the holy Ghost saith, the Law is impossible, *Rom.* 8. 3. and that the wisedome of the flesh cannot be subject to the law of God, v. 7. that this is the yoake, which neither we nor our fathers could beare, *Act.* 15. 10.

Againe, it was the heresie of *Pelagius*, that a man by the strength of his owne free will may keepe all the commandements of God, though (as they say) he doth it somewhat hardly. And the Papists are not farre from this when they say, that man by naturall strength may keepe the whole Law for some little time. Aug de hæres. c. 88. Innocent. epi. 93. apud August.

The fourth question is, whether naturall corrupted will can any way prepare and dispose it selfe to his owne conversion and justification: that is, take away the impediments and make himselfe apt and capable of his justification. The [b] doctrine hath been for divers hundreds of yeares, that will can doe it: and the doctrine of the Papists now is, that the will, so it be stirred up by God, can doe it. But the certaine truth is, that will cannot. The conversion of a sinner is a creation: and no creature can prepare it selfe to his owne creation. That very thing [c] whereby a man should prepare himselfe to any good dutie, is lost by *Adams* fall: and therefore the worke of preparation is Gods and not ours; unlesse it be possible for a man dead in his sinnes to prepare himselfe to his owne spirituall vivification: by nature we are servants of sinne, and our libertie beginnes in our justification. Therefore before wee are justified, we cannot so much as will that which is good. Indeed the Israelites *prepared their hearts to seeke the Lord*: and, *Ezra prepared his heart to seeke the Law of the Lord*. But this was the worke of men regenerate, whereby they renewed in themselves the purpose of obeying God, and of persevering in duties of godlinesse. [b] Scotus in 2. dist. 18. Durand. ibid. [c] Libertie of grace. 1 Sam. 7. 3. Ezra 7. 10.

The fifth and principall question of all is, whether a naturall man can will his owne conversion or regeneration. The learned among the Papists teach on this manner. [d] That will alone by it selfe cannot: yet that will can, if it be prevented and stirred up by some good cogitation cast into the mind, and some good desire stirred up in the heart, and be withall helped and directed by God. They use to open their mindes by these comparisons. The eye in darknesse sees nothing, and is as it were without the faculty of seeing: yet if an object be set before the eye, and light be brought in, then can it see. Againe, a man lies asleepe in a dungeon, and he doth not so much as thinke of comming forth: yet let a man come and call him, and reach downe a cord unto him, he will then awake, take hold of the cord, put it under his arme-holes, as *Jeremy* did, and hang thereupon. And being thus helped, he both [d] Bellar. de grat. & lib. arbit. l. 6. c. 15. Coster. Enchir. c. de lib. arbit.

can

[a] Bellar. de grat. & lib. arbit. l. 5. c. 6. in fine. Luther.

can and doth come forth of the dungeon. The doctrine we teach is the plaine contrary, *That will before it be renewed and converted, cannot ſo much as will his owne converſion.* This followes upon the former ground: for the power to will that that is truly good, is loſt; a power to will our converſion, is a power to will that which is good: therefore the power to will our owne converſion, is loſt. Beſide preventing and exciting motions that ſerve to ſtirre up and helpe the will, there is further required, that the will be regenerate, before it can will that which is good: and without this gift of regeneration (which is the true preventing grace) all externall motions and excitations to that which is good, are of no effect. For the cauſe muſt goe before the effect. Now that the will may effect and doe that which is good, the cauſe is the regeneration thereof: in which is given to the will, not onely a new action, whereby it wils well, but alſo a new qualitie, whereby it is able and can will well. And this abilitie of willing well, goes before the act of good will, as the cauſe before the effect. When a man is dead, chafe him and rubbe him, put *aqua vitæ* into him to warme him at the heart: when this is done, take him by the hand, plucke him up, and bid him walke: for all this, he will not ſtirre the leaſt joynt, neither can he. All chafing and rubbing, all ſpeech and perſwaſion, and all helps in the world be in vaine, unleſſe the ſoule be reſtored to the body: Even ſo, no perſwaſion offered to the mind, nor good deſires to the will, are of any moment, till the image of God ſtanding in holines, which is a conformitie with the will of God, and the very ſoule of our ſoules, begin to be reſtored. Nay, the mind is uncapable of any good thought, and the will of a good deſire, till God once againe create in them a new qualitie or propertie of holineſſe, that the mind in thinking may thinke well, and the will in willing may will well, or will that which is good. For though it be the nature of the will, to will or nill, yet the power and formall beginning of well-willing is the integritie or goodneſſe of the will. It is objected, that the will to accept and receive grace, is in us before grace be received. I anſwer thus; the firſt act of will, whereby the will in his regeneration begins to aſſent unto God, and begins to will to be converted, is indeed the worke of the will, (becauſe it is the will that willeth) yet doth it not ariſe of the naturall ſtrength of the will, but from the grace of God that renueth it. For to will to be regenerate, is the effect and teſtimony of regeneration begun. *Paul* handling the point of the predeſtination and juſtification of a ſinner, compares God to a potter and us to clay. Now the clay before it is framed to a veſſell of honour, and while it is in framing, is meerely paſſive, and doth nothing at all for the framing of it ſelfe. When a man is to be regenerate, God takes away the ſtony heart, that is by nature diſobedient and altogether unapt to obey: and he gives

Ezech. 36. 26.

A a fleſhly heart, that is pliable and flexible to obedience. Now to will to be converted, is a good thing, and one point of true obedience: and therefore it proceeds not from the heart of man, till it be mollified and framed by God to that which is good. What haſt thou, ſaith *Paul*, that thou haſt not received? and if thou haſt received it, why doeſt thou boaſt? Now, if to will to be healed were of us, we have matter of boaſting in our ſelves. Againe, he ſaith, we are not ſufficient or able to thinke a good thought as of our ſelves, but our ſufficiency is of God: much leſſe then can we of our ſelves will or deſire to be regenerate. The health and life of the ſoule is of God, who raiſeth B us from death to life: now to will to be healed, and to will to live unto God, is the beginning of health and life. A certaine Councell ſaith, *If any man doe avouch, that God doth expect our will, that it may be purged from ſinne: and doth not confeſſe that it is the operation of the Spirit of God in us, that doth make us to will to be purged, he reſiſts the holy Ghoſt, ſaying by Salomon, The will is prepared by God.* *Auguſtine* ſaith, *It is not in him that runneth, but in God that ſheweth mercy, that all may be given to God, who both prepares the will of man to be helped, and helps it being prepared: who prevents him that willeth that he may will, and followes him with helpe that willeth, that he will not in vaine.* They which are bodily ſicke, can will to be healed before they begin to be healed, becauſe they be alive: but they which are C ſpiritually ſicke in ſinne before their converſion, are dead in their ſinne: and therefore they can neither thinke, nor will, nor deſire their converſion. When Chriſt was about to cure a ſicke man, he mooves this queſtion to him, Wilt thou be healed? and ſo when God is about the worke of regeneration in any man, he inwardly mooves this queſtion in the heart, whether he will be regenerate or no: and by this meanes ſtirres up a deſire to be regenerate. If any man thinke that by this doctrine, men are regenerate againſt their wils: I anſwer, when God begins to regenerate us, he makes us then willing, being otherwiſe by nature unwilling: and thus he regenerates us not againſt D our wils: yet ſo, as the willingneſſe to be regenerate is not of us, but of God. It may be alleaged further, that the act of the will whereby it wils to be converted, goes before the act of God, whereby he turnes us to himſelfe: and that otherwiſe, we are converted without our conſent, and that God works upon us as upon a blocke or ſtone. *Anſ.* In reſpect of time they are both done together; but in reſpect of order of nature, firſt the will begins to be turned of God, before it can will to be turned. For every cauſe is before his effect, if not in time, yet in prioritie of nature. The will converted ſo ſoone as God hath begunne to renew it, wils to be renewed: and it could not will the converſion of it ſelfe, unleſſe it had formerly taſted of the goodneſſe thereof. And though wee firſt feele the deſire to be converted, be-

1 Cor. 4. 7.

2 Cor. 3. 5.

Conci Arauſ. ca. 4.

Auguſt. in Enchir.

Joh. 5. 6.

fore

fore the grace of converſion, it is nothing: for ſometimes wee perceive the effect before the cauſe: as we ſee the light of the Sunne before the Sunne: and we ſee the light of a Candle in a houſe before wee ſee the Candle. Therefore to will to be regenerate may be the effect of regeneration begun, though it firſt of all appeare. For the better clearing of this our doctrine, I will propound two other queſtions.

The firſt, whether the will of man by his naturall ſtrength, be any cauſe of his owne converſion. The anſwer of the Papiſts is, that the will is a cauſe with the grace of God: and that both together worke our converſion; grace as the principall, will as the leſſe principall, and both as cauſes formerly. But we teach and hold (as truth is) that will in the act of working, effecting, producing of our converſion or regeneration, is no cauſe at all, but in it ſelfe conſidered, a meere patient or ſubject to receive the grace of converſion given and wrought by God. It is abſurd to thinke, that a creature ſhould be a cauſe of his creation, or a dead man of his quickening. Therefore (as I thinke) the doctrine of them that teach, that there are three efficient cauſes of mans converſion, Gods ſpirit, Gods word, mans will, hath his defect. The ſpirit is the principall cauſe, the word in his right uſe is the means or inſtrument, whereby the operation of the ſpirit is effectuall. And for the will of man, it ſtands onely as a patient or object of divine operation. It is alleaged, that men which repent, are worthy prayſe therefore: and this cannot well be, unleſſe repentance proceed from freedome of will. I anſwer: repentance is prayſed becauſe it is a thing that pleaſeth God, and in that reſpect prayſe-worthy: and the repentant perſon is prayſed, not becauſe he is the cauſe of his owne repentance, but becauſe he repents being thereto inabled by the mercy of God.

The ſecond queſtion is, whether the converſion of a ſinner be in the power of mans will any way. The anſwer of the Papiſts is, that our regeneration and converſion is in part in the power of mans will: ſo as the will ſtirred up can either apply it ſelfe to the grace of God, or reject the ſame. Contrariwiſe [a] wee teach, that regeneration is not within the power of mans will, but that it wholly dependeth on the will of God: and, that when God will convert and renew us, though will for his owne nature be apt to reſiſt, yet in reſpect of Gods unchangeable will, and in reſpect of the efficacie of his inward operation, it cannot reſiſt and repell the worke of God. For when God himſelfe works any thing, his worke cannot be reſiſted. For his working of a thing is onely to will it to be; and his will cannot be reſiſted. Now in mans converſion, he *works the will, and he works the deed: and he cauſeth men to walke in his commandements.* Reſiſtance therefore cannot be made. Secondly, the Scripture every where teaches, that our converſion and ſalvation wholly depends on Gods will, and not on the will of man. Of the diſtinction of man and man, in the matter of ſalvation, *Paul* alleageth the teſtimony of *Moſes*, *It is neither in him that willeth, nor in him that runneth, but in God that ſheweth mercie.* Our Saviour Chriſt teacheth that the ſecrets of the Kingdome of God are revealed to ſome, and to others concealed, *becauſe the pleaſure of God is ſo*: and becauſe the gift of underſtanding is given to ſome, and not to others. Our converſion is teatmed a new generation and a new creation: for this cauſe it cannot depend on the will of man at all, becauſe a creature hath not his creation or regeneration in his owne will, ſo as he may either accept or refuſe it. And it is a great overſhadowing of Gods grace, to make the having, or the not having of it, to be in the choice of mans will. But the text in hand is objected. When Chriſt would have converted Jeruſalem, they reſiſted and would not. I anſwer; There is a double worke of God. One is, outwardly in the word and Sacrament to offer grace: and this indeed may be reſiſted. Of this Chriſt ſpeakes here when he ſaith, *they would not*: and *Stephen* when he ſaith, *they reſiſted the holy Ghoſt*, *Act.* 7. 51. The Lord ſaith, *Gen.* 6. 2. *My ſpirit ſhall not alway ſtrive with man*: and *Peter* applies this ſtriving to *Noes* miniſtery ſaying: that *Chriſt went in ſpirit and preached*, *1 Pet.* 3. 19. The ſecond is, when God inwardly by his ſpirit, turnes, renewes, ſanctifies the whole man, and this worke cannot be reſiſted by the will of man; no more than *Lazarus* could reſiſt the worke of Chriſt, when he was raiſed from the dead. If it be ſaid, that this doctrine aboliſheth libertie, becauſe it cannot chooſe and refuſe the grace of God: I anſwer, the Angels of God which will good and cannot will evill, have nevertheleſſe perfect libertie of will. And it is greater perfection of libertie freely and onely to will that which is good, than to be able to will both good and evill. He is at more libertie, that cannot be a ſervant, than he which may be either a freeman or a ſervant. And a neceſſitie of yeelding to the will of God is no hurt to our will. For it is a ſpeciall libertie, to will that which God wils and nothing elſe. By all this which hath beene ſaid, it appeares what is the difference between us, and the Church of Rome in the point of free-will. They ſay, libertie of grace to will well is onely weakned, diminiſhed, and held captive by ſinne: we ſay, it is quite loſt and aboliſhed by the fall of *Adam*.

Againe, by the former doctrine, the common queſtion is eaſily anſwered: namely wherein lyeth the efficacie of GODS grace. [b] Some Papiſts anſwer that it lies ordinarily in the free conſent and co-operation of free-will joyned with grace. And this ſeemes directly to be the opinion of the Councell of Trent. But [c] this is much derogatory to the divine grace of God, to place the [d] efficacie thereof in mans will: and it miniſters much matter of [e] boaſting unto men. Others place the efficacie of grace in the congruitie of the object, [f] that is, in

Bellar. de grat. & l. arb. l. 6. c. 15. Sent. 10.

[a] Read *Calvins* Inſtitutions, l. 2. c. 2. ſec. 10.

Phil. 2. 13. Ezec. 36. 26.

Rom. 9. 16.

Mar. 11. 27. Luk. 7. 10.

[b] Thom. cont. gent. l. 1. c. 159. Greg. de Val.

[c] D. Bannes in 1. Thom. q. 23. & 22. q. 10.

[d] That ſome Papiſts place the efficacie of grace in mans will, it is the ſentence of Bellar. de grat. & li. arb. l. 1. c. 12. Gratiam efficacem conſtituentem in aſſenſu & co-operatione humana L. Molina ſaith, that our will maketh grace to be effectuall: De li. arb. Pag. 226. 227. and ſometime againe he ſaith, will is but a condition and no cauſe of the efficacie of grace, pag. 329. Ye alwayes he granteth that it lieth in mans will whether grace ſhall be effectuall or no. Thus when grace is offered on Gods part, will within ſtands as the Porter to open or ſhut, or as Maſter Controller to accept or repell the worke of God.

[e] 1 Cor. 4. 7.

[f] Bellar. de grat. & li. arb. l. 5. c. 11. confuted by Molina, as ſaith P. Granfield de l. arb. pag. 591. Stapl. Antidot. in Acta.

morall perſwaſion, which God knowes to be apt and fitte to moove and allure the will according to the condition thereof, even as a beaſt is mooved by the ſight of a bottle of hay. But there is no efficacie in theſe perſwaſions preſented to the minde: becauſe the will lies in thraldome and bondage under ſinne and Sathan. And the will muſt not onely be helpt, but alſo be delivered from this bondage, before any perſwaſion can moove it. *Lumbard* in his time much declined from the puritie of the former dayes: and yet he is farre founder than the Jeſuites of our dayes. For he ſaith thus: *Free-will now is hindred by the law of the fleſh from doing good, and ſtirred up to evill, ſo as it cannot will and doe good, unleſſe it be delivered and helped by grace.* Wee leaving the Papiſts in their diſſentions, place the efficacie of grace in the grace it ſelfe. For ſaith Chriſt, Every man that hath heard and learned of the Father, comes unto me. Againe, we place in it this, that God addes the ſecond grace to the firſt. For having given the power, he ſtayes not there, but proceeds further and gives the will, and with the will, the deed. And thus is the grace of God effectuall.

Lumb. li. 2. diſt. 27. Niſi per gratiam liberetur & adjuvetur.

Joh. 6. 15.

The conſideration and uſe of this and the former doctrines, is of great conſequent. For if libertie of grace be loſt, great is the neceſſitie of our redemption by Chriſt, and great is the excellency thereof. Secondly, this doctrine cuts off the excuſe of all ſinne: for though we ſinne neceſſarily, becauſe libertie of grace is loſt: yet wee ſinne freely, becauſe libertie in evill remaines. Thirdly, it appeares hence, that man of himſelfe cannot have or retaine any goodneſſe, but that which God giveth & preſerveth in us. This thing muſt moove us to pray earneſtly for the grace we want: and to give heartie thankes for the graces we have. Fourthly, we are taught deeply to humble our ſelves for the loſſe of our libertie, and for the bondage under ſinne: and to pray inſtantly for deliverance by Chriſt. Fiftly, ſeeing of our ſelves we cannot prevaile againſt the leaſt temptation, we muſt pray to be guided and aſſiſted continually by God. Laſtly, ſeeing our converſion dependeth on Gods mercy, and not on our will, we are taught to deny our owne wils, wiſedome, power, and to aſcribe our juſtification and ſalvation wholly and onely to God.

The third eſtate of man, is the eſtate of regeneration: in which the will hath power to will, partly that which is good, and partly that which is evill, as daily experience declareth in the lives of juſt men. And the reaſon is, becauſe the will of man renewed, hath in it a three-fold libertie. The firſt is, the *libertie of nature*, to will, or nill, which is in all men. The ſecond is, *libertie of ſinne*, whereby the will, when it willeth an evill, willeth it freely. And this libertie is diminiſhed according to the meaſure of grace which God beſtoweth. The third is, *libertie of grace*, to will that which pleaſeth God, and it

A

is reſtored in part in regeneration: ſo far forth as libertie to ſinne is diminiſhed. And becauſe theſe three alwayes remaine in the will to the death, therefore ſometime it willeth well, ſometime evill, ſometime both, and in the beſt actions we doe, there is a mixture: becauſe they are not perfectly good for the time of this life, but partly good and partly evill.

That this power of the will may the better appeare, I will propound foure queſtions. The firſt is, whether the will prevented or renewed, have any ſtroke, action, or operation in the firſt regeneration of a ſinner. I anſwer, In the renovation or converſion of a ſinner I conſider two things. Firſt, the beginning or ground

B

thereof, and that is the ſetting or imprinting of the new qualities and inclinations in the mind, will, affections of the heart. And this is the intire or meere worke of God in us, and upon us; and wee in it are *merely paſſive not active*. The ſecond is the evidence of the former in new and ſpirituall actions, as namely in thinking, willing, and deſiring that that is good. Now theſe actions are works of God in and by mans will: and mans will is not onely a ſubject of them, but alſo an inſtrument. A ſubject, in that God is the firſt and principall worker of theſe works in the will. An inſtrument; becauſe it pleaſeth God to uſe the will, and to moove it by his grace for the acting and effecting of the things which he appointeth. And

C

thus the will is not meerely paſſive, but *paſſive* and *active* both: firſt paſſive, and then active. For being acted and mooved by God, who works the will and the deed, it alſo acteth and mooveth. And wee doe not utterly deny the co-operation of mans will with Gods grace. It is neceſſary indeed that God firſt regenerate us, and make us his children and new creatures. And in this thing wee doe not co-worke with God, but ſtand as patients, that God may worke upon us, and reforme us, even in the ſame manner, as when he made us in the beginning without any helpe of ours: yet, after our regeneration, by faith we are brought from death to life, and to will is preſent with us, though in weake meaſure by reaſon of the remainders of corruption: and then

D

we begin to be co-workers with the grace of God, mooved to will, and ſo indeed willing that which is good. In this ſenſe have the learned ſaid, *that which is repaired in us, is not repaired without us*: and, that *God in them whom he calls, prepares the will that it maybe a receiver and handmaid of his gifts.*

Proſper. cont. Collat. 12. De voc. Gent. l. 2. c. 29.

The ſame anſwer, in effect, I propound another way. In the worke of our regeneration, three graces be required, the preventing grace, the working grace, and the co-working grace. The *preventing grace* is, when God of his mercy ſees and imprints in the mind a new light, in the will a new qualitie or inclination, in the heart new affections. The *working grace* is, when God gives to the will the act of well-willing, namely, the will to beleeve, the will to

a Velle credere, velle reſipiſcere, velle obedire.

repent,

repent, the will to obey God in his word. The *co-working grace* is, when God giveth the deed to the will, that is, the exercise and practice of faith and repentance. The first gives the power of doing good; the second, the will; the third, the deed: and all three together make the worke of regeneration. Now the will of man in respect of operation, concurreth not with Gods preventing grace, but is meerely patient as a subject to receive grace. For it is the proper worke of God, to set or imprint a new facultie or inclination of the will, and that without any action of the said will. Nevertheless the will being once renewed and prevented, concurreth by his operation with the working and co-working grace of God. For the will being moved by grace, willeth and doth indeed that whereto it is moved. And the will to obey God, or to performe any like dutie, proceeds joyntly from two causes. From grace; in that it moveth and causeth the will to will to beleeve. From the will of man; in that being prevented and moved by God, it wils to beleeve, or to doe any like dutie. And therefore the ancient saying hath his truth: *Hee that made thee without thee, doth not regenerate or save thee without thee.* Because our conversion is not without the motion and consent of will, as our creation was. And that wee doe not mistake in this point, the order that is betweene mans will and Gods grace, must here againe be remembred. In respect of time they are both together, and concurre in the verie first moment of our regeneration: in respect of the order of nature, the will doth not first begin that which is good and then after borrow aid from grace, but grace prevents, renewes, and moves the will, and then the will moved or changed, wils to be converted, and to be healed in the first instant of conversion.

Aug. de grat. & lib. arbit. ca. 17.

Aug. ser. 25. de verbis Apost.

This operation of the will, to will to beleeve, to will to repent and to obey, is the least grace and signe of Gods favour; (for nothing can be lesse than to will to doe that which is good, yet is it of great and excellent price: for it hath the promise of God annexed to it. The Prophet saith to the rebellious Israelites, *Wash, and make you cleane —— ; cease to doe evill, learne to doe well.* Now they might peradventure say, Alas, we cannot wash our selves: hee therefore addes, *If yee will and obey*, that is, if yee doe but will to be cleansed: and testifie this will by your endevour to obey, *yee shall eat the good things of the land.* And Christ saith, that the heavenly Father giveth the Holy Ghost to them that desire him. And to them that are in Christ, God accepts this act of good will for the deed it selfe. Marke the comfort that flowes from this doctrine. The full obedience to the Law of God is impossible to all men, except Christ, in this life: yea to them which are converted and sanctified, and greatly desire the fulfilling of the Law in themselves: and therefore no man can be justified by it before God, and obtaine salvation thereby. Nevertheless faith in Christ

Isa. 1. 16.

Verse 19.

Luk. 11. 13.

A

B

C

D

and repentance is so farre forth possible, to all that will and have a desire; that whosoever doe but will in earnest to beleeve, and to be converted, doe indeed beleeve, and are converted, and please God, and shall not perish eternally, though the beginning of faith and conversion be weake; so it be in truth, and not counterfeit. And yet such is the naughtines of our nature, that faith and conversion is impossible unto us, unlesse of the singular mercie of God, it be stirred up in the hearts of the Elect by his holy spirit. In this respect Christ saith, *Matt.* 11. 30. *My yoke is easie, and my burden light.* And againe, *His commandements are not grievous.* It may be objected; that the will and desire of renovation and reconciliation with God, may be where there is a minde and purpose to sin, and where is no true hatred and detestation of iniquitie. *Ans.* The serious and instant will or desire to beleeve in Christ, and to repent, includes in it the hatred of sinne, and the purpose of not sinning. For he that truly desires to beleeve, doth so, because hee detests his unbeleefe: and hee that desires to repent, doth so, because he hates his owne evill wayes, and purposeth to sinne no more.

Faith and repentance are possible to all that will in earnest.

1 Ioh. 5. 3.

The second question is, whether the will, after it is renewed, be able to cause and bring forth good works of it selfe, or no; I answer two things. The first, that will cannot, unlesse God further give a double grace. The one is *Assisting grace:* and it stands in three actions, *preservation, confirmation, protection.* Preservation is, whereby GOD continueth the being of the will renewed. For that which is good, doth not continue good the least moment, unlesse God make it to continue. Confirmation is, when God fixeth the minde in that which is good, & causeth the will constantly to follow the good inclination thereof, it being otherwise mutable and apt to decline. Protection is, whereby God defends his grace in us against the violence of temptation. Of this he saith to *Peter, Satan hath desired to sift you, but I have prayed for thee that thy faith faile not.* And God promiseth, that *hee will not suffer the faithfull to be tempted above that they are able to beare.* The second grace may be called, *Exciting grace,* whereby God moves and stirres up the will, that it may indeed will and doe the good to be done. And this grace is ordinarily required to the effecting of everie good work. *Davids* will was exceedingly renewed by the Holy Ghost, yet hee prayes still, *Incline mine heart unto thy testimonies.* The Christian soule, that is already drawne to Christ, prayeth still, *Draw mee, and wee will runne after thee.* *Paul* saith, they which are the children of God, *are guided, moved,* or stirred by the Spirit of God. Againe, hee saith of the *Philippians,* after they were renewed and wrought their owne salvation with feare and trembling, that God did still *worke in them* beside the power, the act of willing and of doing that which is good. And hee works the will, by moving it to

Luk 22. 31. 1 Cor. 10. 13.

Psal. 119. 36.

Cant. 1. 3. Rom. 8 14. ἀγόμενοι.

Phil. 2. 13.

will and to doe indeed, that which it can will and doe. And this moving cauſe, is the good will of God. It may not ſeeme ſtrange, that I ſay, new grace is required to ſtirre up the will to the doing of everie new worke. For grace in the will is like the fire of greene wood, which hardly burnes, and continues not to burne unleſſe it be continually ſtirred up and blowed: even ſo the good inclination of the wil, becauſe it is joyned, nay mixed with contrary corruption that preſſeth downe, tempteth, inticeth, and draweth away the will from God, & all goodneſſe, hath need continually to be excited, ſtirred, and moved. The man regenerate is able to pray to God, yet can hee not pray ſometime by reaſon of the weight of corruption, unleſſe the Spirit help to beare the infirmities of nature, and make requeſt in us by ſtirring and moving us to make requeſt. The doctrine of the ancient Church hath beene, that *new grace is to be given to the doing of everie good act.* And [a] that we do not that good which we can do, unleſſe God make us doe it, as hee made us able to doe it. This doctrine muſt the rather be remembred, becauſe the ſtreame of Popiſh doctrine, runs another way; by teaching that our wils aſſiſted by grace, can doe good, without the concurrence of new grace to excite and ſtirre up the will. Indeed, for the doing of naturall actions, the generall co-operation of God ſufficeth: but to the effecting of actions ſupernaturall, the ſpeciall help of God is required. A childe that can goe up and downe in an even floore, being ſtayed by the mothers hand, for all this it cannot go up a paire of ſtaires, unleſſe it be lifted at everie ſtep. Like is the caſe of the children of God, in things which concerne the kingdome of Heaven.

Rom. 8. 26. Aug. ep. 107. Gratiam dati ad ſingulos actus bonos. [a] De præd. ſanct. 11. Rumd. Tapper. Bell de grat. & lib. arb. l. 6. c. 15.

The ſecond part of the anſwer is, that when renewed will doth a good worke, it doth not perfectly. *To will* (ſaith *Paul*, *Rom.* 7. 18.) *is preſent with me, but I cannot doe the good I would:* that is, I cannot perfectly doe it as I would. It may be objected thus: The works of God are perfect: good works done by us, are works of God: therefore they are perfect. *I anſwer* to the major or firſt part of the reaſon: it is true of ſuch works as are works of God alone, and not of ſuch works as are joyntly both of God and man, God being the principall agent, and man the inſtrument. For then the work done, takes unto it the qualitie and condition of man, conſidering it proceeds from God, through the ſinfull minde and will of man. The Scrivener, when he writes by himſelfe, he writes a perfect hand: but when a learner and he write both together, hee taking the learners hand into his owne, then that which is written, wil carry the imperfection of the learner. Like is the caſe in all ſuch works as are from God in and by us.

The third queſtion is, whether the reliques of corruption be of that force in ſinning, that they can utterly quench the Spirit of God in the renewed will. The anſwer is, that corruption remaining is of it ſelfe apt to doe it: and the grace of Gods Spirit, is apt to be extinguiſhed, becauſe of it ſelfe it is mutable: nevertheles it wholly & utterly cannot be loſt, for foure cauſes. The firſt is, the promiſe of God in the covenant of grace: *I will put my feare into their hearts, that they ſhall not depart from me:* and this promiſe particularly belongs to all them that truly beleeve, becauſe it is the promiſe of the Evangelicall covenant. The ſecond is, the interceſſion of Chriſt in the behalfe of all the elect. Chriſt ſaith to *Peter*, Satan hath deſired to ſift you as wheat, but I have prayed for thee *Peter*, that thy faith faile not. And this hee did eſpecially, in that ſolemne prayer made, *Joh.* 17. in which he prayed, not only for *Peter*, but for all the Apoſtles, and for all that did or ſhould beleeve in him. The third cauſe, is the omnipotent power of God in preſerving all them that are in Chriſt. *No man* (ſaith Chriſt) *taketh my ſheep forth of my hand.* And marke the reaſon: *my Father is greater than all.* The laſt cauſe, is the efficacie of Gods Spirit. Saint *John* ſaith, *that the ſeed of God remaines in him that is borne anew:* and that this ſeed *keeps him that hee neither doth nor can ſin in two reſpects.* Firſt, if he ſin, yet hee ſins not with full conſent of will. For he hates and nils in part the evill which he wils. Secondly, if by humane frailtie he fall, he makes not a trade of ſin, neither doth he keep a courſe in wickedneſſe, but the ſeed of grace remaining within cauſeth him to returne to God, and to recover himſelfe by new repentance.

Ier. 32. 40.

Luk. 22. 31.

Ioh. 10. 28.

1 Ioh. 3. 9.

Rom. 7. 19.

The laſt queſtion is, whether the renewed will, can of it ſelfe perſevere in doing good. I anſwer: that our perſeverance depends and proceeds onely from the will of God. That we may perſevere, two things are required: the power to perſevere, and the will of perſeverance: and both theſe being good things, are of God, *Becauſe everie good giving and everie good gift is from above, and commeth downe from the Father of lights,* *Jam.* 1. 17.

This former doctrine is of great uſe. In that the new birth & regeneration of a ſinner, is not without the motion of his owne will, wee are taught, that we muſt, if we deſire our owne ſalvation, uſe the good meanes, and ſtrive againſt our owne corruptions, and endevour earneſtly, by asking, ſeeking, knocking. It will be ſaid, that faith, repentance, and the reſt, are all gifts of God. I anſwer: there is no vertue or gift of God in us, without our wils: & in everie good act, Gods grace, & mans will, concurre: Gods grace, as the principall cauſe; mans will renewed, as the inſtrument of God. And therefore in all good things, induſtrie, and labour, and invocation, on our parts is required.

Secondly, this doctrine miniſters true comfort to all true ſervants of God. For, if when they uſe the good means of ſalvation, the word, prayer, ſacraments, they will lie not dead, but begin to oppoſe it ſelfe againſt unbeleefe, & other corruptions, & withall, doe but ſo much as will to beleeve, will to repent, will to be turned to God; they have begun to turne unto God, and

God hath begun to regenerate them: so be it this will in them to doe the good they ought to doe, be in good earnest, unfained, and they withall be carefull to cherish this little graine, till it come to a bigger quantitie.

Thirdly, seeing to everie new act that pleaseth God, new grace is required, we are taught not to presume of our wisdome, will, and strength, nor to glorie in any thing we doe, but alwaies to acknowledge our owne impotencie, and in everie good thing wee doe, to give all the glorie to God: and to be watchfull in prayer continually, because wee stand by grace so long as we stand: and having done one worke, wee doe not the second, but by a continued supply of new grace.

Lastly, seeing Gods preventing and working grace turnes our wils, and makes them, of unwilling, most willing wils, all our obedience must be voluntarie, and come from such freenesse of will, as if there were no bond in the Law of God, to force and compell us thereto. The people of God, that are turned and guided by the free Spirit of God, must be a voluntarie people, and with all alacritie and cheerefulnesse, doe the duties that pertaine to them of a ready minde, even as if there were neither Heaven nor Hell, Judge nor judgement after this life. The Spirit of life that is in Christ must be a law unto them. Psal. 110. 3. Rom. 8. 2.

The last estate is, the estate of glorification after this life. In this estate the libertie of will is a certaine freedome, onely to will that which is good, and pleasing unto God. For it is the continuall voice (as it were) and crie of the glorified will; *I doe no evill, and I will not doe it: I doe that which is good, and I will doe it.* And this indeed is the perfect libertie, in which mans will is conformed to the Free-will of God and good Angels, who will onely that which is good, and cannot will that which is evill.

By this which hath beene said, it appeares, that the words of the text in hand (*and ye would not*) are spoken of the will of man, according to the estate of corruption. For the voice of the regenerate will is, *I doe that which is evill, but I would not doe it: I doe that which is good, but I cannot doe it as I would.* And the voice of the corrupted will is, *I doe that which is evill, and I will doe it: I doe not that which is good, and I will not doe it.* And this last voyce is plainely expressed in these words, *And ye would not.*

The third point comes now to be considered, namely, the *harmony* or *consent of both wils.* For the words are, *I would, ye would not.* Here it may justly be demanded, whether there be an harmony or consent betweene Gods will, and mans will, and how it stands with this text. I answer: there is an excellent harmonie: and generally it stands in this, that Gods will hath a soveraigne Lordship over the will of man, and mans will stands subject to it absolutely, and simply depends upon it. And by this meanes, where man hath a will, God hath an antecedent will; and where mans will hath any stroke or action, there Gods will formerly had his stroke and action.

Furthermore, mans will depends on Gods will in respect of three things, namely, *Sustentation*, *Determination*, *Ordination*, or government. It depends on the will of God, in respect of sustentation; because man for his nature, strength, and all his motions, depends on the will of God; and could not have being for the space of one moment, unlesse it were upholden by God. It may be *objected*, that if God sustaine the will which is sinfull, hee sustaines not onely the will, but also the sinne thereof. *Answ.* God sustaines nature, and not the sinne of nature: and therefore he only sustaines will as will, and not as it is corrupted or sinfull will. The like we see in nature: when a man halts in walking, the motion of the body is from the soule, and is preserved by it: but the halting which goes with the motion, and disorders it, is not from the soule, neither hath it his preservation thence, but from a defect in the leg or foot. By this wee are taught to acknowledge the endlesse long-suffering of God, who sustaines the members of our bodies and soules, the faculties and actions thereof, even in the works, in which men offend and dishonour him. Secondly, we are taught to acknowledge the vile abomination of everie sinne: for wee sinne in the verie hands of God, sustaining and preserving us: and in the verie actions, which we could not doe, unlesse we were sustained by him, wee offend him and provoke him to anger against us.

Secondly, mans will depends on Gods will in respect of determination: because we neither can or doe will any thing without the will of God. A sparrow, sayes Christ, lights not on the ground, *without the heavenly Father*: that is, without his decree or will. The malicious and wicked will of the Jewes, could not so much as will, much lesse doe any thing against Christ, but that *which the hand and counsell of God had determined to be done.* Moreover, God determines the will two wayes. In good things, hee inwardly moves and inclines the will to the willing, and doing of the good it willeth. For in that Gods will is the first cause of all good things, mans will depends on it, in respect of vertue, in respect of application, and in respect of order of working. In respect of vertue, because the vertues of second causes, proceed from the first. In respect of application, because God useth the will of man, as an instrument of his owne will, and he applieth it to the doing of things which he intends, even as the Carpenter useth, moveth, & applies his tooles. In respect of order of working: because alwayes the first cause begins the worke, and the second moves not without the first. Upon this ground it followes, that the good things which man willeth, he so willeth, because God first willed them. And therfore *Paul* saith; that good works *are prepared of God* for us to walke in: and this preparation is made, because God Mar. 10. 29. Act. 4 28. Thom. 1. part q. 105. art. 5. Eph. 2. 10.

decrees and determines with himselfe, the doing of all works to be done.

In evill things, the determination of God is, a to will not to hinder them as he may. Upon this will in God, followes sinne in the will of man, as a consequent, not as an effect. As a consequent, because when God suspends or withdrawes sustentation and government from the will, it cannot of it selfe, but will amisse; as the staffe in my hand presently fals, when I doe but pull back my hand. To avoid evill is good; & therefore we cannot avoid the least evill, unlesse God inable us to avoid it. And b evill is not the effect of Gods will; because God puts nothing into mans will, to cause it to will amisse: but he only ceaseth to confer unto it help and direction, which he is not bound to confer.

a Volendo non impedire.

b Voluntas permissiva efficax non quoad productionem, sed quoad ilationem.

Here long and tedious disputes are made by many touching the concord of Gods decree, and the libertie of mans will. And it is alleaged; that mans will loseth his libertie, and ceaseth indeed to be will, if it stand subject to the necessarie and unchangeable decree of God. I answer: First, that when the will of man determines in it selfe to one thing, it doth not lose his libertie: much more then may the libertie of will stand with the determination of God. Secondly, Gods decree doth not abolish libertie, but onely moderate and order it: by c inclining the will in milde and easie manner with fit and convenient objects, and that according to the condition of the will. That Christ should die when he died, it was necessarie in respect of Gods decree: yet if wee respect the constitution of his nature, hee might still have prolonged his dayes: and if wee consider the will of Christ, hee died most freely and willingly. Otherwise, his death had beene no satisfaction for sinne. God himselfe doth something of an absolute necessitie, and yet with perfect freedome of will: now then if absolute necessitie doe not abolish freedome of will: much lesse shall conditionall necessitie, depending on Gods decree, doe it. Lastly, the decree of God establisheth the libertie of will: for his determination is, that the Agencie of second causes, shall be according to their condition; so as naturall causes, shall work naturally; free causes, freely; necessarie causes, necessarily; contingent causes, in contingent and variable sort. And therefore the necessarie decree of God is, that man shall will this or that, not necessarily in respect of himselfe, but freely.

c Suaviter inclinando.

Thirdly, mans will depends on Gods will, in respect of government: This government is of two sorts: First, hee governes the wils of the righteous, by working his owne good worke in them, and by them. In them; because hee moves & inclines them by his Spirit. By them; because they are holy instruments of his will.

Secondly, hee governes the wils of the wicked and ungodly, by six actions. The first is, *permission*, when God withdrawes his grace from the will, not inlightning the minde, nor inclining the will, but leaving it to it selfe; as when a man gives the rein to a wild horse. The second is, *a delivery of the will to Satan*, and that is, when God gives the Devill libertie to tempt, assault, and vex the will of man, being left to it selfe. And this thing is incident to obstinate sinners; and wee pray against it in these words, *Lead us not into temptation*. The third action is, *a ceasing to restrain* corruption of will, either in whole or in part; as when hee restraines all sins save one, or having restrained for a time, for the punishment of former sinne, hee omits restraint, permitting man to the lusts of his owne heart. The fourth action is, the *binding, moving, or inclining* of the wicked will. And this God doth not by inward inspiration (for then hee should be the cause of sinne) but by presenting to the minde and will, objects good, or at the least, indifferent in themselves upon which objects, the will takes occasion to be wilfull, obstinate, and rebellious, not moved thereto by God, but freely moving it selfe. The heat of the stomack in the winter season, is increased, not by the heat of things taken inwardly, but by the cold of the aire, every way compassing the body. An unbroken horse being spurd because hee goes out of order, he flings out, and casts his rider. And thus the sinfull will of man, urged by commandements, threatnings, judgements; allured by promises and blessings, growes more sinfull and wicked. *Paul* saith, that *sinne took occasion upon the good commandements of God*, to revive and to be sinfull out of measure. *David* saith, that God *moved the heart* of the Ægyptians *to hate his people*. But how? Hee blessed the Israelites exceedingly more than the Ægyptians. And upon this work of God, they tooke occasion to envie and to hate the Israelites.

1 Tim. 1. 20. 1 Cor. 5. 5.

Rom. 7. 8. 13. Psal. 105. 25.

The fifth action is, *ordination*, whereby God useth well the wickednesse of the will of man, and directeth it against the nature thereof to good ends, even as the learned Physitian sometimes of poyson makes a remedy. In this sense Assur is called the *rod of his indignation*: and the Medes & Persians, *his sanctified ones*: The Jewes in the crucifying of Christ, *willed and minded* nothing but his death & destruction; yet God willed, and by them wrought the redemption of mankinde. He works his owne good worke by mans will, as by an active instrument, and withall, he leaves the will to it self, to work his owne evill worke. The last action of God is, when a man is going on in his own wickednes, *he turnes him unto himselfe*, of his exceeding mercie: and sometimes againe, hee *opens a way*, that that person, who of himselfe runs into wickednesse, may rush headlong to his owne destruction, for the further execution of divine justice: as when an house is falling, the owner thereof will not under-prop it, neither will he push it downe: but hee takes away all impediments, and digs away the earth round about it, not touching the foundation, that when it fals, it may fall downe right.

Isa. 10. 5. and 13. 3.

Thus wee see briefly, the harmonie of mans will & Gods will: now let us come to the use,

which

which is manifold. First of all, by the former doctrine, we are brought to a right understanding of many places of Scripture. The Lord
Exod.4.21. saith of *Pharao*, *I will harden his heart*. And this hee is said to doe, not because hee sets and imprints hardnesse in his heart; but because by sundrie actions, hee orders and governes his wicked will: and they are foure. First, he permits *Pharao* to his own wil: secondly, he leaves him to the malice of the Devill, and the lusts of his owne heart: thirdly, hee urges him with a commandement, to let the people goe. And *Pharao* the more hee is urged, the stiffer and stubborner hee is, and the more hee rebels against God; whereas hee ought indeed to have beene the more obedient. Lastly, God useth the hardnesse of *Pharao's* heart, to the manifestation of his owne justice and judgement: and therefore hee opens him a way, that hee may run headlong to his owne destruction. In this manner, and no otherwise, are the places to be understood, when the Scripture saith,
1 Reg.22. 23. that *God put a lying spirit into the mouthes of the prophets of Ahab*: that, *if a prophet be deceived, the*
Ezec.14. 9. *Lord deceived him*: that *hee gives up men to reprobate minder*: that *hee sends strong illusions to believe*
Rom.1.28. 2 Thess. 2. 11. *lies*. In the booke of *Samuel* it is said, *The Lord commanded Shemi to curse David*: because about
2 Sam.16. 10. this cursing, there is a two-fold action in God. One, that hee restraines the wicked heart of *Shemi*, in respect of all other sinne, and not in respect of this sinne of railing, to which God leaves him. The second, he useth him as an instrument to correct and to humble *David*. And thus likewise must the places be understood, when it is said, that *God delivered the wives of*
2 Sam. 12. 11. and 24.1. *David to Absolon*. And, *that hee stirred up David to number the people*. Lastly, *Joseph* saith, that *the*
Gen. 45.5. *Lord sent him into Ægypt*: and that for two causes. One, because when his brethren were about to make him away, God by his providence, caused Merchants to passe by in their sight, whereupon they tooke occasion to sell him into Ægypt. The second, because God disposed this fact of theirs, to the good of *Jacob* and his family, in time to come. And thus are all like places of Scripture to be understood.

A

Againe, some Schoole-Divines, following *Damascen*, make and ascribe to God, an applied or depending will, on this manner: God for his part, would have all men without exception to be saved: why then are they not saved? They themselves will not; and because they will not; God therefore chooseth some, and refuseth others. But according to the former doctrine, I take this kinde of applied will, to be an invention of mans braine. For the contrarie is the truth, namely, that mans will wholly depends on the will of God. That vessels be some of honour, some of dishonour; it is not in the power of the clay, but in the will of the potter. The first cause orders the second, and not the second the first. To make Gods will depend on mans will, is to put God out of his throne of Majestie, and to set the creature in his roome. Others set forth the depending will of God in this manner: God (say they) decrees nothing in particular, of things that are casuall and contingent: but he fore-sees within himselfe, what the will of the creature will doe, or not doe, when things are thus or thus ordered: and upon this fore-sight, hee consequently determines what shall be done. But this opinion, as it gives unto God a common generall providence, so it takes away the certaine determination of God, touching all particular events. And it is absurd to thinke, that God should fore-see the future acts of mans free-will, when as yet hee hath determined nothing: for things that shall be, are therefore to come to passe, because God by decree hath determined their being. And therefore, the fore-knowledge of things that shall be, followes the decree of God. And if Gods decree presuppose mans willing of this or that, and thereupon determine, how shall that speech of the Lord stand; *I will cause them to walke in my statutes?* For hereby is signified, that God doth not attend on the will of man, but brings mans will in subjection to himselfe. And therefore this attending will ascribed to God, is improved even of the Papists themselves.

B

Bellar.li 4. c.15. de grat. & lib. arbit. Ruard. Tapper.

Ezec.36. 27.

Shumel in 1. Tho. q.16 art.6.

Thirdly, in that mans will stands subject absolutely to the pleasure of God, our dutie is, to yeeld voluntarie subjection to him in al things, when his will is manifest unto us.

C

Lastly, this doctrine of the consent and concurrence of mans will, & Gods will must be the stay & ground of our patience & comfort. For there is no calamitie or miserie, that betides us by, and from the will of man, without the will of God. The creature can will nothing against us, unlesse it be first the will of God: and it can doe neither more nor lesse, than God will. The Devill could not touch *Job* without leave: and he could not enter into the herd of swine without leave. Upon this ground *David* speakes on this effect: Let *Shemi* curse, for *hee curseth, because the Lord bids him doe so*. *Joseph* comforts himselfe and his brethren in this, that not they so much as the Lord, sent him into Ægypt.

2 Sam.16. 10.

As there is an harmony between Gods will & mans will; so there is a dissent between mans wil & Gods word, or his signifying will, as appeares by the Text in hand. [a] Schoole-men upon this dissent, make a distinction of Gods grace, into sufficient & effectuall. Sufficient they call that, whereby a man may be saved, if hee will not be wanting to himselfe. Effectuall, whereby a man is indeed saved. The first (they say) is given to all men, at one time or another: the second is not. And this distinction of grace, they gather on this manner: When Christ would have gathered the Jewes, they would not: therefore they had not effectuall grace, & because they would not, they are blamed and rebuked by Christ: therefore (saith the Papist) God gave them sufficient grace to be converted, if they would: els could he not have blamed them. *I answer*: this proves, that once God gave them sufficient

D

[a] Hales 3. Summ.q. 89. Thom. in 1.2. q. 109. & contra Gentiles. l.3.c 159. Rossensis in refutat. 36. Bell. de grat. & l. arbit. l. 2. c.7.

grace to obey any commandement of his, namely, in the creation: but hence cannot be gathered, that when God called the Jewes by his word, that then, then I say hee gave them sufficient grace. *Secondly*, it is objected, that God did all that might be done to his Vine, to make it bring forth good fruit; and yet for all this, it Isa.5.4. brought forth nothing but wild grapes: therefore it is said, there must needs be a grace sufficient to salvation, which is not effectuall. *Answer:* God did that to his vineyard, that was sufficient to make a good Vine bring forth fruit, (and that is the meaning of the place in *Isay*) though not sufficient to change the nature of an evill vine, & to make it a good vine. It is urged, that the Lord saith, hee waited for grapes; which he would not have done, unles there had been hope, by reason of sufficient grace given. *Answer* againe: that the Lord waited for fruit, not because God then gave them sufficient grace when he waited, but because the Church of the Jewes was in shew and pretence a good vine, and thereby gave hope of good fruit. *Thirdly*, it is objected, that *Adam* received sufficient grace and that he had not effectuall grace, because he fell. *Answer: Adam* had sufficient to the perfection of a creature, but not sufficient to unchangeable perseverance, specially, if hee should be assaulted by temptation. Likwise hee had grace effectuall, in respect of righteousnes & happines, but not in respect of perseverance in both. Grace in him so far forth as it was sufficient to happines, it was also effectuall. *Lastly*, it is objected, that God forsakes no man, till he first forsake God: and therefore, that God for his part, gives grace sufficient to salvation. *Ans.* There is a double kinde of forsaking in God: one is for triall, the other for punishment. The forsaking which is for trials sake, goes before mans sin, in which he forsakes God. In this regard, *Adam* was for order of nature, first forsaken of God, before he forsooke God. The forsaking which is for punishment, alwayes followes after sin, & of this must the rule be understood, that they which are forsaken of God, did first forsake God. Now the truth which wee are to hold in this point, is thus much: There is a grace which is sufficient to the conviction of a sinner, which is not effectuall to salvation: and againe, there is a grace which is sufficient to the leading of a civill life, which is not effectuall to salvation: yet the grace which is indeed sufficient to salvation, is also effectuall; namely, the gift of regeneration, in w^ch^ God gives not only the power to be converted, but also the will and the deed.

Thus much of the Harmonie: now comes the fourth point to be considered, namely, in what manner Christ willed the conversion of Jerusalem. He willed it first, *in love*, secondly, *in patience*. His love is set forth by two things. The first, albeit hee was God, full of Majestie, and wee vile wretches, his enemies by nature, yet was hee content to take upon him, a vile and base condition, to be unto the Jewes as an hen. The second was, that hee takes unto him, A the fashions, the disposition, and tender affection of the hen to her young ones.

That all this may the better be conceived, three questions are to be propounded. The first is, whether there be such an affection of love in God, as is in man and beast? I answer: that affections of the creatures, are not properly incident unto God, because they make many changes, and God is without change. And therefore all affections, and the love that is in man and beast, is ascribed to God by figure: and that for two causes. First, because there is in God an unchangeable nature, that is well pleased with everie good thing, and a will that seriously willeth the preservation of everie good thing: B and of this nature and will of God, the best love in the creature is but a light shadow. Secondly, the affection of love is ascribed to God; because hee doth the same things that love makes the creature doe: because hee bestoweth blessings and benefits upon his creature, as the lover doth on the person loved. In this sort are all other affections ascribed to God, and no otherwise.

The second question is, whether there be in God, an hatred of his creatures: for God is compared to the hen which loveth her young ones. *Ans.* If hatred be taken for a passion incident to man, it is not incident to God: if it be taken for a worke of Gods providence and justice, it is in God, and that in three respects. First C of all in Scripture, hatred sometimes signifies a deniall of love & mercie: as when it is said, that he which will follow Christ, *must hate father and mother*: that is, neglect them, or not love them, Luk.14. 26. in respect of Christ. In this sense, hatred agrees unto God. For he is said to love *Jacob*, and to hate *Esau*; that is, not to love *Esau* with that Rom.9.13. love wherewith he loved *Jacob*. Againe, there is in God a nature that abhorreth and detesteth iniquitie: thus saith the Psalmist, that *God loveth righteousnesse, and hateth iniquitie*. Psal.45.7. And thus God hates man, not simply, because hee is the handy-work of God, but because he is a sinner, and by reason of the worke of the Devill in man, namely sin, which is simply hated of God. Thirdly, God plagueth & punisheth offenders, D and in this regard he is said to hate them. Thus, saith *David*, *That God hates the workers of iniquitie, & destroyes them that speake lies*. Psal.5.6. By this which hath beene said, it appeares that there be two degrees of hatred in God: one is *Negative*, when God as an absolute Lord, bestowes his speciall love on some, and denies it unto others, because his pleasure is so: the second is *Positive*: when he hates & detests his creature: and this second alwayes followes sin, and it is ever for sin: but the other goes before sinne. And whereas it is said in this text, that God is as the hen that loveth all her chickens, and gathers them all together; it must be understood, that our Saviour Christ here sets downe his dealing, not with all his creatures, and with all mankinde; but only his dealing toward his owne Church, in which hee calleth all outwardly, by the sound of his

word,

word, and receives all outwardly in the covenant. By this which hath beene ſaid, wee are taught, after the example of God, to hate and deteſt iniquitie, and yet alwayes to make difference betweene the perſon and the ſinne.

The third queſtion is, in what thing is Chriſt as an hen to his Church? *Anſw.* In temporall bleſſings and deliverances: in afflictions and manifold corrections: but eſpecially & principally in his word publiſhed in the miniſterie of the Prophets. For it is the wing which he ſpred over his people: and it is the voice whereby he called, and (as it were) clocked them unto him.

Thus wee ſee the meaning of the ſimilitude, that Chriſt would have gathered Jeruſalem as the hen gathereth her chickens: now followes the uſe. By this we ſee the tender love of God to this Church and Land. For it hath pleaſed him to propound unto us the Goſpell of ſalvation, and that now more than 40. yeeres. And in ſo doing hee hath offered long to imbrace us in the armes of his mercie: and in ſpreading his wing over us to become our God and our Saviour: for this tender love, our hearts muſt be filled with love to Chriſt, and our mouths with praiſe. Againe we learne hence, that the Goſpell brings all other bleſſings of God with it. For God in it communicates his owne ſelfe unto us, as the hen to her young ones. The Kingdome of God brings all things elſe with it, that may ſerve for the good of man: and where the Goſpell is embraced, there is Gods Kingdome. The peace and protection of this Church and land, whereby we have been preſerved from being a prey to our enemies, comes by meanes of the Goſpell of life. Therefore fooliſh and falſe is the conceit of ſundrie Popiſh perſons, that ſay, there was never ſuch plentie in the world, as when the old learning (as they ſay) or old religion was. Secondly, by this we are adverti ſed, if wee would have all neceſſarie bleſſings for this life, firſt of all to embrace the Goſpell of Chriſt. Thirdly, if Chriſt take unto him the diſpoſition of the hen: wee likewiſe muſt take unto us the diſpoſition of the chicken in reſpect of Chriſt, and that in three things. Firſt, we muſt ſuffer our ſelves to be gathered to Chriſt, that is, to be turned unto him from all our ſins, to beleeve in him, to be of the ſame minde and diſpoſition with him, to ſuffer him to quicken us with his heavenly and ſpirituall life, as the hen cheriſheth her chickens by ſitting on them. Secondly, wee muſt attend upon the word & will of Chriſt, as the chicken upon the call of the hen: and ſuffer him to rule us both in heart and life for all things. The third thing is, that wee muſt depend on the ſweet and mercifull promiſes of Chriſt, and ſhrowd our ſelves under his wing againſt hell, Satan, death, damnation. And verily all ſuch among us, who are not carefull to performe theſe three things to Chriſt, are no better than monſtrous rebels, conſidering hee hath in his mercifull and tender love, ſought to win us to himſelfe for theſe fortie yeeres.

A Thus much of the love of Chriſt: now I come to his patience in theſe words: *How ſhall I?* The meaning whereof is this; you have continually from time to time provoked mee by your ſins: yet did I not withdraw my love from you, but ſent my Prophets from time to time unto you, to call you and gather you unto me. And this patience of God is here expreſſed to aggravate the rebellion of Jeruſalem. I will therefore ſpeak a little of it. And firſt it may be demanded, whether the vertue of patience that is in men, be alſo in God. I anſwer, properly it is not. For where this kind of patience is, there is paſſion & ſufferance: now God is not ſubject to any paſſion or ſufferance, B because his nature is unchangeable. Againe, that which is in God properly, is in him eternally: this patience is not in him eternally, but for the time of the continuance of this world. Nevertheleſſe, Scripture aſcribes this patience to God for two cauſes. The firſt is, becauſe there is in God an infinite goodnes of will and nature, whereby hee never ſimply wils the perdition or deſtruction of any creature. *Ezechiel* ſaith, *God wils not*, that is, takes no delight in the death of a ſinner. And whereas it is ſaid, *that vengeance is Gods, and hee will repay*; it muſt be thus taken, that God in reuenge doth not abſolutely intend to deſtroy, but onely to execute juſtice in the puniſhment of ſinne. It may be objected, that God is ſaid, *to make veſſels of* C *wrath prepared to deſtruction.* I anſwer, this place muſt circumſpectly and warily be underſtood, and I take the meaning of it to be this, that God makes veſſels of wrath, or veſſels for wrath by his will and decree, whereby he decrees to paſſe by ſome and to forſake them, in reſpect of his love and mercie. And this act of God in paſſing by, and in forſaking of men, is as it were, to ſet them apart to become veſſels of wrath. And though God in ſecret and juſt judgement doe this, yet hee never fils any of theſe veſſels with his wrath, untill they have beene tainted with iniquitie: and though they be prepared to deſtruction, yet they are never indeed deſtroyed but for their ſins. Thus then, by reaſon of this excellent and incomprehenſible D goodneſſe of God, whereby the vertue of patience is but a ſhadow, God is ſaid to be patient.

The ſecond cauſe, why God is ſaid to be patient, is becauſe hee doth the ſame things that patient men doe. Firſt, hee invites men to repentance: ſecondly, hee promiſeth pardon: thirdly, he defers puniſhment: fourthly, at the firſt hee onely inflicts leſſe puniſhment, when they doe no good, he inflicts greater: and laſtly, when there is no hope of amendment, hee inflicts everlaſting death and deſtruction.

The end of Gods patience is two-fold: one, that the elect of God may be gathered and called; the other, that all excuſe might be taken from the ungodly.

The patience of God is either univerſall, or particular. Univerſal, which pertains to al men. The decree of divine juſtice was ſet downe to

Ezech. 18. 32.

Rom. 12. 19.

Rom. 9. 22.

Rom. 9. 22, 23.

*Adam*, and in him to all mankinde: When thou ſhalt eat of the forbidden fruit, *in dying thou ſhalt DIE*, that is, preſently dye the firſt and ſecond death. *Dathan* and *Abiram*, preſently upon their rebellion, went downe into the earth quicke. The captaines with their fifties, were preſently upon their comming to *Elias* deſtroyed with fire from Heaven. And ſo oft as any man ſinnes, hee deſerves preſent deſtruction: and ſo many ſins as we have committed, ſo many damnations have we deſerved. Here it may be demanded, why God doth not execute his decree accordingly. I anſwer, God in juſtice remembers mercie, yea his juſtice gives place to mercie. For there is another decree of mercie, which he will have as well to be accompliſhed as the decree of juſtice, and that is, *The ſeed of the woman ſhall bruiſe the Serpents head.* Againe, *Aske of mee and I will give thee the heathen for thine inheritance, and the ends of the earth for thy poſſeſſion.* That mercie then may be ſhewed upon mankinde, juſtice is executed in great patience by certaine degrees. And this patience pertaines to all men without exception, that come of *Adam* by generation.

Gen.2.17. Numb.16. 23. 2 Reg.1. 10.12.

Gen.3.15.

Pſal.2.8.

Speciall patience is that which concernes particular men or countries. Thus God ſpared the old world 120. yeares before hee ſent the floud: he ſpared the Amorites till their iniquities were full: hee ſpared the Ægyptians 400. yeeres. Hee deferred the puniſhment of the idolatrie of Iſrael 390. yeares, and then he puniſhed it with ſeventie yeeres captivitie. Hee winked at the ignorance of the Gentiles 4000. yeares. Antichriſt ſhall not utterly be deſtroyed till the comming of Chriſt. When men blaſpheme God and Chriſt, ſwearing wounds, bloud, heart, ſides, nailes, life; if they had their deſert, they ſhould deſcend to hell quicke, and that preſently: but God forbeares them, and ſundrie ſuch perſons are vouchſafed the grace of true repentance. The verie leaſt offendour upon earth is partaker of the great patience of God. For hee ſuſtaines the members of our bodies, the powers and motions of the ſoule in ſuch actions in which wee offend him. And no creature can ſufficiently conſider the greatneſſe of this long ſuffering.

Ezec.4.5.

The uſe to be made of the patience of God followes. Firſt, it ſerveth to teach all men to turne to God by true repentance. *Rom.2.4. Deſpiſeſt thou the patience and long ſuffering of God, not knowing that the goodneſſe of God leads thee to repentance? God is patient towards us, and would have no man to periſh, but would have all men to come to repentance.* To come more neere unto our ſelves and this Engliſh nation. Now is the day of our viſitation, and hath bin for the ſpace of theſe fortie yeeres and more, in which God in great patience hath continually called upon us, knocking at the doore of our hearts, and ſtretched out the armes of his mercie unto us. Wherefore the common dutie of all Engliſh people is, to turne unto God with all their hearts according to all the Law of God, as it is

2 Pet.3.9.

A ſaid of *Joſias*. And that this dutie may indeed be practiſed, I will uſe certaine reaſons, that may ſerve to ſtir up our dead mindes. Firſt, the time of the continuance of the patience of God is hidden and unknowen unto us. And hereupon, when men abuſing the patience of God ſhall ſay, peace, peace, then, then ſhall come ſudden deſtruction, as travaile upon a woman. And therefore the time is to be redeemed, and as S. *Peter* ſaith: *We muſt watch and make haſte for the comming of the Lord.* Secondly, the greater the patience of God is and hath been, the greater ſhall his anger be. A blow, the longer it is in comming, the greater it is. Yea the verie wrath of God in it ſelfe is moſt horrible. The wrath of a lion, of a prince, yea the wrath of all creatures to the wrath of

1 Theſſ. 5.5. Eph. 5.15. 2 Pet.3. 12.

Mich.1.

B God, is but as a drop of water to the whole ſea. At his indignation the verie mountaines melt; the heavens and the elements ſhall melt at his comming: much more ſhall our rockie and ſtony hearts melt. Thirdly, God hath his treaſurie, and ſtore-houſes for judgement; and they which goe on in their ſinnes from day to day fill this treaſurie of God with wrath and

Rom.2.5.

judgements againſt the day of wrath. And when men turne heartily from their evill waies, this treaſurie is emptied, as appeares by the example of the Ninivites. Wherefore let us all from the higheſt to the loweſt bethinke our ſelves what evill wee have done, and how wee

C have abuſed the mercifull patience of God, and make ſpeed to turne unto God and Chriſt our mercifull Saviour. Some will ſay, wee abuſe not Gods patience; wee have repented long agoe. I anſwer, the number of them that truly turne unto God in their hearts, is but verie ſmall, in compariſon, even as the gleaning is to the whole harveſt. It will be ſaid againe, wee are not as the Jewes, that deny Jeſus Chriſt to be the Meſſias. I anſwer: wee confeſſe Chriſt in word, but there is a great multitude among us, that deny him in their deeds and naughtie lives. For to omit the ſinnes of the ſecond table, there be five notorious ſins that are common among us. Wilfull ignorance; in that men have little or no care to know God, and

D to know the way of life. The ſecond is, the prophane contempt of the Goſpell. For now the obedience to this bleſſed doctrine of life, yea, the verie ſhew of it, is in common reputation, Preciſeneſſe. And now adayes under this name the profeſſion of the Goſpel comes otherwhiles upon the ſtage to help to make up the play, and to miniſter matter of mirth. Upon this wee may juſtly feare the Goſpell is going from us. The third ſinne is worldlineſſe, which reignes and beares ſway in all places, as though there were no other world, and as though heaven were upon earth. The fourth ſinne of our dayes is luke-warmneſſe. For commonly men are not loſt in themſelves, that they might be found of Chriſt, they feele not their owne povertie, they know not in what need they ſtand of the bloud of Chriſt; and

there-

therefore they make profession of the faith formally, not seriously, onely because they are forced so to doe by the good lawes of a good Prince. The last sinne is Hypocrisie, for all among us come to the Lords Table, and thereby enter into the highest degree of Christianitie that can be upon earth: for thereby they make profession that they are united to Christ, and have fellowship with him, and grow up therein. And yet the most being departed from this holy Sacrament, take libertie to live as they list, despising all others that will not say and doe as they doe. These and many other, are the common fruits of all our English vineyard. It stands us all in hand to pray unto God, that
Cant. 4 16. hee would blow upon his vineyard; that wee may bring forth better fruit, and prevent the judgements that otherwise are like to fall.

Secondly, in that God is so patient towards us, wee are taught to exercise our selves in patience in respect of God when wee are afflicted & corrected by him. For when he lales his hand upon us, wee may not be angrie, fret, chafe, and rage, but quiet our hearts in his will, though the Crosse be grievous for measure, and long for continuance. This patience to God-ward is tearmed in Scripture by an excellent name, *The silence of the heart*, whereby the heart without repining, subjects it selfe to the will of God in all things. *Psal.* 4 4. *Examine your hearts upon your bed, & be still.* And 37. 7. *Be silent to Jehovah.*

Thirdly, if God be thus patient towards men, wee againe must be patient one towards another: as *Paul* saith, *Forbeare one another, and forgive one another, as God for Christs sake forgave you.* The faith of the mercifull patience of God cannot but breed and bring forth in us patience and long suffering, in regard of anger and revenge.
Eph. 4.31. Col. 3.13.

Lastly, in that God cals us to salvation with great patience, wee must suffer our selves to be called, and run the race of our salvation with like patience. Wee must heare the Word, and *bring forth fruit with patience.* Wee must pray without fainting & without taking repulse, as the woman of Canaan did: and therefore with patience. *Our hope must be by patience and through comfort of the Scripture.* In a word, wee cannot obtaine the *promises without patience.*
Luk. 8. 15. Mat. 15. 16. Rom. 15. 4. Heb. 10. 36.

The fifth and last point to be considered is, what is meant by the children of Hierusalem. I answer it thus: Children in Scripture are taken 4. waies: First, some are children by generation: of them read, *Luk.* the 3. chapt. where a long genealogie is set downe from *Adam* to Christ. Secondly, some are called children by adoption without generation. *Michal* that never bare child to her death, *is said to beare five to Adriel:* because shee did adopt his children, and bring them up as her owne. Thirdly, some are called children in regard of *legall succession*, in title to this or that thing. Thus *Zedechias*, who indeed was uncle to *Jehoakim*, is said to be *the sonne of Jehoakim*, because he did succeed *Jehoakim*, (as being the next of the bloud) in the Kingdome.
2 Sam. 6. 13. cum 21. 8. 2 King. 24. 17. 1 Chron. 3. 16.

*Jeconias* or *Conias was childelesse*; and yet hee is *said to beget Salathiel*; because *Salathiel* was to succeed him in the kingdome of Judea, in that he was the next of *Davids* house. Lastly, men, in that they appertaine to any thing or place, as children doe to their parents, are called children thereof. Thus men are called *children of light, of darknesse, of sinne, of wrath.* Thus Jerusalem is called the *daughter of Sion.* And in this text Citizens, the inhabitants of Hierusalem, are called the children thereof.
Jer. 22. 30. Mat. 1. 12.

Thus much of the rebellion of Jerusalem: now followes the punishment in these words: *Behold, your habitation shall be left unto you desolate*; or thus, your house, that is, both Citie and Temple (as it is in the next chapter) shall be left unto you as a wildernesse.

Here wee must observe, that the punishment of Jerusalems rebellion is a decreed desolation both of Citie and Temple. And the right consideration of it is of great use. For this desolation is as it were a looking-glasse to this our English Nation, in which we may see our future condition: except wee repent of our unthankfulnes to God for his mercies, and shew better fruits of the Gospell, than commonly we doe. The old world little regarded the ministerie of *Noah* the Preacher of righteousnes, & was destroyed by an universall flood. It is a generall decree of God, *The Gentiles and kingdomes that will not serve him, shall perish, and be utterly destroyed.* If God spare not the naturall branches, hee will much lesse spare us that are but wild branches, if we neglect and lightly esteeme the Gospell of life, as men everie where commonly doe.
Isa. 60. 12.

Secondly, the desolation of Hierusalem may be a glasse to every one of us, who in these daies of Gods mercifull visitation, set the ministerie of the Gospell at nought, or lightly respect it; for unlesse such persons amend, and that betime, utter desolation will befall both them and their families, God hath passed his sentence, *They that withdraw themselves from God shall perish.* Now they withdraw themselves from God, that cannot abide to have fellowship with him in his word, and to bring themselves in subjection thereto. Thirdly, it appeares hence by the contrarie, that the stabilitie of all kingdome stands in the obedience of the Gospel of Christ: for Gods kingdome is most sure and stable, against which nothing can prevaile. And when the Gospell is obeyed in any kingdome, it is (as it were) founded in the kingdome of God.
Psal. 34. 27.

Moreover, this desolation is both perpetuall, and terrible: it is perpetuall, that is, to the last judgement. For Hierusalem must be trod under foot, *till the time of the Gentiles be fulfilled*; and this is, till there be signes in the Sun and Moone, and the powers of Heaven bee shaken, and that is immediatly before the last judgement. Hence I gather, that there is no citie of Hierusalem, nor Temple now standing. It will be said, that since the destruction thereof, they might have beene re-edified. I answer,
Luk. 21. 24, 25.

by

by reason of the curse of God, it cannot so be. Three hundred and thirtie yeares after the death of Christ, the Jewes by the leave and help of *Julian* the Emperour, went about to build againe their Temple and Citie, but their worke was overthrowne, and they hindred by thunder and lightning, and earth-quakes, and many of them slaine thereby. Againe, it may be said, that there is a Citie now standing that is called Hierusalem. I answer, it is either Jerusalem in her ruines, or the citie Bethara, fenced, and walled by *Elius Adrianus*. Secondly, by this it appeares, that the warres that were made heretofore for the recoverie of the Holy land, and of Jerusalem, were in vaine. This enterprise was the policie of the Pope, that he might the better seat himselfe in Europe. And there was little good to be looked for in the place that God had accursed with perpetuall desolation. Thirdly, by this it appeares, that pilgrimages made to the Holy Land, are superstitious. And lastly, I gather hence, that Antichrist shall not reigne in the Temple at Jerusalem. This is but a Popish fiction. For how is it possible for him to sit in a Temple that is utterly destroyed, in such sort, that stone doth not lye upon stone? It is objected, that Antichrist shall destroy the two Prophets of God *in the citie in which Christ was crucified*. I answer, Christ is as well crucified in his members, as in his owne person: and thus hee was and is still crucified in Rome: and in respect of his members more crucified in Rome than in Jerusalem.

Ruffin. hist. l. 10. 38.

Rev. 11. 8. Act. 9. 5.

Againe this desolation was most terrible, and the tribulation thereof so great, that the like was never since the beginning of the world. Histories written thereof declare as much. For the Citie was at the first besieged by the Armie of *Titus Vespasianus*, called the *abhomination of desolation*, and it was withall compassed with a wall that had 13. castles in it, to command the whole Citie. In the time of the siege, the Jewes were oppressed with a grievous famine: in which their food was old shooes, old leather, old hay, and the dung of beasts. There died, partly of the sword, and partly of the famine, eleven hundred thousand of the poorer sort: two thousand in one night were imbowelled: six thousand were burned in a porch of the Temple: the whole Citie was sacked and burnt, and laid levell to the ground: and ninetie seven thousand taken captives, and to be applied to base & miserable service. This horrible desolation must teach us to dread and feare God, and to yeeld unfained subjection to Christ. And as the Psalmist saith, *to kisse the Sonne, lest hee be angrie*, and wee perish in the way, when his wrath shall suddenly burne.

Mat. 24. 21.

Psal. 2. 12.

Touching this desolation there be three things done by Christ. First, he determines it, saying, *Your house shall be left unto you desolate*. Hence I gather, that there is a providence of God, touching things that come to passe. That is one point. The second is, that the disposition of kingdomes, for the beginning, continuance, and end, is of God. *The God of heaven* (saith *Cyrus*) *hath given mee all the kingdomes of the world*. And *Daniel* to *Nebuchadnezzar*, *The God of heaven hath given thee kingdome, power, and glorie*. And the hand-writing upon the wall in the sight of *Belshazzar*, was to this effect, *Thy kingdome is numbred*, for continuance of yeares: *it is weighed*, and found light in respect of the sins of the people: and *it is divided* to the Medes and Perlians. This must teach all good subjects in England, to lift up their hearts to God, for the continuance of peace and protection to this Church and Land.

Ezra 1. 2. Dan. 1. 37. Dan. 5. 26, 27, 28.

Secondly, Christ reveales the desolation of Jerusalem, & that certainly: yea, he determines the verie particular time, *This generation* (saith hee) *shall not passe till all these things be fulfilled*. And according to this revelation and prediction of Christ, all things came to passe. For within the compasse of 40. yeares after it was destroyed. Hence, I gather, that this Gospell of *Matthew*, and the rest, are the verie word of God; on this manner. That which foretels particular things to come certainly and truly, is of God: but the Gospels foretell particular things to come certainly and truly, as in this place we see: therefore they are of God.

Mat. 24. 34.

Thirdly and lastly, Christ labours to bring the Jewes to a serious consideration of their punishment, when he saith, *Behold*. For he doth as it were take them by the hand, and bring them to a present view of their miserie. And thus he hath alwaies dealt with his people from the beginning. Yea thus hee dealt with *Adam* before his fall, when hee said, *If thou eat the forbidden fruit, in dying thou shalt die*. This serious consideration of deserved punishment, is of great use. It is an occasion of repentance to man. It is a meanes, if not of repentance, yet of restraint of open vices. Againe, the consideration of everlasting punishments, is a meanes to make us patiently beare lesser crosses that befall us in this life. And therfore it were to be wished, that men now adayes would seriously speake and thinke of hell, and of the paines thereof. For then there would be more amendment than there is. But this good is hindered, partly, by blindnesse of minde, and partly by false imaginations, that the judgements and punishments of God may easily be escaped.

Gen. 2. 17.

Amos 4. 12.

Isa. 28. 18.

*Deo Gloria.*

# A TREATISE OF THE VOCATIONS, OR Callings of Men:

## WITH THE SORTS AND kindes of them, and the right uſe thereof.

PROV. 10. verſe 7.

*The memoriall of the juſt ſhall be bleſſed: but the name of the wicked ſhall rot.*

# To the Worshipfull

Maſter *Robert Taillor*, Eſquire;

*One of the Tellers in her Majeſties Exchequer,*

*my verie good Friend,*

EXperience teacheth, and it is a true concluſion propounded and proved in the Scriptures of the old and new Teſtament, that as God in the beginning by his omnipotent power eſtabliſhed the whole frame of the heavens and the earth, ſo he hath in his wiſdome directed them, and all things contained in them, unto one maine end, the manifeſtation of his glorie. Whereunto, though everie thing created, by his appointment, according to the Law of creation, and the principles of it owne entire nature is, and ought to be referred; yet among the works of God, ſome doe more principally and directly make for that purpoſe, as namely, man, whom God hath endued with the gifts of underſtanding and knowledge, and in whom hee hath engraven his owne image in righteouſneſſe and true holineſſe. Now if the Queſtion be, how man being fallen from that integritie wherein he was created, and having brought a confuſion upon the whole world by the fall, ſhould yet be fitted and framed for ſuch an end. The anſwer is: that God who is able to draw light out of darkneſſe, and to rectifie things that are confounded, hath in great wiſdome ſet an

order

order in mankinde, which by certaine degrees tendeth directly to the advancement of his owne glorie. For in the firſt place, he would have man to acknowledge him his ſoveraigne Lord, and to ſerve him immediately in the duties of faith and obedience. Secondly, it is his will, that man being made a ſociable creature, apt to converſe with his owne kinde, ſhould doe ſervice unto himſelfe, by ſerving of man in the duties of love. Thirdly, he would not that men converſing each with other ſhould be as wandring Rechabites tied to no certaine place or calling; and therefore bindeth all men, both by ſpeciall aſſignement unto *Adam* in his innocencie, and by particular commandement to him and all his poſteritie, to be confirmed within ſome certaine ſtate and condition of life, in the family, in the Common-wealth, or in the Church. Laſtly, that man ſhould uſe the place and office aſſigned unto him by God, in an holy manner, performing the duties annexed unto it in faith and obedience, and eſchewing thoſe vices that uſually attend upon it, with all care and circumſpection. In this manner, hath God diſpoſed the whole eſtate of mankinde, for the accompliſhment of the foreſaid end, the honour and glorie of his name.

Gen. 3. 19.

Againſt this order, doe offend two ſorts of men. The firſt, are ſuch as live in the boſome of the Church, and are not ranged within the compaſſe of any calling or condition of life, wherein they might gaine glorie unto God, or good unto men. Under theſe are comprehended all Popiſh Votaries, as Monks, Friars, &c. who have beene juſtly condemned of ancient times for theeves and robbers, becauſe living apart from the common ſocieties of men, they are neither the members of any body, nor maintainers of any of the three ſtates before named. And to them may be referred all wandring and ſtraggling perſons, who having no ſetled place of abode, and being neither members of any civill ſocietie, nor annexed to any particular Church, of doe the leaſt good unto men. The lives of theſe perſons are ſo much the more odious, becauſe they are like the unprofitable drone, that bringeth nothing into the hive, and yet feeds of the honey, that is brought in by the labours of others. Another ſort of men are they, who indeed are called unto ſome certaine condition and trade of life, wherein they doe walke, and yeeld ſome benefit unto others; and yet they are greatly to be blamed, in reſpect of their want in the right uſe and exerciſe of their callings. For though they may be skilfull and expert in their kinde, yet they erre in the maine point, in that they doe not practiſe their perſonall callings in, and with the generall. Whereas on the contrarie, the principall ſcope of their lives, ought to be the honouring of God in the ſervice of men: and the rule of direction for the attainment of that end, is nothing elſe but a conſtant performance of the duties of the Morall Law, in that verie calling wherein they be placed.

Socrates hiſt. Eccl. l. 4 c. 18, Aug. de op. Monachorum.

A remedy for theſe and ſundrie more corruptions, incident unto the lives of men, as alſo a warning to thoſe that offend in this kinde, the Author hereof, whoſe memorie is bleſſed, hath preſented unto our view, in the diſcourſe following: wherein are handled at large, out of the word of God, the differences and right uſe of all callings whatſoever. In publiſhing whereof, I have thought good to make choiſe of your Worſhip, to whoſe protection, I might commend the ſame, and that upon theſe conſiderations: Firſt, becauſe you are, and have been an ancient favourer and welwiller to learning, and learned men, whereof amongſt the reſt, our College hath already had verie ſufficient teſtimony; for which it doth acknowledge you, by the name of a loving and liberall Benefactour. Secondly, for that (in my knowledge) you were verie lovingly affected unto the Author of this Treatiſe whileſt he lived, having alwayes a reverent opinion of his gifts, and wiſhing him incouragement in all his proceedings. Beſide theſe reſpects, it is my deſire, by this dedication to give unto you ſome teſtimony of a thankfull minde, for your love and kindneſſe towards me. And thus craving your acceptation hereof, I take my leave, and commend you, with all your affaires, to the grace and favour of God. *Cambridge, Febr.* 16. 1602.

*Your Worſhips in all kindneſſe*

*to command,* T. P.

THE

# THE CONTENTS.


I. What Vocation is, pag. 750. col. 1. where it is set downe.

1. The causes of everie calling, Efficient, 1. and finall, pag. 751. 1.

2. Two generall rules belonging to all callings.

1. Whatsoever any man doth, must be done by vertue of his calling, and within the compasse of it, pag. 751. 2.

2. Everie man must doe the duties of his calling with diligence, pag. 752. 1.

II. The parts and kindes of Vocation: which are two, 752. 2.

I. Generall, whereof there be foure maine duties.

1. Invocation, 753. 1.

2. Furtherance of the state of the Church, 753. 1.

3. Serving one another in love, 754. 1.

4. Walking worthy of the calling, 754. 2.

II. Personall, 754. 2. whereof the rules are five.

1. Everie one in the Church, must have a personall calling to walke in, 755. 2.

2. Everie man must judge his particular calling wherein hee is, to be the best for him, 756. 1.

3. Everie man must joyne the practice of his personall calling, with the practice of the generall, 756. 2.

4. Such as beare publike callings, must first reforme themselves in private, 757. 2.

5. A particular calling must give place to a generall, when they cannot both stand together, 757. 2.

Sorts, two.

1. Those that make a societie, 758. 1.

2. Those that preserve societie made, 758. 1.

III. The right use of everie particular calling, 758. 1. which stands in foure things.

I. A good choice of a calling: whereof there be three Rules.

1. To choose an honest and a lawfull calling, 758. 2.

2. To choose a fit calling, 758. 2.

3. Hee that is fitted for sundrie, must make choice of the best, 759. 2.

II. A good entrance into it, 768. 1. where are answered five questions.

1. What calling the first planters of our Churches had? 760. 2.

2. What is to be done, when entrance is made into a lawfull calling, with an evill minde, and by evill meanes? 762. 1.

3. Whether a man may lawfully offer himselfe, and make meanes to enter into a calling or no? 672. 2.

4. Whether a man may enter into two callings at once, or no? 763. 2.

5. Whether it be lawfull to enter into two trades at once, or no? 763. 1.

III. A good continuance in a calling. 764. 1. where is shewed: First,

What be the works of a calling: viz.

Those which are { proper, 764. 1. / profitable, 764. 2. / necessarie, 764. 2.

Here two questions are answered.

1. Whether works of a calling, done by a man unlawfully entred, be nullities or no? 765. 1.

2. Whether persons baptized by Masse-Priests, are to be rebaptized? 766. 2.

Secondly,

What is the right manner of doing the duties of a calling: where are required two things: First, Holinesse, standing in a double sanctification.

1. Of the works, 766. 1.

2. Of the works, by { the word, which gives direction for { Eschewing of vices, as { Covetousnesse, 768. 2. 769. / Injustice, 770. 2. 771. 1. / Practice of vertues, as { Faith, 772. 1. / Love, 772. 2. / Prayer, 773. 1.

Secondly, Constancie in two things:

1. Removing of impediments.

as { Ambition, 773. 2. / Envie, 774. 1. / Impatience, 774. 1.

2. Using of { Helps, 774. 2. / Vocation, 774. 2. 773. / Changes, 776. 1.

IV. A good ending of the calling: which stands in

1. A good Resignation, 776. 2.

2. A good Account, 777. 2.

# 1 Cor. 7. verſe 20.

## *Let everie man abide in that calling, wherein hee was called.*

FRom the 17. verſe of this chapt. to the 25. there are two queſtions handled. Firſt, whether a man being called to Chriſtianitie uncircumciſed, muſt be circumciſed after his calling. The ſecond is, whether being a bondman when hee is called, hee muſt then leave his calling. Now the ſum of the Apoſtles anſwer to them both, is laid downe in this 20. verſe: as if hee ſhould ſay; let everie man continue in that calling, wherein hee was called unto Chriſt: that is, wherein hee walked and lived when it pleaſed God by the miniſterie of his Goſpell, to call him unto the profeſſion of Chriſtian religion. The cauſe why I have choſen to ſpeake of theſe words, is, becauſe I meane to treat of this point of vocation or calling; conſidering few men rightly know how to live and goe on in their callings, ſoas they may pleaſe God. Therefore to proceed in order, in ſpeaking of this point; Firſt, I will ſhew what *Vocation* or *Calling* is. Secondly, I will ſet downe the *parts* and *kindes* thereof. Thirdly, the holy and lawfull *uſe* of everie mans particular calling: all which are in ſome ſort touched in the words of my Text.

For the firſt: *A vocation or calling, is a certaine kinde of life, ordained and impoſed on man by God, for the common good.* Firſt of all I ſay, it is a *certaine condition or kinde of life*: that is, a certaine manner of leading our lives in this world. For example, the life of a King is to ſpend his time in the governing of his Subjects, and that is his calling: and the life of a Subject is to live in obedience to the Magiſtrate, and that is his calling. The ſtate and condition of a Miniſter is, to lead his life in preaching of the Goſpell and word of God, and that is his calling. A maſter of a family, is to lead his life in the government of his family, and that is his calling. In a word, that particular and honeſt manner of converſation, whereunto everie man is called and ſet apart, that is (I ſay) his calling.

Now in everie calling we muſt conſider two cauſes. Firſt, the efficient and author thereof. Secondly, the finall and proper end. The author of everie calling, is God himſelfe: and therefore *Paul* ſaith; *As God hath called everie man, let him walke*, verſ. 17. And for this cauſe, the order and manner of living in this world, is called a *Vocation*; becauſe everie man is to live as he is called of God. For looke as in the camp, the Generall appointeth to everie man his place and ſtanding; one place for the horſe-man, & another for the foot-man, and to everie particular Souldier likewiſe, his office and ſtanding, in which hee is to abide againſt the enemie, and therein to live and die: even ſo it is in humane Societies: God is the Generall appointing to everie man his particular calling, and as it were his ſtanding: and in that calling hee aſſignes unto him his particular office; in performance whereof he is to live and die. And as in a camp, no Souldier can depart his ſtanding, without the leave of the Generall; no more may any man leave his calling, except hee receive libertie from God. Againe, in a clock, made by the art and handy-worke of man, there be many wheeles, and everie one hath his ſeverall motion, ſome turne this way, ſome that way, ſome goe ſoftly, ſome apace: and they are all ordered by the motion of the watch. Behold here a notable reſemblance of Gods ſpeciall providence over mankinde, which is the watch of the great world, allotting to everie man his motion and calling: and in that calling, his particular office and function. Therefore it is true that I ſay, that God himſelfe is the author and beginning of callings.

This overthroweth the Heatheniſh opinion of men; which thinke that the particular condition and ſtate of man in this life comes by chance: or by the bare will and pleaſure of man himſelfe. Secondly, by this which hath beene ſaid, wee learne, that many perſwading themſelves of their callings, have for all this, no calling at all. As for example, ſuch as live by uſurie, by carding and dicing, by maintaining houſes of gaming, by playes and ſuch like: For God is the Author of everie lawfull calling: but theſe and ſuch miſerable courſes of living, are either againſt the word of God, or elſe are not grounded thereupon. And therefore are no callings or vocations, but avocations from God and his wayes.

Now as God is the Author of everie calling; ſo he hath two actions therein. Firſt, he ordaineth the calling it ſelfe. And ſecondly, he impoſeth it on man called: and therfore I ſay, *vocation is a certaine kinde of life, ordained & impoſed by God.* For the firſt, God ordaineth a calling, when he preſcribeth and commandeth the ſame, in, and by his word: and thoſe callings and ſtates of

life,

life, which have no warrant from Gods word, are unlawfull. Now God in his word, ordaineth callings two waies. First, by commanding and prescribing them particularly, as he doth the most weightie callings in the family, Church, or Common-wealth. Secondly, by appointing and setting downe certaine lawes and commandements, generally; whereby we may easily gather, that he doth either approove, or not approove of them, though they be not particularly prescribed in the Word.

The second action of God, which is the imposition of callings, is, when he doth particularly set apart any man, to any particular calling: and this must be understood of all callings in the world. Now God doth this two wayes. First, by himselfe immediately, without the helpe of any creature. Thus in the beginning was *Adam* called & appointed to dresse the garden of Eden. Thus *Abraham* was called from the idolatrie of his fore-fathers, and received into the covenant of grace, Thus was *Moses* called to be a Prince over the Israelites, to guide them out of Egypt, into the promised land. And in the new Testament, thus were the Apostles called to preach the Gospel. Secondly, God cals mediately by means, which be of two sorts; men and Angels. By an Angel was *Philip*, being a Deacon, called to be an Evangelist: and the set or appointed callings in Church and Common-wealth, are ordinarily disposed by men, who are in this matter the instruments of God. And therefore men lawfully called by them, are truely called of God. Thus the Elders of Ephesus, called by the Apostles, and the rest of the Church, are said to be called by the holy Ghost. And thus we see how God is the author of every calling.

Gen. 2. 15.

Act. 8. 26.

Act. 20. 28.

The finall cause or end of every calling, I note in the last words of the description; *For the common good*: that is, for the benefit and good estate of mankinde. In mans body there be sundry parts and members, and every one hath his severall use and office, which it performeth not for it selfe, but for the good of the whole bodie; as the office of the eye, is to see, of the eare to heare, and the foote to goe. Now all societies of men, are bodies, a family is a bodie, and so is every particular Church a bodie, and the Common-wealth also: and in these bodies there be severall members, which are men walking in severall callings and offices, the execution whereof, must tend to the happie and good estate of the rest; yea of all men every where, as much as possible is. The common good of men stands in this, not onely that they live, but that they live well, in righteousnesse & holinesse, and consequently in true happinesse. And for the attainement hereunto, God hath ordained and disposed all callings, and in his providence designed the persons to beare them. Here then wee must in generall know, that he abuseth his calling, whosoever he be that against the end thereof, imployes it for himselfe, seeking wholly his own, and not the common good. And that common saying, *Every man for himselfe, and God for us all*, is wicked, and is directly against the end of every calling or honest kinde of life.

A

Thus much of the description of *Vocation* in generall. Now before I come particularly to intreate of the speciall kindes of callings, there are two generall rules to be learned of all, which belong to every calling.

The first: whatsoever any man enterprizeth or doth, either in word or deede, he must doe it by vertue of his calling, and he must keepe himselfe within the compasse, limits, or precincts thereof. This rule is laid downe in these words of the Apostles; *Let every man abide in that calling, wherein he was called*: the drift whereof is, to binde men to their calling, and to teach them to performe all their actions by warrant thereof. It is said, *Hebr.* 11. 6. *Without faith it is impossible to please God*: and, *Whatsoever is not of faith, is sinne.* Whatsoever is not done within the compasse of a calling, is not of faith, because a man must first have some warrant and word of God to assure him of his calling, to doe this or that thing, before he can doe it in faith. When the two brethren that strove about their inheritance came to Christ: and willed him to make agreement betweene them, Christ answered, *Luk.* 12. 14. *Who made me a Judge or divider betweene you?* as if he should say, it is not within the compasse of my calling: for I came to accomplish the worke of mans redemption, and not to divide inheritances; hereby giving us to understand, that every thing to be done must be done by warrant of some calling: and so long as men keepe themselves in their callings, they have a promise of protection from God, *Psal.* 91. 11. *He shall give his Angels charge over thee, to keepe thee in all thy wayes*: that is, so long as thou keepest thy selfe within the wayes of thy calling, so long shall my Angels preserve thee. The example of *David* is worthy our considering, for he depending on the providence of God, and walking in his calling, had the protection of God, when *Saul* smote twice at him with a speare: when he was made a Captain of a thousand that he might be slaine of the Philistims: when *Michol* was promised to be his wife for an hundred fore-skins of the Philistims: when *Saul* commanded his own servants to kill him, when he smot againe at him with a speare: when he sought to take him in his owne house: when he followed him to *Naioth* in Ramah: when he was absent from the solemne feast made by *Saul*: when the Priests of *Nob* were slaine, 85. persons, and all the inhabitants of the place: when *Saul* persecuted him in the desart of *Maon*. Contrariwise, when any man is without the compasse of his calling, he is out of the way, and by this meanes he bereaves himselfe of the protection of the Almightie; and lies open and naked to all the punishments and plagues of God. And if we marke it well, the word of God shews evidently to what dangers they are subject, that

B

C

D

1 Sam. 18. 11. Vers. 13. Chap. 19. 1. Chap. 21. 18, 19. Chap. 23. 25, 26.

doe any thing either without or against their callings. *Sampsons* strength lay not in his haire (as men commonly thinke) but because hee went out of his calling, by breaking the vow of a Nazarite, when he gave occasion to *Dalilah* to cut off his haire, therfore he lost his strength, for God promiseth strength, but with a commandement, that hee should be a Nazarite to the end, *Judg.*13.5. When *Saul* was commanded to slay the Amalekites, against his calling 1 Sam.15. 23. hee spared *Agag* upon a foolish pittie, and the best things; and thereupon *Samuel* reproved him of rebellion against God, which was as the sin of witchcraft, and for this verie cause was he rejected of God from being King over Israel. *Jonas* being called to preach at Ninivie, went about by flight to shake off the calling of God, but when he comes to the sea, hee is tossed by a tempest, and cast out of the ship, and swallowed by a fish that God hath prepared for this purpose. When *Peter* beyond the limits of his calling, would needs warm him at the High Priests fire, it cost him the breach of his conscience; for at the verie voyce of a Damosell he denied Christ with cursing and banning. And the Act.19. 16. Exorcists in the Acts, that without sufficient calling, tooke on them to conjure evill spirits in the name of Jesus, were overcome by the same spirits, and were faine to flie away naked and wounded. In a word, looke what judgements befall men, marke well the time and circumstance thereof, it shall be found, that they are cast upon them by the hand of God, when they are forth of their callings, which God hath prescribed them to keepe. Therefore this must alwayes be remembred and practised carefully, that we doe take nothing in hand, unlesse we have first ranked our selves within the precincts of our callings.

The second generall rule which must be remembred, is this: That *Everie man must doe the duties of his calling with diligence:* and therfore *Salomon* saith, *Eccles.* 9. 10. *Whatsoever is in thine hand to doe, doe it withall thy power.* S. *Paul* bids him that ruleth, rule with diligence; and everie man to wait on his office, *Rom.*12.8. And *Jeremie* saith, *Jer.* 48. 10. *Cursed is hee that doth the worke of the Lord negligently.* That which Christ Joh.4. 33. saith of the worke of our redemption, *It is meat and drinke for mee to doe my Fathers will:* the same must everie man say in like sort of his particular calling. Of this diligence there be two reasons: first of all, the end why God bestowes his gifts upon us, is, that they might be imployed in his service, and to his glorie, and that in this life. Therefore *Paul* saith, *Redeeme the time:* and Christ, *Walke while yee have light.* And againe, *I must doe his worke while it is day:* For we see tradesmen and travellers rise early to their businesse, lest night overtake them. Secondly, to them which imploy their gifts; more is given, and from them which imploy them not, is taken that which they have: and labour in a calling is as precious as gold or silver. Hereupon he that maimes a man, and disables him to doe the worke of his calling, by Gods Law is bound to give him the value of his labour, *Exod.* 21.19. And to like purpose our people have a common saying, that an occupation is as good as land, because land may be lost; but skill and labour in a good occupation is profitable to the end, because it will help at need, when land and all things faile. And on the other side, wee must take heed of two damnable sins that are contrarie to this diligence. The first is idlenesse: whereby the duties of our callings, and the occasions of glorifying God, are neglected or omitted. The second is sloathfulnesse, whereby they are performed slackly and carelessly. God in the Parable of the Husband-man, cals them that are idle into his Vineyard, saying, *Why stand yee idle all the day? Matt.*20.6. And the servant that had received but one talent, is called an evill servant, because he was sloathfull in the use of it: for so it is said, *Thou evill servant and sloathfull, Mat.*25.26. S. *Paul* gives this rule to the Thessalonians, *He* 2 Thess. 3. 10. Vers. 14. *that would not labour, must not eat:* yet such an one hee would have to be noted by a letter, as walked inordinately. And this he sheweth, that sloath and negligence in the duties of our callings, are a disorder against that comely order which God hath set in the societies of mankinde, both in Church and Common-wealth. And indeed, idlenesse and sloath are the causes of many damnable sins. The idle body, and the idle braine, is the shop of the Devill. The sea, if it moved not, could not but putrifie, and the body, if it be not stirred and moved, breedeth diseases. Now the idle and sloathfull person is a sea of corruption; and when he is most idle, Satan is least idle; for then is hee most busie to draw him to manifold sins.

Thus much of the two generall rules. Now follow the parts and kindes of Vocations; and they are of two sorts: Generall, or Particular. The generall calling is the calling of Christianitie, which is common to all that live in the Church of God. The particular, is that speciall calling that belongs to some particular men: as the calling of a Magistrate, the calling of a Minister, the calling of a Master, of a father, of a childe, of a servant, of a subject, or any other calling that is common to all. And *Paul* acknowledging this distinction of *Callings*, when he saith, *Let everie man abide in that calling, wherein he is called*, that is, in that particular and personall calling, in which he was called to be a Christian. Of these two in order.

The generall Calling is that wherby a man is called out of the world to be a childe of God, a member of Christ, and heire of the kingdome of Heaven. This calling belongs to everie one within the compasse of the Church, not any one accepted. Here I have just occasion to make a long discourse touching the calling of men to Christ and Christian Religion, but I will only touch the maine duties therof, which are especially foure. The first is, the invocation of the name of God in Christ. When as *Saul*

got

got letters from the high Priests to persecute the Church, it is said by S. *Luk. Act.* 9. 14. that he received authoritie to *binde all that call upon the name of God. Paul* writing to the Church of Corinth, calleth the members thereof *Saints: and such as call on the name of the Lord Jesus*, 1 *Cor.* 1. 2. By both which places the holy Ghost would give us to understand, that invocation is a maine dutie which every Christian man is to performe continually; and it containes both prayer and thankesgiving in the name and mediation of Jesus Christ. And indeed by this action a Christian is distinguished and severed from all other sorts of men in the world, that pretend devotion or religion. By this it appeareth, howsoever all men do desire to beare this name, and take unto them this generall calling, yet very few are indeed true and sound Christians; for not one of an hundred can rightly invocate the name of God, though they can indeed repeat the words of prayer, yet they want the spirit of grace, and supplications, whereby they should aske grace in Christs name, and give thanks for benefits received. Thus many bearing in shew the name of Christ, want the power thereof. Nay which is more, not to call on the name of God is made by the Prophet *David*, the note and marke of an Atheist, that *saith in his heart there is no God*, *Psal.* 14. 9.

The second dutie is, as much as possibly we can, to further the good estate of the true Church of God. It is indeed principally the dutie of the Minister, and yet generally it appertaines to all; for as in mans body, the eye by seeing, the eare by hearing, the tongue by speaking, and every part by his proper office doth further the good of the whole body: Even so, all that are called to be members of Christ, must as much as in them lyeth, procure the good of the whole mysticall body of Christ. *David* in the name of the whole Church saith, *Psal.* 122. 69. *I will procure thy wealth, and pray for the peace of Jerusalem, they shall prosper that love thee.* And after he had humbled himselfe for the two grievous sinnes of adultery and murther, in the end hee prayes to God to build the walls of Jerusalem. For the building of the Tabernacle, the Jewes brought free-will offerings according to their abilitie. Some brought gold and precious stones, others silver and silke, and such as had no better thing, brought rammes skins, and badgers skins: even so, in the building of Gods Church his spirituall tabernacle, every Christian must bring a free-will offering, he must doe something even to the utmost of his power, to the building of Gods Church, though his service be but meane. Though men (as I have said) fondly imagine, that this dutie is proper to the Ministers of the Word; yet the truth is, it belongs not onely unto them, but to every one that professeth himselfe to be a member of the body of Christ: in which respect he must, so much as he can, procure and further the good of the whole.

Psal. 51. 18.

Here then wee are to consider the meanes whereby this dutie may be done. They are especially three. The first is prayer, not onely for our selves, but for the good estate of the whole Church of God on earth. To this effect spake Christ to his disciples, when he saw the Jewes like scattered sheepe without a shepheard; *Pray to the Lord of the harvest, that he would thrust forth labourers into the harvest*, *Mat.* 9. 38. And in that prayer, commonly called the Lords prayer, we are taught to say, *Let thy kingdome come*: where by *kingdome* is not onely meant the kingdome of glory in heaven, but the kingdome of grace, which is the happie and blessed condition of Gods Church on earth. And therefore *Paul* biddeth the Thessalonians pray, that Gods word may have free passage and be glorified, 2 *Thess.* 3. 1.

The second meanes is, the worke of edification, which *Paul* enjoynes the Thessalonians; *Edifie one another*, 1 *Thess.* 5. 11. And Saint *Jude* ver. 20. *Edifie your selves in your most holy faith.* The Church of God is a Temple made without hands, the foundation is Christ; and every member of Christ with all that appertaine to Gods election, are living stones: the builders of this Temple principally, are Pastours and Teachers, and not onely they, but all Christian persons generally. The case stands here as it did in the building of the materiall Temple, the principall builders whereof were such as cut and laid stones, and wrought curious workes; besides whom, there were many others, which though they could neither cut nor frame, yet did they further the building, either by carrying of burthens, or making of mortar: even so in the building of Gods spirituall Church, though all cannot square stones like Masons, nor build as the Minister doth, yet all without exception pertaining to the Church of God, must put their helping hands to further this building. And this may be done two wayes: first, by using all good meanes, whereby wee may draw our kindred, friends, and neighbours to the love and obedience of true Religion. This dutie *Paul* propoundeth to the Corinthians in his owne example, saying: *He pleased all men in all things, not seeking his owne profit, but the profit of many, that they might be saved*, 1 *Cor.* 10. 33. Secondly, this thing is done by confirming those which are called, by often admonitions, exhortations, consolations, and all other like duties that serve to this end. And by these duties may the meanest person in the Church of God, build or edifie.

Heere I may justly complaine of the neglect of this dutie: for the case stands thus in the barren and fruitlesse age of the world: men are so farre from the duties of edification, that they use all meanes, rather to pull downe than to build. For he that gives himselfe but to learne the duties of Religion, and in some sort to live accordingly, is made a signe and a by-word among the common people, and also a wonder. And this shewes, that the practice of this dutie of edification lies dead, whereto neverthe-

leſſe we are bound, by vertue of generall calling.

The third meanes of furthering the good of Gods Church, is, to conferre the temporall bleſſings that God hath beſtowed upon us according to our abilitie, to the good thereof. *Honour God with thy riches*, ſaith *Salomon*, Proverb. 3. 9. and that is done eſpecially, when they are employed to the maintaining and furthering of true Religion, and the worſhippe of God. There be other ends for which God hath given riches, but this of all is the principall. Yet alas, this dutie is but ſlenderly practiſed of ſuch as carry the name of Chriſt: for many of the richer ſort ſpend a great part of their increaſe upon hawkes, buls, beares, dogs, or riotouſly miſpend the ſame in ſome ſporting or gaming: and diſable themſelves to doe that good they ſhould unto the Church of God. And the meaner ſort now adayes ſpend that they get, in fine apparell, and good cheere: and by this meanes the houſe of God is leſſe regarded: for every common man now adayes muſt be a Gentleman, and it is very hard ſometimes for a ſtranger to diſcerne the Maſter from the ſervant: and there is ſuch exceſſe in all degrees, that now for daily attire, the nobleſt are the plaineſt. To this dutie I may alſo adde, that every Chriſtian parent, by vertue of his generall calling, is to dedicate ſome of his male children, as much as poſſible is, to the ſervice of the miniſterie; if ſo be they have gifts and inclinations of nature fit for that calling. And in this caſe the example of *Anna* may be a good direction for us to follow, who did before-hand conſecrate *Samuel* her firſt borne to the Lord. By this meanes the miniſtery ſhall be continued, Gods Church and Religion maintained, and his Goſpell publiſhed from age to age to the end of the world.

The third generall dutie of Chriſtianitie, is, that every man ſhould become a ſervant to his brother in all the duties of love. A Chriſtian is the freeſt of all men in the world. For in that reſpect he is the childe of God in Chriſt, he is truly freed from hell, death, and condemnation; yea, and in part from ſinne and Satan, and that in this life: and yet for all this, he muſt be a ſervant unto every man. But how? by all the duties of love, as occaſion ſhall be offered, and that for the common good of all men. Marke well the words of Saint *Paul*, 1 *Cor.* 9. 19. *Though I be free from all men, yet have I made my ſelfe ſervant to all, that I might winne the more.* If it be ſaid, this dutie appertaines to an Apoſtle, I anſwer, that *Paul* enjoynes it indifferently to every man, *Galat.* 5. 13. *Doe yee ſervice one to another in love.* And for this cauſe the ſervants of God are ſaid to be *trees of righteouſneſſe*, whoſe leaves ſerve for medicine, and their fruit for meate, not for themſelves, but for others. Let us therefore in the feare of God bee carefull to learne this dutie: for the practice of it is the ſpeciall ornament of Chriſts holy Goſpell.

The laſt generall dutie is ſet downe by Saint *Paul*, *Epheſ.* 4. 1. *Walke worthy that calling wherein to God hath called you*, Againe, *Titus* 2. 10. he biddeth ſervants ſo to carry themſelves toward their Maſters, that they may adorne the Goſpel of God in all things: and he ſets downe in the words following, how men may adorne Religion by their profeſſion: namely, *by denying ungodlineſſe and worldly luſts*, by living ſoberly, righteouſly, and godly in this preſent world. In a word, this calling of Chriſtianitie is the moſt excellent calling in the world, and hee walketh worthy the ſame that keepeth a good conſcience before God, and is unblameable before all men.

This dutie I commend to the meditation and practice of all men whatſoever; wee were once baptized, and therein gave up our names to God and Chriſt; and wee are content to heare the word, and receive the Supper of the Lord as a pledge of his mercy and love. Wee muſt therefore walke as they to whom the mercy and love of God pertaines. Chriſt pronounceth a *woe to them that give offence*, *Matth.* 18. 7. And indeed it were better for any man to be as farre under the earth, as he is above it, than by a bad and looſe converſation to ſlander the name of God, whoſe profeſſed ſervant he is: and as Chriſt ſaith, *It were better a milſtone were hanged about his necke, and hee were throwne into the bottome of the Sea.* As *David* prayeth, *Pſal.* 119. 39. *Lord, take from me rebuke and ſhame, which I doe feare, becauſe thy judgements are good:* ſo muſt wee pray, Lord take from me rebuke and ſhame, for thy Goſpell is good. And that wee may evermore walke worthy of this calling, wee firſt of all muſt depend by faith on the providence and mercy of God at all times. Secondly, wee muſt daily turne unto him, by a continuall renewing of our repentance. Thirdly, wee muſt indeavour to performe new obedience in reſpect of all his commandements.

Thus much of the generall calling common to all men as they are Chriſtians. Now followeth the ſecond kinde of calling, and that is perſonall. A perſonall calling is the execution of ſome particular office, ariſing of that diſtinction which God makes between man and man in every ſocietie. Firſt I ſay, it is *the execution of ſome particular office*; as for example, the calling of a Magiſtrate is to execute the office of government over his ſubjects, the office of a Miniſter is to execute the dutie of teaching his people, the calling of a Maſter, is to execute the office of authoritie and government over his ſervants: the office of a Phyſition, is to put in practice the good meanes whereby life and health are preſerved. In a word, in every eſtate the practice and execution of that particular office, wherein any man is placed, is his perſonall calling.

Secondly, I adde, that it ariſeth from that diſtinction which God maketh betweene

man

man and man in every societie: to shew what is the foundation and ground of all personall callings. And it is a point to be considered of us, which I thus explaine: God in his word hath ordained the societie of man with man, partly in the Common-wealth, partly in the Church, and partly in the family: and it is not the will of God that man should live and converse alone by himselfe. Now for the maintaining of societie, he hath ordained a certaine bond to linke men together, which Phil. 3. 14. Saint *Paul* calleth *the bond of peace, and the bond of perfection*, namely, love. And howsoever he hath ordained societies, and the bond of them all, yet hath he appointed that there should still remaine a distinction betweene man and man, not onely in regard of person, but also in other respects: for as the whole bodie is not the hand, nor the foote, nor the eye, but the hand one part, the foot another, and the eye another: and howsoever in the bodie one part is linked to another, yet there is a distinction betwixt the members, whereby it commeth to passe, that the hand is the hand, not the foot, and the foote, the foote, not the hand, nor the eye: so it is in societies; there is a distinction in the members thereof, and that in two respects; first, in regard of the inward gifts which God bestowed on every man, giving to severall men severall gifts according to his good pleasure. Of this distinction in regard of inward gifts, *Paul* intreats at large, 1 *Cor.* 12. through the whole Chapter, where he sheweth the diversitie of gifts that God bestowes on his Church, and so proportionally in every societie. Now looke as the inward gifts of men are severed, so are the persons distinguished in their societies accordingly. Secondly, persons are distinguished by order, whereby God hath appointed, that in every societie one person should be above or under another; not making all equall, as though the bodie should be all head and nothing else: Rom. 13. 7. 1 Pet. 2. 13, 14. but even in degree and order, he hath set a distinction, that one should be above another. And by reason of this distinction of men, partly in respect of gifts, partly, in respect of order, come personall callings. For if all men had the same gifts, and all were in the same degree and order, then should all have one and the same calling: but in as much as God giveth diversitie of gifts inwardly, and distinction of order outwardly, hence proceede diversitie of personall callings, and therefore I added, that personall callings arise from that distinction which GOD maketh betweene man and man in every societie. And thus wee see what is a personall calling. Now before I come to intreate of the parts thereof, there be other generall Rules to be learned, which concerne all personall callings whatsoever.

*I. Rule.* Every person of every degree, state, sexe, or condition without exception, must have some personall and particular calling to walke in. This appeareth plainly by the whole word of God. *Adam* so soone as he was created, even in his integritie had a personall calling assigned him by God: which was, to dresse and keepe the garden. And after *Adams* fall, the Lord giveth a particular commandement to him and all his posteritie, which bindeth all men to walke in some calling, either in the Church or Common-wealth, saying, *Gen.* 3. 19. *In the sweate of thy browes shalt thou eate thy bread.* Againe, in the renewing of the law in mount Sinai, the fourth commandement doth not only permit labour on six dayes, but also injoynes the same (as I take it) to us all. For Gods example is there propounded for us to follow, that as he rested the seventh day, so must also we: and consequently, as he spent six dayes in the worke of creation, so should wee in our personall callings. And S. *Paul* giveth this rule, *Eph.* 4. 28. *Let him that stole steale no more, but let him rather worke with his hands the thing that is good, that he may have to give to him that needeth.* Christ the head of men, lived with *Joseph* in the calling of a Carpenter, till the time of his baptisme, and hereupon it was that the Jewes said, *Is not this the Carpenter the sonne of Mary?* and after he was baptized, and was as it were solemnly admitted into the office of a Mediatour, the worke of our Redemption was then his calling, in which he both lived and died. Yea the Angels of God have their particular callings, in that they doe his *commandements in obeying the voyce of his word.* And therefore all that descend of *Adam* must needes have some calling to walke in, either publike, or private, whether it be in the Church, or Common-wealth, or family.

Mark. 6. 3. Justin. contra Tryph.

Psal. 103. 20.

Hence we may learne sundry points of instruction; first of all, that it is a foule disorder in any Common-wealth, that there should be suffered rogues, beggars, vagabonds; for such kinde of persons commonly are of no civill societie or corporation, nor of any particular Church: and are as rotten legges and armes that drop from the body. Againe, to wander up and downe from yeare to yeare to this end, to seeke and procure bodily maintenance, is no calling, but the life of a beast: and consequently a condition or state of life flat against the rule; That every one must have a particular calling. And therefore the Statute made the last Parliament for the restraining of beggars and rogues, is an excellent Statute, and being in substance the very law of God, is never to be repealed.

Anno 39. Eliz.

Againe, hereby is overthrowne the condition of Monkes and Friars: who challenge to themselves that they live in a state of perfection, because they live apart from the societies of men in fasting and prayer: but contrariwise, this Monkish kind of living is damnable; for besides the generall duties of fasting and prayer, which appertain to all Christians, every man must have a particular & personall calling,

that he may be a good and profitable member of some societie and body. And the ancient Church condemned all Monkes for theeves and robbers, that besides the generall duties of prayer and fasting, did not withall imploy themselves in some other calling for their better maintenance.

Thirdly, we learne by this, that miserable and damnable is the estate of those that being enriched with great livings and revenewes, doe spend their dayes in eating and drinking, in sports and pastimes, not imploying themselves in service for Church or Common-wealth. It may be haply thought, that such Gentlemen have happy lives; but it is farre otherwise: considering every one, rich or poore, man or woman, is bound to have a personall calling, in which they must performe some duties for the common good, according to the measure of the gifts that God hath bestowed upon them.

Fourthly, hereby also it is required that such as we commonly call serving men, should have, beside the office of waiting, some other particular calling, unlesse they tend on men of great place and state: for onely to waite, and give attendance, is not a sufficient calling, as common experience telleth: for waiting servants, by reason they spend the most of their time in eating and drinking, sleeping and gaming after dinner and after supper, doe proove the most unprofitable members both in Church and Common-wealth. For when either their good Masters die, or they be turned out of their office for some misdemeanour, they are fit for no calling, being unable to labour; and thus they give themselves either to
Act. 10.7. begge or steale. The waiting man of *Cornelius* that Centurion, was also by calling a souldier: and it were to be wished now adayes, that Gentlemen would make choice of such servants that might not onely tend on their persons, but also tend upon some other convenient office. It is good for every man to have two strings to his bow.

*II. Rule.* Every man must judge that particular calling, in which God hath placed him, to be the best of all callings for him: I say not simply best, but best for him. This rule is set
Phil. 4. 11. forth unto us in the example of *Paul*, *I have learned* (saith he) *in whatsoever state I am, to be content and well pleased.* The practice of this dutie is the stay and foundation of the good estate both of Church and Common-wealth: for it maketh every man to keepe his owne standing, and to imploy himselfe painefully within his calling; but when we begin to mislike the wise disposition of God, and to thinke other mens callings better for us than our owne, then followes confusion and disorder in every societie. When *Absalom* a child, and subject of King *David*, was not content with his estate, but sought his Fathers kingdome, and said, *O that I were*
2 Sam. 15. 4, 5. *judge among you*: many contentions and hurliburlies followed in the Common-wealth of the Jewes all his dayes. And the sonnes of *Zebedeus* not contenting themselves with the calling of Disciples, but being inflamed with desire of honour and dignitie, sought two principall offices in Christ his kingdome, which (as they deemed) should be a civill and worldly kingdome. Hence arose envie and heart-burning among the Disciples, and further evils would have insued, unlesse the wisedome of our Saviour Christ had cut them off. The Bishops of the Church of Rome, not contented with their Ecclesiasticall estate, affected the honour of the Empire: and by this meanes brought havocke and ruine upon the whole Church: yea, the very first family that ever was in the world, felt the smart of this evill. *Cain*, because he feared Gen. 4. 5. 8.
the losse of his primacy, whereby he was to be a Priest, Prophet, and Ruler in *Adams* house, after his decease, slew his brother *Abel*. And this may well be gathered by the words of the Text, where when *Cain* began to be angry, the Lord said; *If thou dost well, there is remission; if* Gen. 4. 7.
*not, sinne lies at the doore.* Now *Cain* might haply reply and say; this is well, but my griefe remaines, that I must loose my right and dignitie. To this God answereth thus, in the next words; *And his appetite shall be to thee, and thou shalt rule over him*; namely, *if thou doe well*. And from time to time, the greatest discords that have fallen out in the Church of God, have issued from this fountaine. And the same is also true in the Common-wealth: hence come treacheries, treasons, and seditions, when men, not content with their own estate and honours, seeke higher places: and being disappointed, grow to discontentments, and so forward to all mischiefe. Therefore in a word, the good estate of the Church and Common-wealth, is when every person keepes himselfe to his own calling. And this will undoubtedly come to passe, if we consider what be our callings; and that we are placed in them of God; and therefore judge them to be the best callings of all for us.

*III. Rule.* Every man must joyne the practice of his personall calling, with the practice of the generall calling of Christianitie, before described. More plainely: Every particular calling must be practised in, and with the generall calling of a Christian. It is not sufficient for a man in the Congregation, and in common conversation, to be a Christian, but in his very personall calling, he must shew himselfe to be so. As for example. A Magistrate must not onely in generall be a Christian, as every man is, but he must be a Christian Magistrate, in executing the office of a Magistrate in bearing the sword. A Master of a family, must not onely be a Christian abroad in the Towne, and in the Congregation, in the sight of strangers, but also in the administration and regiment of his particular family, towards wife, children, and servants. It is not enough for a woman to be vertuous openly to strangers; but her vertue must privately shew it selfe in her subjection and obedience to her own husband. A Schoolemaster must not onely be a Christian

in

in the assembly, when hee heareth the Word, and receiveth the Sacraments, but hee must also shew himselfe to be a Christian in the office of teaching. And thus must everie man behave himselfe in his particular calling: because the particular calling and practice of the duties thereof, severed from the foresaid generall calling, is nothing else but a practice of injustice and profanenes. And the generall calling of Christianitie, without the practice of some particular calling, is nothing else, but the forme of godlinesse, without the power thereof: And therefore both callings must be joyned, as body and soule are joyned in a living man. And that wee may the better joyne both our callings together, wee must consider the maine end of our lives, and that is, to serve God in the serving of men in the works of our callings. God, as he made man, so can he preserve man, without the help of man: but his pleasure is, that men should be his instruments, for the good of one another. For this cause hath he ordained the excellent office of Magistrates and Ministers, and almost an infinite varietie of trades of life, all tending to preserve the body or soule, or both. Thus God manifests his fatherly care over us, by the imployment of men in his service, according to their severall vocations, for our good: and there is not so much as the vassall or bond-man; but hee must serve God by serving his Master: as *Paul* teacheth; Col 3. 28. And by this one point, wee may learne two things. The first, that they profane their lives and callings that imploy them to get honours, pleasures, profits, worldly commodities, &c. for thus wee live to another end than God hath appointed, and thus wee serve our selves, and consequently, neither God, nor man. Some man will say perchance; What, must wee not labour in our callings, to maintaine our families? I answer; this must be done: but this is not the scope and end of our lives. The true end of our lives is, to do service to God, in serving of man: and for a recompence of this service, God sends his blessings on mens travailes, and hee allowes them to take for their labours. Secondly, by this we learne, how men of meane place and calling, may comfort themselves. Let them consider, that in serving of men, by performance of poore and base duties they serve God: and therefore that their service is not base in his sight: and though their reward from men be little, yet the reward at Gods hand, shall not be wanting. For seeing they serve God in serving of men, they may justly looke for reward from both: And thus may wee reape marvellous contentation in any kinde of calling, though it be but to sweepe the house, or keepe sheepe, if wee can thus in practice, unite our callings.

By this rule may any man rightly judge of himselfe & others. For whersoever these two callings are severed, whatsoever is in shew, there is nothing in substance. And by this also wee may discerne a common fault in the lives A of many men, who shew themselves ready and willing to heare the word of God, yea, they approve it, receive the Sacraments, and professe themselves to be members of Christ: and all these be good duties of the first and generall calling: but goe on further, and look into their particular callings, there shall you find nothing lesse, there is al out of order; some be usurers and oppressours, some ingrossers, some use false weights and measures, some lying and swearing, some are loose & lascivious. It may be, such persons resolve themselves that all is well, when they doe some duties of their generall calling: but whereas they neglect the performance of the said duties, in their particular callings, they are far out of order; B yea, they lead a dangerous & lamentable course of life. For though they be indued with excellent gifts, and be able to speake well, conceive prayer, and with some reverence to heare the Word, and receive the Sacraments, yet if they practise not the duties of godlinesse within their owne callings, all is but hypocrisie. And therefore, unlesse they repent, the greater their gifts are, the more shall they make to their deeper condemnation at the day of judgement.

Againe, this rule serveth to teach all men the right way to reforme their lives. If thou wouldst lead a life unblameable both before God & man, thou must first of all bethinke thy selfe, what is thy particular calling, and then C proceed to practise duties of the Morall Law, and all other duties of Christianitie, in that verie calling. And if thou wouldest have signes and tokens of thy election and salvation, thou must fetch them from the constant practice of thy two callings joyntly together: sever them in thy life, and thou shalt finde no comfort, but rather shame and confusion of face, unlesse thou repent.

*IV. Rule.* Such as beare publike callings, must first reforme themselves in private. When *Moses* went from Midian to Ægypt, to be a Governour of the Israelites, the Lord withstood him in the way, by reason of a fault in his private family, that his child was not circumcised according to the Law of God. How shall he order publike matters for the common good, that cannot order his owne private estate? D

*V. Rule.* A particular calling must give place to the generall calling of a Christian, when they cannot both stand together. As for example: a servant is bound to his master to obey him, either because he is a vassall, or at the least, because he is hired to serve for wages: the said master being a zealous Papist, threatneth his servant, being a Protestant, that unlesse he condescend to heare Masse, hee shall either burne at a stake, or carrie a faggot. Now the servant seeing the malicious purpose of his master, and not finding himselfe able to beare the brunt of a triall, in this case, hee departs and withdrawes himselfe for a time: And the question is, whether he doth wel or no? The answer is, he doth: and in such a case, hee may

lawfully flie from his Maſter: for a ſervant that by perſonall calling is bound to an earthly Maſter, is further by a generall calling, bound unto God. And the particular calling of any man, is inferiour to the generall calling of a Chriſtian: and when they cannot both ſtand together, the particular calling muſt give place; becauſe wee are bound unto God in the firſt place, and unto man, under God: and ſo farre onely as we may withall, keepe our bond with God. And thus much of the five generall Rules, that are to be practiſed in every particular calling.

To proceede. Perſonall callings be of two ſorts: of the firſt ſort, are all ſuch as be of the eſſence and foundation of any ſocietie, without which, the ſocietie cannot be. As in a family, the calling of a Maſter, and the calling of a ſervant; the calling of a husband and wife; of parents and children. And in the Commonwealth, the calling of Magiſtrates, and ſubjects. And in the Church, the calling of the Miniſter and of the people. Of the ſecond ſort, are all ſuch as ſerve onely for the good, happie, and quiet eſtate of a ſocietie. And theſe be of ſundry ſorts, ſome of them ſerving for the preſervation of the life of man, as the calling of an husbandman, of a Merchant, &c. ſome ſerving for the preſervation of health, as the calling of a Phyſition, and of the Surgeon, &c. ſome ſerving for the outward peace, as the calling of a Souldier, of the Lawyer, &c. ſome ſerving for the cloathing and attiring of the body, and they be almoſt ſo many, as be the parts of the body: ſome alſo ſerving for building, as the calling of a Carpenter, and Maſon. In a word, looke how many things be neceſſarie, for the good eſtate of any ſocietie, ſo many perſonall callings there be, which belong not to the eſſence and being of a ſocietie, but ſerve onely for the good of the ſame. And to one of theſe two kinds, may all lawfull perſonall callings be referred. Thus much of callings in generall, and of the kinds thereof.

The third point to be conſidered, which is the moſt principall is this: How every man may in a good and holy manner uſe his calling: this ſtill being remembred, that I ſpeake not of extraordinarie callings, or of the generall calling of a Chriſtian, but onely of ordinarie and perſonall callings. The handling of this point, is of great weight and moment: for by the right uſe of every calling, the workes thereof are made good workes, though otherwiſe they be but meane and baſe in themſelves. In a good worke are three things required: firſt, it muſt be done in obedience: ſecondly, in faith: thirdly, it muſt be directed to the glory of God. Now the works of every calling, when they are performed in an holy manner, are done in faith and obedience, and ſerve notably for Gods glory, be the calling never ſo baſe. As for example, a man is by profeſſion a ſheepheard, the calling is but baſe and meane, A and the duties thereof are ſutable: yet if there be grace to uſe that calling aright, the duties thereof are good workes before God, being done with conſcience of obedience unto God, for his glory, and the good of the Maſter. The meanenеſſe of the calling, doth not abaſe the goodneſſe of the worke: for God looketh not at the excellency of the worke, but at the heart of the worker. And the action of a ſheepheard in keeping ſheepe, performed as I have ſaid, in his kind, is as good a worke before God, as is the action of a Judge, in giving ſentence; or of a Magiſtrate in ruling, or a Miniſter in preaching. Thus then we ſee there is good reaſon why we would ſearch how every man is rightly to uſe his particular calling. In the right uſe B of any calling, foure things are to be conſidered and performed. I. good choice of a calling. II. good entrance into it. III. good continuance therein. IV. an honeſt and good leaving of the ſame. For the firſt, in the choice of our callings, we muſt remember and obſerve three particular rules.

*I. Rule.* That we are to chooſe honeſt and lawfull callings to walke in. *Eph.* 4. 28. *Let him that ſtole* (ſaith *Paul*) *ſteale no more: but let him rather labour and worke with his hands, the thing that is good.* Here wee are warned by the holy Ghoſt, to make choice of ſuch callings as be honeſt. Againe, all the workes of our callings muſt be done in faith, and there is no faith, unleſſe the calling be honeſt.

For better direction in the choice of an honeſt C calling, this generall ground muſt be obſerved: Every calling that ſerveth to uphold and maintaine the three ſeverall eſtates and ſocieties, namely, the eſtate of the Church, or the eſtate of the Common-wealth, or the eſtate of the family, is grounded upon the morall law; and therefore lawfull, and conſequently may be had, uſed, and injoyed with good conſcience. On the contrary, if it be an hinderance to any of theſe three eſtates, in whole, or in part, it is an unlawfull calling.

*II. Rule.* Every man muſt chooſe a fit calling to walke in; that is, every calling muſt be fitted to the man, and every man be fitted to his calling. This rule is as neceſſary as the former: for when men are out of their proper callings D in any ſociety, it is as much, as if a joynt were out of the place in the body. Now in the choice of callings, two ſorts of men muſt be conſidered, men of yeares, and children. Men of yeares make choice of fit callings for themſelves, when they trie, judge, and examine themſelves to what things they are apt and fit, and to what things they are not. And every man muſt examine himſelfe of two things: firſt, touching his affection: ſecondly, touching his gifts. For his affection, he muſt ſearch what minde he hath to any calling, and in what calling he deſireth moſt of all to glorifie God. For his gifts he muſt examine, for, and to what calling they are fitteſt. Having thus tryed both his affection and gifts, finding alſo the calling to which

they

they tend with one conſent, hee may ſay, that is his calling; becauſe hee liketh it beſt, and is everie way the fitteſt to it. As for example: one brought up in the Schooles of learning, deſireth to know what ought to be his calling: wel, he examines his affections or deſire, and findes it moſt of all inclined to the miniſterie of the Goſpell: hee examines his gifts alſo, and findeth both knowledge and utterance fit for the ſame. Now ſuch an one may ſafely ſay; that the miniſterie is the calling, to which he is ſet apart. And the like may any other man in any other calling ſay for himſelfe. Yet, becauſe many men are partiall in judging of their inclination and gifts, the beſt way for them is, to uſe the advice and help of others, that are able to give direction herein, and to diſcerne better than themſelves.

Now touching children, it is the dutie of parents, to make choice of fit callings for them, before they apply them to any particular condition of life. And that they may the better judge aright, for what callings their children are fit, they muſt obſerve two things in them: firſt, their inclination: ſecondly, their naturall gifts. Touching inclination, everie child, even in his firſt yeares doth affect ſome one particular calling, more than another: as ſome are affected more with muſike, than others, ſome with merchandiſe, ſome with a more liberall kinde of learning: ſome with this, ſome with that. And by this may the parents ſomething judge of their inclination and towardneſſe. This was practiſed among the Athenians, who before they placed their children in any calling, did firſt bring them into a publike place, where inſtruments of all ſorts were laid: and they obſerved with what kinde of inſtrument they tooke delight, and to the like Art did they afterwards apply them with good ſucceſſe. And it will not be amiſſe, for Chriſtians to be followers of the Heathen in this, or any other commendable practice. Secondly, the naturall gifts which parents are to obſerve in their children, are either in their bodies, or in their mindes. And thoſe children which excell in the gifts of the body, are to be brought up in callings, performed by the labour of the body: as in Mechanicall Arts. And ſuch as excell in the gifts of minde, are to be applyed to thoſe ſciences that are performed by wit and learning. The [a] notes of a childe that is fit for learning, are theſe: a love of learning, a love of labour, a love of praiſe, and a wit neither too quicke, nor too dull. A fine wit in a childe, is like a pen-knife that will not ſhive a great loafe, but onely ſerve to cut a quill. Againe, in the gifts of the minde, mark a ſpeciall difference. There be two kinds of underſtanding, Active, and Paſſive. The active underſtanding is that, which not onely conceiveth of thing invented by others, but alſo can invent things of it ſelfe. The paſſive underſtanding is that, which onely conceiveth of things deviſed by others, and cannot invent, but verie hardly of it ſelfe. And everie one, both old and young, have one of theſe kindes of underſtanding. Now all thoſe children that excell in this active underſtanding, are to be ſet apart, for the greateſt callings in the Church and Common-wealth. *Democritus* the Philoſopher, choſe *Protagoras* to be his ſcholler, becauſe he ſhewed wit in the artificiall binding of a bundle of ſticks. *Athanaſius* that famous Biſhop, was firſt put to learning, becauſe hee was found by the ſea ſide doing the part of a Miniſter, among the company of little children like himſelfe, examining and baptizing them according to the ſolemne order uſed in the congregation. *Origen*, that famous Clerke, when he was a child, uſed to queſtion with his father *Leonidas* about the ſenſe of the Scripture, and to demand of Tradeſ-men, the cauſes of things, and the uſe of their tooles and inſtruments. And thus we ſee in ſome ſort, how parents may judge to what calling everie child is fit.

Euſeb. hiſt. l. 3.

And here all parents muſt be warned, that the negleſt of this dutie, is a great and common ſin: for the care of the moſt is, that their children may live, nothing regarding whether they live well, & do ſervice to God in a fit calling or no. And the truth is, parents cannot doe greater wrong to their children, and the ſocietie of men, than to apply them unto unfit callings: as when a child is fit for learning, to apply him to a trade, or other bodily ſervice; contrariwiſe, to apply him to learning, when hee is fitteſt for trade: for this is as much, as if a man ſhould apply his toes to feeling, and not his fingers; & to go on his hands, and not on his feet, and to ſet the members of the body out of their proper places. And this is the ſecond rule.

*III. Rule.* He that is fit for ſundrie callings, muſt make choice of the beſt. Thus much S. *Paul* teacheth plainly in the next verſe of this chapter: *Art thou* (ſaith he) *called, being a ſervant? care not for it; but if thou mayeſt be free, chuſe it rather.* Where he gives this counſell, that a bondman having libertie in his choice, muſt accept of it, rather than continue a bondman ſtill. Againe, *Paul* bids the Corinthians to covet ſpirituall gifts, but *eſpecially that they may prophecie:* where he gives this rule, that in the choice of gifts, we muſt labour for the beſt gifts: and if we are to ſeek after the beſt gifts, then proportionally we muſt ſeeke for the beſt callings.

1 Cor. 7. 21.

1 Cor. 14. 1.

Here is a ſpeciall rule for all young Students in the Univerſities. Such as are brought up in the ſchooles of the Prophets, deſire to know what particular calling is beſt for them, becauſe they have libertie to be either Schoolemaſters, or Phyſicians, or Lawyers, or Miniſters of the word of God. S. *Paul* according to this generall rule, ſheweth that a choice muſt be made of the beſt calling. And in the firſt place, if gifts will ſerve, a choice muſt be made of the calling of a Prophet or Teacher, and that above all other, Academicall callings muſt have the firſt place. Thus much of choice.

Nazian. in ep. ad Eudoxum.

[a] Plato l. 7. de Rep. Nazian. in Monodia. 1, 2, 3, 4.

II. Point.

*II. Point.* Where choice is once made, we must then consider, how a good entrance is to be made into the calling which wee have chosen. Touching entrance many points are to be scanned. The first is, in what sort and manner an entrance must be made. And the right manner is this; Everie man must so enter, that hee may truly in conscience say; God hath placed mee in this calling, be it never so base a calling. Thus *Paul* saith in this chapt. v. 17. *As God hath called everie man, so let him walke.* And Christ our Saviour never took upon him openly, the office of a Mediator, till he was baptized, and therein called unto it, by the voice of his Father from Heaven, saying; *This is my beloved Son, in whom I am well pleased.* But immediately after hee began to teach and preach, and to shew himselfe the true Messias, in performing the duties of a King, Priest, and Prophet. There is no calling upon earth, since the fall of *Adam*, but hath crosses and calamities attending on it, but they are delayed, by comfort sufficient, when our conscience can tell vs, wee were placed in our callings by God himselfe; and when our conscience cannot say thus much, the comfort is gone.

Now, that everie man may certainly know himselfe to be called of God to this or that calling, hee must have two things: Gifts for the calling from God, and Allowance from men. For the first, whom God calleth, to them hee giveth competent and convenient gifts or knowledge, understanding, dexteritie to this or that, and such like; and thereby makes them able for the performance of the duties of their callings. Contrariwise, they that enter into any calling, being utterly unable to performe the duties thereof, were never called of God. For the second, men are to be set apart to their particular callings by the appointment of men, whom God hath left on earth as his instruments, for the ordering and disposing of vocations. For God hath his Deputies to allot men their offices in everie societie, as parents and masters to dispose of persons in private families: for Ecclesiasticall callings, *the Governours* of the Church; for civill, the Magistrate, and men of authoritie in the Commonwealth. And hee that would truly say, God hath placed him in any particular calling, must also have the outward calling of men. And here it is to be remembred, that triall of gifts & free election, without partialitie should be in the designment of all, specially of publike callings. Thus in the Primitive Church, not so much as Deacons were admitted without just and sufficient triall, 1 *Tim.* 3. 10. And here sundrie abuses are to be reproved: as first of all, the buying and selling, the chopping and changing of civill offices; for where the calling is set to sale, there little or no triall, little or no election takes place. And hee that buyes his office, must rather say, his money called him than God: wherefore, such as lay up money to buy offices, had best take heed before hand: for the saying is true; hee that buyes the seat, must sell justice: and where justice is sold, the poore is oppressed, and all goes to wracke. The like is to be said of the sale of Ecclesiasticall livings, to which, cure of soules is annexed: yea of the dispensing and giving them hand over head. Indeed, to buy or sell the livings of the Church, is not properly the sinne of *Simon*, who sought to get the gifts of the Holy Ghost with money; yet is this buying a grievous sin, flat against the order that God hath set downe touching entrance into any calling. The verie Heathen themselves have complained of this chopping and changing of places, as of the ruines of States, and Commonwealths. [a] *Alexander Severus* the Emperour saith, *It is necessarie that he which buyeth, must sell. I will not suffer* [b] *buyers and sellers of offices: if I suffer them, it is because I cannot condemne such. For I am ashamed to punish him that buyes and sels.* Seneca [c] saith; *This buying is the spoiling of Provinces: and that he which buyes, must needs sell.* Justinian [d] complaines, that his *Dominions are robbed and pilled, because men take gold for offices, and hee straitly forbids it.*

Numb. 30.

Thus much of entrance in generall. Now follow certaine questions thereof. If this be as I have said, that such as enter into any calling specially publike, must first be enabled with gifts from God, and also set apart by men, after due triall and examination: here a question is to be scanned, which the Papists use to propound; namely, What calling the first Preachers of the Gospell, and planters of our Church had? The answer to this question is needfull: for if they had no calling, neither have wee that are the followers. And I answer two things. First, that they had their callings, by vertue whereof they restored the Gospell of Christ, from the Romish Church it selfe: for they were either Priests, or Schoole-Doctors, as in England, *Wickliff*; in Germany, *Luther*; in Bohemia, *John Husse*, & *Jerome of Prague*; at Basil, *Oecolampadius*; in Italy, *Peter Martyr*, and others. And therefore these, with many others, were ordained, either in Popish Churches, or in schooles, and there by oath solemnly bound to do the duties of their callings with good conscience, by confuting of errour, and maintaining the ancient Apostolike faith. Wherefore if this their calling, be of any moment to stop their mouths, wee say, the first restorers of the Gospell in our times, had their first callings of them. If it be said; that these men were all perjured, for preaching against the Church of Rome, to whose allegeance they were bound by oath: I answer, that by vertue of their oaths at their ordination, they were bound onely to the Catholike and Apostolike Church, and not to the present Church of Rome: for the words [the Catholike and Apostolike Church of Rome] which now run in the tenour of the oath, were not so strictly used in former times, but are more urged now of late. Secondly I answer;

[a] Lampridius in vita Sever.
[b] Mercatores potestarum.
[c] De benefic. l. 1 c. 9.
[d] Novella 8. in præfat.

that

that many of them had callings in some sort, extraordinarie; I say in some sort, distinguishing the office of teaching, and the use of it. The office which they performed, was ordinary, but the execution of this office, in purging and restoring true Religion, not in respect of that true order which God had set downe in his Word: but in respect of the abuse of it in the Romish Church, was extraordinarie. Which I declare on this manner: God calleth men extraordinarily, when he binds not himselfe to ordinarie lawes of vocation, set downe in his Word. And this he doth three wayes. First, by his owne immediate voyce. And thus was *Abraham* called, and *Moses* in the bush, and so were all the Apostles of Christ called immediately; and *Paul* likewise after Christs ascension. Secondly, he cals extraordinarily, by the ministery of creatures: as *Elisha* was called by *Eliah*, 1 *King.* 19. thus was *Aaron* called by *Moses*: and *Philip* called to baptize the Eunuch, by the message of an Angell, *Act.* 8. 26. Thirdly, by speciall instinct, and extraordinarie inspiration of the Spirit. Examples hereof we have in the Word of God: in *Philip* who by his first calling was a Deacon, went and preached the Gospell in Samaria, and first began the Church of God there; nor by calling from the Apostles, because they were ignorant of his preaching, *Act.* 8. 14. and we may not thinke that he did enterprize this worke upon his owne braine, and therefore by all likelihood, his calling was by a speciall instinct of the spirit of God. Againe, when the Church of Jerusalem was dispersed, there came men of Cyprus and Cyrene to Antioch, without any outward calling, and yet preached there, no doubt by the instinct of the holy Ghost, as appeares, in that the hand of God was with them. The like I say of *Luther*, and the rest, namely, that they were stirred up by speciall instinct of the Spirit of God; whereby they were mooved to restore the Gospell to his former puritie, as they did. But some will say, this doctrine layeth open a gap to all heretickes and deceivers, for they may likewise plead extraordinarie instincts, and by this meanes, seduce and deceive the people of God. I answer; there be certaine speciall notes and markes, whereby we may discerne an extraordinarie calling from the illusions of the devill, whereby he suborneth heretickes, to deceive the world. First, extraordinarie calling never hath place, but when ordinarie calling faileth. There be two speciall times, wherein God calleth men extraordinarily. The first is, in the founding and planting of the Church: and hereupon were the Apostles and Evangelists called extraordinarily. The second time is, when the Church of God is defaced, and universall Apostasie takes place: for then there is no place for ordinary calling; and therefore to restore the Church againe to her former estate he calleth men extraordinarily: wee may not looke for any reformation of a new from them that live therein, unlesse the occasion be extraordinarie: and the like is to be thought of the reformation of an heresticall and Apostaticall Church, as without doubt is the Church of Rome. Secondly, we may discerne of men extraordinarily called by the doctrine which they deliver, which must be the very doctrine of Prophets and Apostles: and he that pleadeth extraordinarie calling, and yet brings any other doctrine, is not called by God, but is deluded by the devill. Thus hath *Moses* taught us to judge of true and false Prophets, not by their miracles, but by their doctrine, *Deuteronom.* 13. 3. And when Christ was demanded by the Scribes and Pharises, by what authoritie he did those things: he answered by demanding a like question: whether *Johns* Baptisme, that is, his ministery and doctrine, were of God or no? *Luk.* 20. 4. and if his doctrine were of God, then also his calling, and consequently the calling of Christ, because it was the office of *John* to testifie of him. Thirdly, they may be discerned by their lives and conversations. Christ hath fore-told, that there should come false Prophets in sheepes cloathing, which are inwardly ravening Wolves, *Matth.* 7. 15. How then shall wee know them? the answer is, by their fruits, that is, not onely by their doctrine, but also by their lives: because their office is to teach, not onely by doctrine, but also by example. Now the men whom God called to the restoring of the Gospell, to them he gave with sincerity of judgement, integritie of heart and life: which the Lord in mercy joyned together for the confirmation of the truth of their calling. And he that teacheth wholesome doctrine, and brings forth contrary fruits, is in that regard a false Prophet, though his doctrine be never so true. Fourthly, whom God calleth extraordinarily, them doth he furnish with gifts above the ordinarie measure of men: as namely, with knowledge, zeale, wisedome, constancy, courage, and other gifts, that serve for the discharge of extraordinarie callings. And this we find to be true in the first ministers of the Gospell, but especially in *Luther*, whom God notably armed with boldnesse, and courage to withstand the whole Church of Rome. In our age some start-ups have said, they were *Elias*, *John Baptist*, and Christ, but by this last note they have beene descried: for when their gifts were examined, they have beene found to come farre short of the gifts of many ordinary men.

Act. 11. 20.

Now if wee lay all these notes together, it will easily appeare, that the first preachers of the Gospell in this last age, may at least some of them, be said truly to have received extraordinary callings from God. For first, they preached in such a time, when no face of a true Church was to be seene, and a generall Apostasie over-spread the world. Secondly, they renewed the very doctrine of the Apostles and Prophets. Thirdly, they adorned their doctrine with godly life and conversation. And lastly, were all, or most of them furnished in

great measure with sufficient gifts of knowledge, wisedome, zeale, and courage to manage their callings and professions. But the Papists say, there was nothing in them extraordinarie, because they could not confirme their doctrine by miracles. I answer: first, the doctrine which they taught, needed not then to be confirmed with miracles, seeing it was at the first publishing thereof, sufficiently confirmed by miracles wrought by the Prophets and Apostles. Secondly, I answer, that extraordinarie men doe not alwayes confirme their callings by miracles; as *John Baptist*, and sundry Prophets in the old Testament, who never wrought any miracles. Thirdly, the gift of working a miracle may be given to him that is an enemy to God and his Church; as the gift of prophecie may, that is greater: for *Balaam* and *Caiphas*, both prophecied, and yet were professed enemies to Christ and his Church. And *Moses* saith plainly, that false Prophets comming among the people, would worke miracles for this end, to erie them, *Deut.* 13. 2. Therefore the working of a miracle serveth not alwayes to confirme an extraordinarie calling.

*Quest. II.* Secondly, it may be demanded, if entrance be made into a lawfull calling with an evill mind, and by evill meanes, what must then be done? I answer; he is not to forsake his place, but to repent of that his bad entrance, and to doe the duties of his calling with diligence and good conscience, waiting after this for further approbation from God, and also from men: which when he hath in any measure obtained, he may with good conscience proceed in his calling: for the after approbation, and acceptance (though it doth not justifie the bad entrance) yet doth it make a supplie thereof. A Prince, as *W. Conquerour* enters into a land or kingdome, and by warre and bloud-shed seekes to subdue the people, and to make them subject unto him: now by the bad entrance, he is no lawfull King: for every lawfull King is placed by God, and by men that are appointed under God to set up Princes over them, according to the Lawes and customes of severall Kingdomes. Yet if the people doe willingly submit themselves to this usurper, and be content to yeeld subjection; and the King likewise to rule them by good and wholesome Lawes, he is now become a lawfull Prince, though his entrance was but tyrannicall. Upon this ground another question is answered, touching the callings of the Ministers of our Church. Some there be that say our Church is no Church, our Ministers no Ministers; yea the Preachers of the Gospell the worst of all. The ground of their opinion is, because (as they say) we have no good and lawfull entrance of our callings and ministery, according to the word of God. For answer to them, put the case that all the Preachers and Ministers in the Church of England were unlawfully called, yea wanting the very substance of true calling (which no man can with good conscience either speake or thinke) yet is it possible that there may be a true Church of God among us; and lawfull Preachers of the Word, because they may have an after-approbation and approbation, both from God, and from man: and an after-acceptation makes supply of a bad entrance. May further it is evident, that our Ministers have approbation both from God and man. For first of all, God inableth them to teach the true and wholesome doctrine of the Prophets and Apostles, which is one speciall note to distinguish a false Prophet from a true. Secondly, God inables them with grace to adorne their doctrine and profession with reformed lives. Thirdly, Gods hand is with them, in that he blesseth their labours for the conversion of many soules unto God in all parts of this Land. And by this God doth as it were set to his hand and seale, for the approbation of our callings. The question was among the Corinthians, whether *Paul* was an Apostle or no? And *Paul* himselfe answereth, *That if he were not an Apostle to others, yet was he to them, because he was the Minister of their conversion*, 1 *Cor.* 9. 2. Now if this be a good reason to prove the extraordinarie calling of an Apostle, then no doubt but it will serve much more to prove the calling of an ordinarie Minister.

*Quest. III.* Thirdly, it may be demanded, whether a man being to enter into a calling, may lawfully offer himselfe and make meanes to enter into it or no? *Answ.* This question S. *Paul* answereth, when he saith, 1 *Tim.* 3. 1. *He that desireth the office of a Bishop, desireth a worthy worke*: here he giveth us to understand, how it is not unlawfull to desire an office. It is true indeed, there be unlawfull desires of places and callings, namely, when they are sought, upon a vaine and greedy mind, for pleasure, or for lucres sake; yet when they are desired or sought for upon conscience to discharge a dutie unto God and man, there is no offence. Now if the desire of an office be lawfull: then to shew the same desire by honest and lawfull meanes is not unlawfull. Therefore men may use honest and lawfull meanes to enter into callings meet for them, if so be they bring sufficient gifts for the discharge thereof, and withall submit themselves to examination and election according to lawfull order. The Prophet *Isaiah*, as soone as God had touched his tongue with a coale from the Altar, was ready to goe at the call of God, and when the Lord said, *Whom shall I send?* he answered, *here am I, send me*, *Esa.* 6. 6, 7, 8. And after this example of this holy Prophet, may any man shew himselfe willing to enter into an office, when God hath furnished him with gifts, if so hee may be called. Here then is a lesson for such as are brought up in the schooles of the Prophets; their dutie is, so soone as they are inabled to doe the offices of Ministers, to shew themselves willing and readie in godly manner to take upon them this kind of calling. And therefore without question, it is a fault in many, that being inabled

with gifts sufficient, nevertheless doe imploy themselves wholly in their private studies: not shewing any willingnesse to take upon them to discharge any ministeriall calling, for which they are fit. For howsoever to seeke a calling in the Church of God for lucres sake, is unlawfull, yet to seeke a calling is not simply unlawfull, if there be an honest mind, good meanes, and the glory of God be truely intended.

*Quest. IV.* Fourthly, it may be demanded, whether a man may enter into two callings at once or no? I answer by distinguishing in some respects he may, and in some he may not. An entrance may be made into two callings in three cases: First, when God hath combined two callings together by his own appointment. Thus *Melchisedech*, that he might be a lively figure of Christ our Saviour, was a King and a Priest, and did the office both of a King and Priest, *Heb.* 7. 1. And the high Priests that were the successors of *Aaron*, by Gods appointment, were not onely Priests, but civill Judges also. *Jehoiada* the high Priest was Protector of Juda, in the nonage of *Joash*, and by vertue of his protectorship slew *Athaliah* that usurping Queene, 2 *King.* 11. 15. And there is no marvell of this, because the Levites were the common Lawyers, and the Scriptures were the positive Lawes of the Jewes: and therefore none were so fit to be Judges as Priests and Levites. Even as in this land, the fittest Judges in causes both civill and criminall, are Lawyers, that are expert in the Lawes of the Land. In this regard, it was not so great a burden among the Jewes to manage the office of a Priest, and to execute civill judgement. Secondly, two callings may be combined, when the entring into them at once is not against the Word, and for the common good. Thus *Eli* in the Kingdome of Israel, was a Priest by one calling, and by another calling a Judge. Thus *Samuel* was a Prophet and a Judge. Thus *Moses* was a Prophet and a civill governour, yea a Prince: for in those times, both states were so corrupt, that there could not be found ordinary men sufficient to discharge either calling severally. Thirdly, two callings may be indured, when being joyned, they hinder not each other, nor the common good. Thus a man may lawfully be a Master of a family, and a Merchant, or any other trade whatsoever. Examples hereof we have in the Word of God. *Abraham*, besides that he was a Master of a great family, and in his family also a Prophet and a Priest in offering sacrifice, was by another calling a mighty Prince, and a great warriour. And the same may be said of the Patriarkes; they were governours in their families, and also Princes bearing the civill sword, as may appeare in the example of *Juda*. Now there were two causes why they might beare both these offices: first, because the Church of God was then very small, and comprised in one family: and secondly, the doctrine of Religion was comprised in few heads, and delivered from man to man by tradition. And in this case S. *Paul* was by one calling an Apostle, and at the same time by another calling a Tent-maker, because of the poverty of the Church of Corinth: as also because he would hereby stop the mouths of false Apostles, which would have accused him for making advantage of the Gospell. And in like case of necessitie, I doubt not but the ministers of the Gospell now may take unto them other callings: this alwayes remembred, that they be no hinderance to their principall callings, nor offence to men.

Now I come to the second part of my distinction, to shew that men may not enter into two distinct callings at once: and that in three cases. First, if God hath disjoyned these callings by his Word and commandement. Secondly, if the practice of the one hinder the practice of the other. Thirdly, if the combining of them together, hinder the common good. On these grounds our Saviour Christ being the Doctor of the Church, refused to be Judge of inheritance betwixt the two brethren, *Luk.* 12. 13, 14. And hereupon the Apostles being to doe the duties of their owne callings, refused to performe the office of Deacons, *Act.* 6. 2. Hence I gather, that in townes, corporations and societies, care (as much as may be) is to be had, that sundry offices and charges being of themselves weightie, and of divers kindes, be not laid on the shoulders of one man: for the execution of them all breedeth distraction, and distraction disableth the most able man in the discharge of one office. He that comes to the corne-heap, the more he openeth his hand to receive, the lesse he holdeth: so he that doth as it were enlarge himselfe to beare the most offices, the fewer shall he discharge.

*Quest. V.* Furthermore, it may here be demanded, whether it be lawfull to enter into two trades at once, or no? *Ans.* It is not unlawfull, if so be they hinder not each other, nor the combining of them, hinder the common good of men, and the parties intend not filthy lucre, but the common good. Nevertheless it is inconvenient in a peopled Common-wealth, for then one man shall hardly live by another: yet if one be not sufficient to maintaine the charge of a family, a second calling may be added upon the former conditions.

Againe, It may be demanded, whether one may have two farmes at once or no? *Ans.* Some have thought it not convenient, but the truth is, it may as well be demanded, whether it be lawfull to have two coates at once or no? for in a Common-wealth all must not be equall, but some above, some under others in regard of wealth. And therefore such as have sundry farmes, whether it be by inheritance, or by honest purchase, may lawfully injoy them. And thus much of good entrance.

The third maine point to be considered, is, *the good continuance in a calling*, which *continuance* consisteth in the constant practice of the duties and workes of the same calling. And

herein two points must be considered. First, what be the works of our callings which must be done, and of what note? the second, in what manner they must be done. For the first, the workes of our callings must be qualified by three notes. First, they must be the proper workes of our callings: secondly, they must be profitable: and thirdly, necessary. The first is Saint *Pauls* rule, 1 *Thes.* 4. 11. *Live in peace*, saith he: but how shall that be done? he answereth, *by doing his owne businesse*. And Saint *Peter* giveth the same rule: requiring *that no man suffer as a busie-body in other mens matters*, 1 *Pet.* 4. 15. In both which places, the holy Ghost teacheth us, that wee must first of all search, what be the proper workes of our owne callings, and then afterwards doe them. The husband-man must attend on husbandry: and the Minister on preaching, &c. By this one point sundry faults are opened, that commonly fall out in the lives of men; as first, when men looke at the things of others, not regarding their owne matters. Wee have example of this, *Joh.* 21. vers. 21, 22. Our Saviour Christ said to *Peter*, *Peter follow thou me*: now *Peter* little regarding his owne dutie, must needes in a kinde of curiositie aske what *John* must doe: but our Saviour Christ gives him a check, and saith, *If I will that he tarry till I come, what is it to thee?* And this is the common fault of the world: men that lightly regard, and slackly performe the duties of their owne callings, are nevertheless very readie to talke of and enquire into the state and lives of other men: and it is meat and drinke unto them. Let a good report be given out of a man, it is not regarded, but evill reports are taken up at the first rebound: they run like wild fire, and all this ariseth from vaine curiositie, which is here condemned, as the bane of all societies. These busy-bodies are like to such as read bookes, with intent onely to spie out the faults thereof: and they are like to the spider, that creepes over all the garden onely to gather poyson. But men that feare God must learne to know their owne businesse, and to suffer their talke and meditation to be imployed that way.

Againe, here is condemned the curiositie of those, that enter upon the duties of other mens callings. It is a dangerous sinne, as I shewed heretofore, by the example of *Vzzah*, who was slaine for touching the Arke; though his intent was onely to keepe it from falling: for he had no such calling. And of the men of Bethshemesh, of whom there dyed fiftie thousand, for looking into the said Arke of God, when they had no calling so to doe. And of *Corah*, *Dathan*, and *Abirum*, who would needs challenge unto them the calling and office of *Moses*.

Thirdly, hereby is condemned the studie and practice of figure-casting and judiciall Astrologie: for thereby many, and that upon false grounds, goe about to search what shall befall other men, either in life or death, things that God will not have knowne before they come to passe. In a word, every one that doth not the duties of his owne calling diligently, and with good conscience, is hereby condemned.

The second propertie is, that the workes of our callings be profitable, not onely to the doers, but to the Common-wealth. This the law of nature teacheth. By this second propertie sundry men are to be blamed. First, the tradesman, that getteth his living by making forrein and fond fashions of attire, which serve for no use, but to be displayed flagges, and banners, either of folly, or pride, or wantonnesse: for all such fashions are condemned by the word of God, yea by the very light of nature. And therefore such as live by selling and making of them, cannot be free from offence: nay their offence is the greater. For if there were no inventers of vaine novelties, they should not be so commonly used as they are. Secondly, here the Alchymist is to be reprooved, that spends his time and substance in labouring to change bases mettals into gold, a thing in truth unpossible: for it is a kinde of new creation, to turne one kind of creature into a creature of another kinde, as every mettall is. And that which is said, or rather dreamed of, the Philosophers stone, is but a conceit, and no where to be found, but in *Vtopia*: and there is no question, but one day an accompt must be made of the good time unprofitably spent in seeking for it.

The third condition of our actions is, that they must be necessary. Wee must consider the nature and qualitie of the workes of our callings. In every calling there be two kinds of workes. Some be principall, without which the calling cannot be maintained. And some lesse principall, which give no essence to the calling. Now men must especially give themselves to practise the principall works of their callings: as for example, the action of a Minister in his calling is to reade, and to preach the word of God: now reading is a worke lesse necessary, and preaching the most principall: and for this cause he must give himselfe especially to the practice thereof. On this manner wee might goe through the callings of all men, and note many wants therein. Magistrates in townes and corporations carry and draw the sword for the maintenance of peace and civill order: it is well done, for it is a worke of their calling; yet not the principall, and they doe commonly faile in this, that they use not the sword for this end, to urge men to the keeping of the commandements of the first Table, to a practice of pure Religion, and to the keeping of the Sabbath day. This is the maine dutie of the Magistrate, who beares the sword specially for the good of mens soules. A Master of a family, is to care not onely for the bodies, but also for the soules of his household, for this is the principall dutie: and most housholders are faulty herein: for commonly they betake themselves to the lesser duties, and leave the principall: they care for

the

the bodies of their wives, children, servants; neglecting the meanes of the salvation of their soules. Cleane contrary to the rule in hand, which injoyneth the practice of the principall duties in the first place: therefore all carelesse and ignorant Masters of families are here to be warned, to have speciall care to provide for the saving of the soules of all them that live under their government. This also sheweth us the faults of many students, who setting themselves apart for the work of the ministery, doe first give themselves to study the Fathers and ancient Writers, whereas their first principall dutie is, to be soundly instructed in the word of God, and to ground themselves in the maine points of Religion, that they may be able to know what is true, what is false; what is to be done, what is not to be done in all matters whether they concerne faith or manners. And when this good foundation is laid, then the foresaid helpes may with good successe be adjoyned.

Againe, necessary works I call those, which upon due consideration, are not onely lawfull in themselves, and agreeable to our calling, but also expedient in the doer: for if they be inexpedient, though otherwise lawfull, they are not to be done.

Before I proceed any further, here is a necessary question to be handled: Whether the works and actions of a calling done by a man which entreth unlawfully into that calling, be nullities or not, that is, to be reputed of us as actions not done? I answer, that in things done, there be two kinds of faults; one in the worke, another in the worker. A fault in the worke, is when the action it selfe is done amisse: and it may be done amisse in substance, or in circumstance; and if the fault be in the substance thereof, it is indeed a nullitie, and must be reputed as not done. Secondly, the fault of the worker is, when an action of a lawfull calling is done by one that is not called lawfully. Now then, when the fault of an action is not in the worke it selfe, but in the person that worketh it, it is not to be reputed a nullitie, neither to be reversed as nothing. As for example, one called lawfully to the ministery, baptizeth infants in the name of the Father, and of the Virgin *Mary*: here is a fault in the action done, and that in the substance of baptisme, and therefore here is no baptisme, but rather a prophanation of the ordinance of God. Now put the case further, that baptisme is administred by a man that is called, though not lawfully; I say, if there be no fault in the action, but onely in the man, that baptisme is not to be reputed a nullitie.

This doctrine is agreed upon by the common consent of Divines, as also by the lawes and orders of Kingdomes, as may appeare plainely in particular. *Augustus Cæsar* a Romane Emperour, invaded the Kingdome of the Jewes, and brought it into a Province: and thus was he made King of the Jewes, not by lawfull means, but by intrusion. For all this, the actions done, and the commandements given by him, were the reputed commandents of a King, not reversed by any Jew, but obeyed of all. For when he gave commandement that all the world, yea the Jewes should be taxed, they yeelded themselves to this commandement; yea righteous *Joseph* and *Mary* went to their owne towne to be taxed. *Caiphas* was honoured as high Priest among the Jewes, and though his entrance was by corruption and bribery, yet notwithstanding, the actions done by him in his office, were not esteemed nullities, but actions done. And therefore our Saviour Christ suffered himselfe to be accused, arraigned, and judged of him: and also was content to come into the Temple and worship God according to the manner of the Jewes, even before *Caiphas* himselfe. The Scribes and Pharisies that were the Doctors of the Jewes, had not many of them their calling by succession from *Aaron*, and for judgement were also in part heretical, holding some things against the foundation, namely, justification by works, &c. and yet our Saviour Christ, because they sate in *Moses* chaire, bids the Church of the Jewes, and his Disciples heare them, so far forth as they taught the doctrine of *Moses*. Whereby it is manifest, that if there be no fault in the worke, the defective calling of the worker, doth not make a nullitie of the action done. For howsoever the worker sinnes in his unlawfull entrance, and in that regard, is not to be approoved, yet the actions in the calling to which he is entred, are the actions of that calling; for though he be called amisse, yet he standeth in the roome of one lawfully called. And wee are to make difference betwixt him that is called, though unlawfully, and him that hath no calling at all. For the actions done without calling are indeed nullities, whereas if there be any calling, though entrance be badly made, it doth not make the action voide. And whosoever denieth this ground of truth, overturnes the regiment of Kingdomes, Churches, States, and Societies whatsoever.

By this which hath beene said, a question is resolved concerning baptisme: many of our ancestors heretofore have been baptized by Masse-Priests, and never received any baptisme but in the Church of Rome: now the demand is, whether that baptisme were sufficient or no: and whether they must be rebaptized? I answer thus: the Romish Priest is no Minister of God and Christ, but of Antichrist, in that he offers Christ a reall sacrifice for the quicke and the dead, wherein chiefly stands his office: yet because he hath beene, and is designed by men to baptize, and stands in the roome of a lawfull Minister, his action is not voide: for though he be not a Minister lawfully called to baptize, yet is he not a meere private man, but he is between both, that is, one called, though amisse, through ignorance and oversight of men: and consequently, he is one that in the act of baptizing, stands in roome of a right and lawfull Minister.

Againe, it pleaseth some, carried more by

affection than judgement, to diſpute on this manner. There is no right and lawfull calling alloted for Miniſters in the Church of England: therefore there are no Sacraments among us, nor true preaching of the word of God: our Sacraments (ſay they) are but Sacraments in ſhew, and the effect of all preaching with us, is no better than the illuſion of the devill: I anſwer, be it granted there is no lawfull calling of Miniſters in the Church of England, (which nevertheleſſe to ſay is both falſe and wicked) yet will not this follow, that our Sacraments are no Sacraments, and our preaching no preaching; for though men be unlawfully called, yet their actions be the actions of Miniſters, if they be called at all. The preaching of a Miniſter unlawfully called, may be true preaching, and Sacraments, true Sacraments; elſe Chriſt would not have ſaid of the Scribes and Phariſies, *Heare them:* whereas they were of other Tribes than *Levi*, and came in often by bribery, and like corruption. A bad entrance maketh not the actions done, to be voide and of none effect, if ſo be the doer be called to ſtand in the roome of a right and lawfull agent. And, as good entrance maketh not alwaies the actions good, becauſe, where there is a good entrance into a lawfull calling, there may be an after-Apoſtaſie: ſo on the contrary, the defect of a good entrance maketh not a nullitie of miniſteriall actions.

Now I come to the ſecond point touching continuance in calling, namely, in what manner the actions thereof are to be done. It is not ſufficient for a man to doe the proper workes of his calling, but he muſt doe them in a good and godly manner: and that a man may ſo doe them, two things are principally required: Holineſſe and conſtancy. To doe a worke in Holineſſe, the word of God teacheth, that there is required a double ſanctification. The firſt, of the worker; the ſecond, of the worke and action to be done. That the worker ſhould be ſanctified, it is neceſſary for two cauſes: 1. becauſe the perſon muſt firſt pleaſe God, before the worke of the perſon pleaſe him. *For to the uncleane all things are uncleane, Tit.* 1. 15. yea, not onely their workes, but their minds and conſciences are defiled: and the reaſon is plaine; for ſo great is the corruption of our wicked natures, that wee defile whatſoever thing wee lay our hands unto. If men be not repentant ſinners, all the actions which they doe, though good workes in themſelves, are very ſinnes, and offences before God, in that they proceed not from an upright heart, neither are done to the glory of God. Secondly, ſanctification of our perſons is required: becauſe, unleſſe wee be borne anew of water and the Spirit, we can look for no ſucceſſe or bleſſing upon our labours: it is the righteous mans privilege, *Whatſoever he doth it ſhall proſper, Pſal.* 1. 3. no man elſe muſt looke for this favour at Gods hand. Righteous *Joſeph* proſpered in all that he did, for the Lord was with him, when he was made Ruler over the houſe of *Potiphar* the Ægyptian, *Gen.* 39. 2, 3. And *Jehoſaphat* ſaith, 2 *Chron.* 20. 20. *Believe the Lord and his Prophets, and thou ſhalt proſper.* While the Arke was yet in the houſe of *Obed-Edom*, hee proſpered and all his houſe. How much more then ſhall he proſper, that hath not onely the ſigne of Gods preſence, but God himſelfe dwelling in his heart? If it be ſaid, that in experience we finde the ungodly man to proſper as well as the godly: I anſwer, the proſperitie of the wicked, is like the Quailes which God did ſend to the Iſraelites in the Wildernesſe, which brought a plague and deſtruction with them, for they died while the meate was yet in their mouthes. The proſperitie of the wicked ſerves to their deeper condemnation.

Hence wee learne, that being deſigned and ſet apart to any calling, we muſt firſt of all from our hearts turne unto God, from all our ſinnes, and uſe meanes to become new creatures, becauſe unleſſe we repent and turne unto God, and with conſtant purpoſe cleave unto him, the beſt actions of our callings, though we had no other ſinnes, ſhall be ſufficient to condemne us; conſidering no worke ever pleaſed God, till the perſon of the worker be accepted in his ſight. The blind divinitie of the world is this, that ſuch as walke diligently about their buſineſſe, live peaceably with all men, and doe no man hurt, have all things to goe well with them, and God will have mercy upon them. Theſe things indeed are good and commendable, but not ſufficient: for unleſſe the perſon that doth theſe things goe further, and repent him of his ſins, and die unto them by the vertue of the death of Chriſt, and live unto God, all his peaceable and upright dealing will in the end prove no better than fig-leaves before God. For even the beſt workes that can be, are damnable ſinnes in the doer, unleſſe he turne unto God, & be in Chriſt. In the ſame field, at the ſame time, in the ſame buſineſſe, there is the worke of the oxe, and the worke of a man; now I demand which of theſe twaine is the better worke? I know the anſwer will be, the worke of the man; but the truth is, unleſſe he be renewed by the grace of God, his labour is worſe than the labour of the beaſt; for the beaſt in his kinde obeyes God, ſo doth not the unrepentant ſinner. And thus actions lawfull in themſelves, in him become unlawfull, not becauſe they are done, but becauſe they are done in evill manner; even as the channell is faultie, not becauſe is carries the water, but becauſe it defiles the water.

The ſecond thing required, is ſanctification of the worke or action. This point alſo muſt be learned and practiſed: for it is not ſufficient to doe a lawfull action, but it muſt be done in holy manner: for lawfull actions unleſſe they be ſanctified, are ſinnes: as may appeare by one and the ſame action done by two perſons. The Publican and the Phariſie goe together to pray, they doe both one and the ſame action; and yet the one for his prayer is approoved, Luk. 18. 10

the

the other is not; because the one, that is, the Pharisie prayed in the pride of his heart, and prophaned the lawful action of prayer: the Publican prayed in the humilitie of his heart for the pardon of his sinnes, and his action was not onely lawfull in it selfe, but also holy in the doer. And this is the point that must be learned and practised in all the actions of our callings: that they must not onely be lawfull in themselves, but also lawfull in regard of us.

This discovereth the blindnesse, and ignorance of most men amongst us: which thinke it is sufficient for them, if their actions which they doe, be lawfull. As for example; chapmen thinke they may use their owne libertie in buying and selling, because bargaining is Gods ordinance, and thinke it needlesse to regard in what manner they buy or sell; nay commonly they do not so much as dreame of this, that they are in such order to performe their actions, that in their doings they may approove themselves unto God.

In the sanctification of the workes of our calling two things are required: The Word and Prayer: 1 *Tim.* 4. 5. for that which *Paul* sets downe of the use of meates and drinkes, must be extended to all the ordinances of God whatsoever. I will speake of both these in order. And first of all, the word of God must be our rule and square, whereby we are to frame and fashion all our actions, and according to direction received thence, wee must doe the things we doe, or leave them undone. *David* a King had no doubt a wise and godly Councell, and he himselfe was a man of great wisedome, being a Prophet of God: and yet he saith, the *Word and the Lawes of God are his Counsellours.* Psal. 119. 24. And that which the Lord commandeth the King, that sitting upon his throne he should have the booke of the Law before him, to doe all things therein: the same must every subject likewise in his particular place and standing performe. Deut. 17. 19. *Peter* fished all night and caught nothing, in the morning Christ came and bad him cast his net into the Sea; who presently, though discouraged with bad successe before, saith, *Luk.* 5. 5. *Lord, at thy Word I will doe it.* And thus much should every man daily say in his place, that he will doe the works of his calling at Gods commandement, and according to his Word. When the people of Israel came out of Ægypt, and went into Canaan, a type of the Kingdome of Heaven, in their whole journey, they were led by a pillar of a cloud in the day, and by a pillar of fire in the night; when the cloud stood still, they stood still, and they were to follow it which way soever it went, forward or backward. Now looke as the Israelites went to the earthly Canaan by following the pillar of fire, and the cloud: so must we as it were goe blind-fold, and suffer our selves to be ruled by the word of God in the works of our calling: though we seeme in reason to goe backward: what it doth command, that must we doe; and what it forbiddeth, that must we eschew. Many things might be rehearsed out of Gods word for our better direction in particular actions, but I will reduce them all to two heads. for some directions serve for the eschewing of vice, and some other for the practice of vertue. The vices to be eschewed in the works of mens callings, are especially two: Covetousnesse, and Injustice. Covetousnesse is a notorious vice, whereby all men almost apply their callings, and the workes thereof, to the gathering of wealth and riches: this is one of the head and master sinnes of the world, and from it a sea of evils flow both into Church and Commonwealth. There be many that have good affections, and receive the Word with joy: yet like the thornie ground, they are choked with the cares of this world. Now then considering Covetousnesse is so vile a sin, let such as be placed in any calling, take heede of it, and be carefull lest it take place in their hearts, and draw them to many other evills. Saint *Paul* saith, 1 *Tim.* 6. 20. *They that will be rich*, that is, such as referre the labour of their callings to the gathering of wealth, *fall into many and grievous temptations*, and so consequently into damnation: and therefore he addeth that *Covetousnesse is the roote of all evill.* It may be objected, that unbeliefe is the first particular sinne that ever came into the world, and consequently, that covetousnesse is not the roote of all evill: I answer, that unbeliefe is a mother of sinne, whence all other sinnes arise, yet covetousnesse also is a root in another respect; because, as the roote giveth sappe and nourishment to all the branches, so doth covetousnesse to every other sinne whatsoever: where it reignes, no sinne dies or decayes. In the body when the spleene swelles, all other parts decay and consume: even so, when the heart swelles with desire of riches, all the graces of God consume and fade away. *Judas* no doubt had many good things in him: he forsooke all to be a disciple of Christ: hee preached the Gospell to the Jewes as the rest of the disciples; he wrought miracles, and cast out devils; nay which is more, he was one of Christs owne family, and as it were a steward: he bare the bag and disposed of all things; and yet at the last, because he suffered this damnable sinne of covetousnesse to prevaile within his owne heart, hee condescended to sell his Master for thirtie pieces of silver. And thus all good things in him came to nought; for presently upon this fact, he went and desperately hanged himselfe; and with such violence cast himselfe downe, that his bowels gushed out. And thus will it fall out with all such as nourish this sinne, and give place unto it, though they be never so furnished with knowledge, zeale, and commendable life. If it be suffered to prevaile, it will bring them at last to fearefull and lamentable ends. In a common family, it is a great disorder to see the Master play the servant, and the servant to doe the office of the Master: much more then it is a disorder in the Church of God, which is

the family of Christ, that men set their minds on the world, and make themselves servants of riches, which should rather serve them. Our Saviour Christ saith, *The Sabbath was made for man, and not man for the Sabbath*; then much more riches were made for man, and not man for riches. Againe, covetous and worldly desires are against the order of nature: for when wee come into the world, wee bring nothing with us, and while we live here Nature is contented with little: and when we die, wee must carrie nothing with us, but a coffin, or a winding sheet; why then should we set our minds so much on earthly things? Againe, the gate of heaven is straight, and the way narrow, so as we must be faine to struggle and creepe before we can make any entrance, and deny all that we enjoy. Now when in the works of our calling we intend onely to get wealth, wee doe as it were set barres on heaven gates, and load our selves with burdens, which make us unable to passe. Therefore speciall care must be had, that our time and calling be not spent in gathering earthly treasures. And every man in his calling may remedie this vice, and the practice thereof, by doing these two duties. First, he must restraine his action from the world. Secondly, he must turne and dispose it to better things. For the first, our affection is like a Sea, which being suffered to passe his bankes, overflowes the whole Countrey: and therefore to keepe our desires in compasse, every man in his place and calling must labour for two things: first, for contentation; so saith the holy Ghost; *Let not your conversation be in covetousnesse, but be content with that which you have.* This contentation is the esteeming of that particular estate wherein God hath placed us, to be the best of all estates for us that can be. A notable example of this vertue wee have in the Apostle *Paul*: who had learned in whatsoever estate he was, therewith to be content. And therefore he saith, *Phil.* 4. 11, 12. *I can be abased, and I can abound, every where and in all things I am instructed both to be full, and to be hungry, to abound, and to have want.* This which *Paul* practised, is soone said, but not so soone done. Now that wee for our parts may after his example be content in every estate of life, we are to performe these duties. First; we must labour to see a particular providence of God, and to have experience hereof in all things that come to passe. In health, wealth and libertie, all men acknowledge a providence; but in the contrary estates of sickenesse, bondage, and povertie, &c. the blind world seeth no providence, nor goodnesse of God; it shuts up all the goodnesse of God in health and wealth. But such as professe the knowledge of the true God, must better acquaint themselves with this providence and goodnesse of God, and labour to feele it, as well in sickenesse as in health, in want as in wealth, in persecution as in libertie and peace. And when wee can in some good measure doe this, experience of divine providence will breede and bring forth contentation. An example of this we have in *Iob*, who in the midst of his troubles, said, *Iob* 1. 21. *The Lord giveth, and the Lord taketh away, now blessed be the name of the Lord*: tell us in these words marke his contentation, and the cause thereof: namely his perswasion, that God himselfe did lay that affliction upon him, in which perswasion being setled, he gives thankes to God. Secondly, wee must labour to be resolved even in conscience with *David*, *that God is our portion*, that is, that God the father is our father, Christ Jesus our Redeemer, and the holy Ghost our sanctifier and comforter: herein we must settle our consciences: and then may we say as *David* said, *Psal.* 16. 6. *I have a goodly heritage*: and we shall finde our minds more setled and contented, with any estate good or bad that befalls us by the will and appointment of God. All men are well pleased with health, libertie, wealth; and if we could be able in truth to say, *the Lord is my portion*, we should be well pleased with sickenesse, bondage, and povertie. And thus are we to indure our selves to contentation.

Heb. 13. 5.

Now for the better restraining of our affections from the world, two things must be done: first of all, we must in this life resolve our selves to seeke for no more, but things that be necessary and sufficient for us and ours. For to seeke for aboundance is not lawfull, neither doth it stand with good conscience, which I prove on this manner. Wee may seeke for that which we may pray for: but we have no warrant to pray for aboundance: for things necessary and sufficient, we have warrant to pray, as *Agur* doth, *Prov.* 30. 8. *Give me neither povertie nor riches, feed me with food convenient for me.* And Christ taught us to pray on this manner, *Matth.* 6. 11. *Give us this day our daily bread*: that is, bread for our substances, or such bread as is sufficient to preserve our lives. And S. *Paul* plainly condemnes the desire of riches, that is, of things more than necessary, affirming that such as desire to be rich, fall into the snares of the devill. Some have observed twelve wõders in the Manna of the Jewes. 1. The children of Israel were fed with it fortie yeares. 2. To the godly it tasted according to every one his desire. 3. To the ungodly it was loathsome. 4. A Gomar of it sufficed all stomacks. 5. Whether men gathered more or lesse, they had full measure, neither more nor lesse, that is, a Gomar full. 6. Two Gomars full before the Sabbath, on other dayes but one Gomar full. 7. It fell every day, but on the Sabbath. 8. It melted in the Sunne, and was hardened in the fire. 9. It was kept many yeares in the Arke unputrified. 10. Being preserved till the morrow it putrified, except on the Sabbath. 11. He that gathered least had his Gomar full. 12. He that gathered most, had but his Gomar. Now by the most of these wonders, and specially for that Manna laid up till the next day putrified, and that every Jew had his competent measure, were his labour more or lesse, we are

1 Tim. 6. 8

Ruff. lib. 1. cap. 12.

taugh

taught, that the seeking and desire of abundance, pleaseth not God. The Lord commandeth the King by expresse Law, that he should not multiply his horses, nor his silver and gold: it is not here the intent of God to barre Kings from seeking for things sufficient to maintaine their kingdomes; but to moderate their affections, that they seeke not for that abundance, which may serve to maintaine, not one, but two or three Kingdomes. If God send abundance of things more than necessarie to Princes, they may receive them at the hand of God, and they are to be thankfull therefore: but Kings themselves may not seeke for more, than which is sufficient for their estate.

Deut. 17. 16, 17.

Now if this be the dutie of the Prince, then much more is it the dutie of the people: and subjects in Kingdomes should content themselves, if they have as much as will provide them food and raiment, and thus much lawfully may they seeke for. As for example, a Master of a family, may with good conscience seeke for that measure of wealth, as shall in Christian wisedome be thought meete to maintaine him and his family, with convenient food and raiment: having obtained thus much, a pawse must be made, and he may not proceed further, to inlarge his estate, by seeking for that abundance that may well serve his owne house, and a second, or many families more. It may be here demanded, how we are to judge what is sufficient for any man? I answer, we must estimate sufficiencie, not by the affection of covetous men, for then nothing shall ever be sufficient: but we are to proceed by the same rule in this manner, as in like case of apparell, Because the word of God hath given no particular rule, how every man or woman should be attired; therefore our rule must be the example and judgement of the godly, and grave men and women of our estate and order. So likewise for a sufficiencie in things of this life, our rule must be the common judgement and practise of the most godly, frugall, and wise men with whom we live: and that which they in good conscience judge sufficient and necessary for every man, according to his place and calling, that is to be esteemed sufficient. And here we must remember, not to make one rule for all men, that things sufficient for one should be sufficient for all: but every man must be measured according to his condition and degree. For as one man is above another in degree, more or lesse, so to one is more required for sufficiencie than to another. But the covetous man may except, and say, Every gift of God may be sought for: But aboundance is the blessing and gift of God, and therefore it may be sought for. I answer, We must distinguish the blessings and gifts of God; some of them are simply blessings, and some onely in respect. Those which are simply blessings are such gifts and graces of God as are not onely blessings in themselves, but also in every man that hath them: and such are the gifts of faith, of repentance, of the feare of God, and the love of God and man. The second kind of blessings which be in respect, are such as are good in themselves, but not good to every person that hath them: such are riches and aboundance of worldly things: Thus then I answer; Every blessing of God may be sought, if so be I know it is a blessing to me: therefore I may lawfully seeke for faith, and repentance, and all such gifts of God, as are simply blessings. But wee may not seeke for such things, as are onely blessings in some respect, unlesse wee can say they are blessings to us: a sword or a knife are good things in themselves, and have their use: but they are not good in the hand of a childe, or of a mad man, because they may thereby hurt themselves. And so are riches good in themselves, but not for every man: and therefore no further to be sought, than we know they are good and profitable for us.

A

B

C

D

Secondly, it is alleaged, when men doe seeke for aboundance, they finde it, and God would not give it them, unlesse it were a blessing: because, whatsoever is of God, is good. I answer, first of all, that God in giving aboundance to the covetous man, is void of all blame; for the question is, of the mans seeking and receiving, not of Gods giving. Againe, when God grants aboundance to some that seeke it, he gives a blessing, but like to the Quailes which he gave to the Israelites, that brought a plague with them: for God oftentimes giveth temporall blessings in his wrath. Thirdly, it may be alleaged, that God hath made a promise to every righteous man, that he shall receive aboundance: riches and treasures shall be in his house (saith *David*) and therefore he may lawfully seeke for riches. I answer, two wayes; first, that by riches in the word of God is often understood things necessary, and not aboundance. Secondly, if riches be taken for aboundance; I answer, that promises concerning temporall blessings must be understood with exception of the crosse and chastisement: and therefore the meaning of the Psalmist is, that riches shall be given to the righteous, unlesse it be the will of God to exercise and try him by want and povertie. And that this place must thus be understood, it appeares plainly, *Heb.* 11. 37. where some are commended, because they endured povertie by faith, wandring too and fro in sheepe-skins and goate-skins. And *Lazarus* when he died was received into *Abrahams* bosome, though in his life time hee had not so much as crummes from the rich mans table, to feed his body. Now then if the promise were absolute, every man might seeke for aboundance, and every beleever should have it: but seeing it is conditionall, and wee are uncertaine whether it will please God to try us by want or no; therefore wee may not seeke for aboundance. Fourthly, it may be alleaged, that every man must doe good to the Church and Common-wealth, and therefore

Psal. 112. 3.

he

he must seeke for plentie, else he may have wherewith to doe this good. Tanswer, we must doe good indeed, but yet within the compasse of our estates and callings, and according to our abilitie; for God accepteth every man according to that he hath, and not according to that he hath not.

Lastly, it is alleaged, that there be examples of righteous men; as *Abraham*, *Jacob*, and *Salomon*, that abounded with riches. I answer, they got not their riches by seeking abundance: they were made rich by Gods sending, not by their owne seeking. So may any man accept abundance, when it is the pleasure of God to bestow it upon them, while they walke in their callings. And it cannot be shewed, that either *Abraham*, *Jacob*, or *Salomon*, wanting riches, sought for them? but commonly the covetous man layes plots how to get thus much for himselfe, and thus much for his children, so many hundreds, and so many thousands: whereas *Jacob* asked of God, but food and rayment. Therefore whatsoever is said to the contrary, the truth is, that no man can with good conscience seeke for things more than necessary. And this one thing must be as a cord unto us, to restraine our affections from the world: that God hath given a commandement, that we must seeke onely for things that may be in Christian wisedome esteemed necessary.

Now let us proceed to search how we may turne our affections from the world to better things. The way is this. As the cholerick persons that desire to restraine their hastinesse, must turne it against themselves for their owne sinnes: Even so the worldling that desires to turne his gripple mind from earthly things, must set his mind on the kingdome of heaven. And for the doing of this, two things are especially required: first, we must endeavour to have the eyes of our mindes enlightened by Gods Spirit, that we may see how happie the estate is that God hath prepared in his owne Kingdome for them that love him. Thus *Paul* prayed for the Ephesians. *Ephes.* 1. 18. *That the eyes of their understanding might be inlightned, that they might know what the hope was of their calling, and what the riches of his glorious inheritance is in the Saints.* The beast that goes in a bare common, if once it set eye on a better pasture, will without further delay, over hedge and ditch, and all, till it come into the said pasture. Now that which is in nature, should much more be in them that are partakers of the grace of Christ. Therefore although like moales we have our heads alwayes roting under the earth: yet if we doe by grace but cast our eyes to the joyes of heaven, wee cannot but turne our hearts from the love of this present world. A notable example of this wee have in *Moses*, who when he might have beene heire to *Pharaohs* daughter, refused honour, *esteeming the rebuke of Christ greater riches than the treasures of Egypt: because he had respect to the recompence of reward.* Heb. 11. 26. Thus God in mercy opened his eyes, and made him see the happie estate of the Kingdome of Heaven, and thereby caused him to leave and forsake the honour and wealth of Egypt.

Secondly, we must indeavour to have in our hearts, a sense and feeling of the want of Christ, and to see our damnable estate in our selves, and how greatly we stand in need of the bloud of Christ to wash away our sinnes. Behold a notable meanes to make any man (though he were covetousnesse it selfe) to turne his heart from the pelfe of this world, and to seeke wholly after spirituall and heavenly things. For the consideration of our own misery in our selves, and a lively sense of the need we have of Christ, will make us hunger after him and his righteousnes, above all things in the world. We find by experience, that many are indued with good gifts of knowledge, of joy in the word of God, of zeale, &c. who nevertheless in their callings be overcome with this foule sinne of covetousnes: and the reason is, because they were never thoroughly touched with any sense or feeling of the need they had of Christ, their hearts are dead in sinne and corruption, and they never knew the vilenesse of their own natures, and in what extreame misery they are out of Christ. And if they might be brought to a feeling of their unworthinesse, and made to hunger after him, they would then begin to say with S. *Paul*, Phil. 3. 8. *I esteeme all things as dung in regard of Christ*; And with *David*, Psal. 42. 1. *As the Hart brayeth after the rivers of waters, so thirsteth my soule after thee, O Lord.* This is the counsell of Christ, *First seeke the kingdome of God and his righteousnesse*, Matth. 6. 33. We must in our selves be as the wounded man that lay in the way, that Christ Jesus the true Samaritane may come by us to supple our wounds, and to powre his owne precious bloud into our soules. For as *Mary* said, Luk. 1. 53. *God filles the hungry with good things, but the rich he sends emptie away.* And thus shall we be able by Gods grace to turne our affections set on the world, to heavenly things. Thus also we see how to walke in our callings with good conscience, and to avoyd the sinne of covetousnesse.

Now I come to the second sinne of injustice, whereby men abuse their callings, to the hurt and hinderance of others, either publikely or privately. Example of this we have in *Zacheus* the Publican, who enriched himselfe by cavillation. Now this sinne spreades it selfe as largely through all degrees and states of men, as the former sinne of covetousnesse: as will appeare, if wee doe but take a view of such as be the principall callings. And first, to begin with Emperours and Princes, by whom is practised the greatest injustice that can be, as they are in the greatest callings: for many of them content not themselves with their own dominions, but encroach either by fraud or by violence on their neighbour-kingdomes, and for the encreasing of their estates, spare not to shed rivers of bloud. As at this day,

the

the Turke in Asia, and the Spaniard also, who seekes by all meanes to make himselfe the Emperour of the West parts of the world. Like injustice appeares in the calling of such Magistrates as use to take bribes, to respect mens persons in executing justice and judgement: injustice also creepes into the chaire of *Moses*, when the word of God, the food of mens soules is with-held, as also when it is corrupted, partly by the poison of mens errors, partly by the devices of mans braine. Injustice in the calling of the Lawyer, is to take larger fees, than statutes or conscience will allow: and to make delay of suites, yea to delay them, not from morning till night, as *Jethro* said to *Moses*, but from terme to terme, yea from yeare to yeare, for the increasing of their gaine. In the calling of the Physitian, it is injustice, to minister physicke to the bodies of men, that is learned out of bookes, without any experience; also to minister physicke vpon the bare inspection of the urine, which by the best learned is judged to be insufficient, and oftentimes deceitfull: yea to prescribe drunkennesse and fornication for the cure of some diseases: and to minister physicke to parties absent, upon the erecting of the figure at the time of the interrogation. In the calling of the Merchant and trades-man, there is false weights, and false measures, divers weights and divers measures; ingrossing, mingling, changing, setting a glosse on wares by powdering, starching, blowing, darke shops, glozing, smoothing, lying, swearing, and all manner of bad dealing. In the Patron, there is presentation given, but with secret condition of having his owne tythes, or some other fleece out of the living. In the Land-lord, there is racking of rents, taking immoderate fines, inclosing of grounds that have laien common time out of mind: and the cause is, want of sobrietie and temperance in diet and apparell. In the husbandman and cornmonger, there is exceeding injustice, in hording up graine till the time of further advantage: and in taking whatsoever they can get for their owne, though it be to the shedding of the bloud of the poore. In the calling of the Printer, which should serve for the speciall good of the Church and Common-wealth, there is exceeding injustice done to both, by the publishing of libels, and hereticall bookes, whereby errors are spread abroad, as also by publishing unchast, immodest, and unprofitable writings. And in the calling of the Booke-seller there is like injustice, in that they sell all books, good and bad, of truth and falshood, and that hand over head, without any regard, to every one that commeth. For at this day, in England a Papist may furnish himself almost with all kind of bookes of his owne heresie, and that in the shoppes of the Protestants. A thing to be thought upon, and that which greatly hinders the good of this our Church. Thus over all estates and callings the canker of injustice hath spread it selfe, so as we may take up the coplaint of the Prophet *Micah*, *It is hard to find a righteous man: every man lyes a net for his brother, and setteth his hand, his bloud, and utter undoing.* This is so plaine, that he which hath but halfe an eye may see it. Yet the unjust man wanteth not excuses, but saith; The world is naught, and therefore they that will live in the world, must doe as other men doe. *Ans.* This indeed is the blind reason of ungodly men: but S. *Paul* giveth another rule, and bids us *walke unblamably in this present world, as lights in the middest of a crooked and perverse generation.* And though the whole world should give themselves to the practice of injustice, yet he that is the child of God, must carry himselfe in his calling in such manner, that he may be a light to them with whom he liveth. Other more blind and shamelesse, for the maintaining of their injustice, alledge the example and practise of our Saviour Christ, in sending for another mans Asse and the Colt, when he went to Jerusalem. But who doth not see the notorious abuse of this place of Scripture? For our Saviour Christ did this as Lord, not onely of the beast, but also of the owner. And therefore when he sent his Disciples, at the same time he inclined the heart of the owner, to be willing to let them goe: shewing thereby himselfe to be the Lord, that hath the hearts of all men in his hand, and consequently the governour of all things else. Other allegations for the defence of injustice are of no moment. Now then, we must enter into examination of all the works of our callings, and finding what stands not with equity and justice, we are to forsake it. And the better to perswade us hereunto, these reasons may be used. First of all, it is Gods commandement, that every man should deale justly in the workes of his calling: as *Paul* saith to *Titus*, *The grace of God that bringeth salvation unto all men hath appeared, and teacheth us, that we should deny ungodlinesse and worldly lusts, and that wee should live soberly, righteously, and godly in this present world.* Againe, *Let no man defraud or oppresse his brother in any thing.* Now then, if we have been faultie in this kind heretofore, let us now begin to make conscience of this commandement. Secondly, we must consider with our selves, that so long as wee practise injustice in our particular calling, all our worship and service of God in prayer and thankesgiving, in hearing the Word, and receiving the Sacraments, is an abomination unto the Lord. Hereupon he saith to the Jewes, *I abhorre your Sabbaths and new Moones*: and the reason is, because their hands were full of bloud. Againe, the Lord professeth that the sacrifices offered unto him by the Jewes, were, as if a *man should cut off a dogs necke*, and offer it him in a sacrifice; because they lived in their wickednesse. Thirdly, they that practise injustice have the curse of God to follow them. *Paul* saith, that the *unjust man shall never enter into the kingdome of God.* And *Moses* saith, that they *which use false weights are an abomination to the Lord.* Looke then how many practices of

Mica 7. 2.

Phil. 2. 15.

Mat. 21. 3.

Tit. 2. 11, 12.

1 Thess. 4. 6.

Esa. 1. 13.

Esa. 66. 3.

1 Cor. 6. 9.

Deut. 25. 16.

Injustice be used in any mans calling, so many barres and stops there be to keepe him from the Kingdome of God. Lastly, let us make whans. Paul saith of himselfe, that (2 Cor. 2. 17.) *In all things he did as one set in the sight of God, in consideration of the terrour of the Lord*: as if he had said; I know in the last day I must come to the barre of Gods judgement, and there be tryed of all the things I doe, and therefore doe I endeavour to keepe a good conscience in all the works of my calling. And in the very same manner should every one of us stirre up our selves to the practice of justice, and to the avoiding of bad dealing in our callings: for at the last day, the bad practices of every man shall be made manifest, and we shall be judged according to that we have wrought when we lived in the flesh. Thus much for the two vices to be avoyded in every mans calling.

The vertues which the word of God requireth of us in the practice of our callings, are many, but two especially; *Faith*, and *Love*. By faith, I meane not onely saving faith, but another particular faith arising of it, whereby wee must be perswaded, that our particular calling and the workes thereof, are pleasing unto God: and that he will give a blessing unto them for Christs sake. And whatsoever is not of this faith, is sinne. When *Noah* is said to build an Arke by faith, we must not onely understand justifying faith, but withall, another particular faith flowing from it: whereby he was perswaded, that the building of the Arke was a worke acceptable unto GOD, and that he should find a blessing therein. And without this particular faith, no man can please God in any calling. Now there is a relation betweene faith, and the Word: where faith is, there must be a word of God; and where the Word is not, there can be no faith. And therefore that the actions of our callings may be done in faith, we must have a word whereon to build our faith. And this Word is two-fold: a word of commandement, and a word of promise. The Commandement is that Word of God, whereby the actions of every mans calling, are either expressely commanded, or at least approoved. The promise, is a particular word, either directly propounded, or by just consequent to be gathered out of the Scripture; whereby God hath promised to blesse the labours and works of our callings. And for knowledge of both these, must every one labour in his place. The Magistrate must have a commandement from God in his Word that must authorize him to draw the sword: and a promise of blessing and protection, when upon good cause he drawes the sword indeed. The like must the Minister have for his calling, and the man of trade for his. And he that hath not both a commandement and promise, cannot possibly doe the workes of his calling in faith.

Now if any shall thinke this strange and hard, let them consider what is done in Townes and Corporations: Men of the same trade, have their Wardens and Masters of their Companies, & decrees and ordinances; to which they binde and conforme themselves. Now if men be content to binde themselves to their owne ordinances; shall they not much more yeeld themselves to the commandements of God, and walke in their callings according to them? Againe, when men thus live by faith, having regard to Gods commandements; it comforteth them to doe their actions in obedience. And when they shall by the same faith rest upon the promise of God, it will make them cast their works on the Lord, and free them from carking and distrustfull cares, which pull the heart in peeces. And by this meanes also, they shall ease their minds, when they lye under the crosses, that are incident unto every calling since the fall of *Adam*: for in this promise wee shall behold the blessing and goodnesse of God in the middest of our troubles. As the wood that *Moses* cast into the bitter waters, made them sweet: so the promise of God viewed by the eye of faith, sweeteth the troubles and crosses of callings.

The second vertue is love. Faith which is alone in justification, goeth not alone in life and conversation, but love and faith are both joyned together, for faith worketh by love. And yet they are not one and the same vertue, but differ in their actions: as the man that serveth a Mason upon the ladder, hath use of both his hands, with one he stayeth himselfe, with the other he reacheth up his burden: so hath every man in his calling the use of two spirituall hands, the hand of faith, and the hand of love: the hand of faith, keepeth him in compasse, and stayeth the mind upon the word of God: and the hand of love reacheth out it selfe to others in duties of love towards God and man: and thus faith and love differ. Now the practice of love stands in two things. First, we must referre all the works of our callings, to the honour, prayse, and glory of God: and here is the principall thing wherein love consists. And therefore *Paul* saith notably of himselfe, *The love of Christ constraineth me*, signifying thereby, that whereas Christ had so loved him, as to shed his bloud for him, that very love did constraine him to referre all that he could doe, to the honour & prayse of Christ. Now looke what *Paul* here saith, the same must every particular man in his calling say of himselfe: that the love of Christ in shedding his bloud for him, constraineth him to doe all things for the honour and prayse of his Name. The second dutie of love is, to apply the works and duties, and labours of our callings, to the good of the Church and Common-wealth, and the place whereof wee are members. Thus *Paul* saith to the Galatians, *Gal.* 5. 13. *Doe service one to another by love.* And this is done when we imploy our labour for the good of our brethren: and thus briefly wee see how love is put in practice.

If we shall examine our selves by these two

points

points, it will appeare, that most men come short of their duties: for whereas it is the propertie of unfained love, not to seeke his owne things, but the good of others: the common practice of men is to imploy their paines for themselves, according to the common saying; Every man for himself, & God for us all. Now are the evill daies, wherein men are lovers of themselves. The mooving cause almost in every man that causeth him to doe the duties of his calling, is the respect of private benefit. It is hard to finde a man that labours in his calling upon love to Gods glory and the good of his brethren. Thus we see how Gods word gives direction for the holy use of our callings.

The second means to sanctifie our callings, and the works thereof, is Prayer. This prayer is that, whereby we doe not only pray unto God for the pardon of our sinnes, and for the supply of such graces, as concerne life eternall, but particularly, for a blessing upon the labours of our callings; whose beginning must be with prayer, and in due season end with thanksgiving. The commandement to this purpose is plaine, *Whatsoever ye doe in word or deed, doe all in the name of the Lord Iesus giving thankes to God, Col.* 3.17. The meaning is, that when wee enterprise any businesse, either in speech or action, wee must first call on God for his blessing, and give him thankes in the end. *David* saith, *Psal.* 127.2. *Except the Lord build the house, they labour in vaine that build it; and except the Lord keepe the Citie, the watchman keepes the watch in vaine.* If *Paul* before he tooke shipping prayed on the shoare, then much more must we doe it, in the maine and weightie workes of our callings. Parents in their families teach their children to say, *Father I pray you blesse mee, Mother I pray you blesse mee.* Well, Gods Church is his family, and men that live therein are the children of God; he is the Father and the Master of that family: therefore let this practise of earthly parents teach us, when we begin the actions of our calling, to goe to our heavenly Father for his blessing. This we must remember to practise, and so shall we sanctifie the workes of our callings.

The second thing required, in doing the works of a mans calling in good manner, and which serves also for a good continuance in the calling, is Constancie. And it is nothing else, but a perseverance in good duties; which is the more needfull, because it is no commendation for us, to make choise of a good and fit calling, and to enter into it, unlesse we goe thorow-stitch in the duties thereof. For even as the souldier in the field must not change his place, wherein he is placed by the Generall, but must abide by it, to the venturing of his life: so must the Christian continue and abide in his calling, without change or alteration. There is a certaine lightnesse in the nature of man, whereby it commeth to passe, that many like better of other mens callings then of their owne: and hereupon are mooved upon every light occasion to alter their calling. But in the text in hand, the holy Ghost meets with this lightnesse, by commanding every man to continue constant in doing the duties of his particular calling; *Let every man abide in that vocation wherein he was called.* And we must be carefull to avoid three lets of Constancie: Ambition, Envy, Impatience. Ambition is a vice, whereby any man thinking better of himself, then there is cause he should, becomes male-content with his particular calling, and seekes for himselfe an higher place, and a better estate. An example of this Ambition we have in our first parents: who by Satans allurement, became male-content with that estate wherin they were created, and fought to attaine to the condition of God himselfe. And this sinne of theirs cleaves fast to the nature of every man, and by it wee are easily carried to a dislike of our condition. Thus *Absolom* through Ambition, was mooved to seeke his fathers kingdome, judging basely of his present estate; for out of naturall self-love springeth Ambition. And for the better redressing of this vice in our selves, every man must enter into consideration of his owne estate: we must bethinke our selves, that in respect of our bodies, we are but dust and ashes, and to dust wee must returne againe: that in respect of the disposition of our hearts, altogether set upon sinne, we are farre more wretched then any other creature; and also that of our selves we have not any sufficiency for the doing of the least and smallest dutie of the basest calling in the world: for of our selves we are not sufficient to think one good thought, much lesse to performe a good dutie acceptable to God, in any calling whatsoever. And therefore we must consider with our selves, that in our particular callings, we are but as weake instruments in the hand of the Lord, who is the principall worker and agent. These and the like meditations might moove us to contentation in the calling in which God hath placed us.

The second impediment to Constancie, is Envy, which is a pining away of the heart, when we see others placed in better callings and conditions then our selves. This is a common sinne, and it is the cause of much dissention in the Common-wealth. It is one of *Machiavel* his policies, to hold it necessary in a Common-wealth, that men of sundry degrees and callings, should envy and maligne each other. But contrariwise it is a manifest hinderance to constancy in good duties, and hurtfull both to Church and Common-wealth. And for the better redressing of this fault, we are to consider, that the greatest callings that be, are not ordained for the maintenance of pride, and for the private benefit of men, but for the common good. Secondly, that such as are placed in the greatest callings, have the greatest charges, and therefore are to yeeld unto God the greatest accompt.

The third impediment of Constancy is impatience, which is a disquietnesse of mind, arising from the continuall troubles that are incidene to all callings, specially when men are not able to beare them, nor to brooke the injuries that are commonly done unto them in word or deed. This very sinne maketh many a man to leave his place. Such as goe to sea, for their delight, make choice of faire and calme daies; afterward being sicke, yea tossed with wind and weather; and in some danger of their lives, they wish themselves on land againe, being grieved they ever came on shipboord; professing if they come to land againe, never to come on sea any more. Even so doth it fare with many men, both in Church and Common-wealth: they take a liking of this or that calling, they enter into it, hoping for pleasure, wealth, and approbation of men: now afterward finding themselves disappointed of their expectation, and to walke in callings with many troubles and discomforts, hereupon they become impatient, and either doe indeed, or greatly wish to leave their callings. Now to remedy this vice, we must resolve to goe on, to doe the duties of our callings, to goe through-stitch in all crosses or calamities that may befall us any way: armeing our selves with all meet and necessary patience. Thus Christ commanded his disciples *to possesse their soules with patience*. And *Paul* chargeth the Philippians, *to let their patient and equall minds be knowne to all men.* The Chirurgion that is to cut his patient, goes on to launch and to worke his cure, though his patient cry never so much: so must we in our particular callings goe on with courage and constancie, to doe the duties thereof, for the glory of God, and the good of men, though there be never so many lets and impediments to hinder us: and as *Paul* saith, to passe through good report and bad report, through shame and rebuke.

And that we may thus constantly proceed in all good duties with all patience, we must often remember, that the duties of any lawfull calling, be it never so base, are accepted and approoved of God. Our Saviour Christ himselfe complaineth on this maner, *I have laboured in vaine, I have spent my strength in vaine. Esa.* 49. 4. Here we see the little successe that the head and perfect Doctor of the Church had in his calling; but let us see, how doth he comfort himselfe? surely thus in the words following, *But my worke is with my God*: that is, howsoever men submit not themselves to my doctrine, yet my Father approoveth it. It was a thing that troubled Saint *Paul*, that his labour in the ministery did not turne to the good of all, but was to some the savour of death to death; yet he comforts himselfe with this, that alwaies to God it was a sweet smelling savour; and by the same consideration of Gods approbation, we should arme our selves with patience, that we may with good conscience goe on in good duties to the end. Thus much of the three impediments of Constancy.

To proceed yet further: Constancie here commanded, must be understood with three things: with *helps, vacations, changes*. Touching *helps*, the ordinance of God is for the better continuance of callings, that customes and tribute be paid to Magistrates; necessary stipends, tythes and dues to Ministers of the word: and *Moses* saith, *Deut.* 15. 7. that all such as doe the offices of their callings diligently, and for all this fall to decay, wanting the blessing of God upon their labours, must be helped by lending freely, by forgiving of debts, and other like curtesies. Let hard-hearted men think upon this, that will not in such cases lend freely, but prey on such persons till they have sucked their bones. These are the bane and plague of a Common-wealth: these are they that make beggars, and vagabonds. For where there is no free lending, there many a man goes to wracke. *Vacation* is to surcease from doing the duties of a particular calling for some time or space: and it hath his warrant from Gods word, which alloweth vacation in three respects. First for religion sake, which is the principall vacation of all, and it is commanded in the fourth commandement, *Remember the Sabbath day*, that is, the day of rest, or of vacation, *to keepe it holy*. And here every man is bound in conscience before God, to surcease from the duties of his calling on the seventh day, which is now in the new Testament, the Lords day, and so is to continue to the last judgement. And this *vacation* is necessary even in common reason; for without it there can be no good proceeding in religion. It is the meanes to begin, continue, and increase both knowledge and grace. He that hath the most excellent gifts of nature, shall never be able to attaine to learning, unlesse he set himselfe apart, and give himselfe to study: much more then, the knowledge of the mysteries of the kingdome of heaven cannot be obtained, unlesse men at some times lay aside all worldly affaires, specially on the Sabbath daies. Therefore it is for the good of families, townes, countries, and kingdomes, that the Lords day be kept, and consequently it stands us in hand to take the benefit of this vacation, and to use it for the increase of faith, repentance, and obedience, if we desire the salvation of our owne soules. God, who is the soveraigne King overall, might have injoyned us a perpetuall labour from one day to another for all the daies of our lives? but tendring our good and salvation, he injoyned us to labour sixe daies, commanding a vacation on the seventh.

The second vacation is in respect of recreation, which also hath his warrant when it is lawfully used. God commandeth every man to labour in his calling, and to eate his owne bread in the sweat of his browes: and in commanding labour, he alloweth the meanes that make

make us fit to labour. And therefore withall he admitteth lawfull recreation, because it is a necessary meanes to refresh either body or minde, that we may the better doe the duties which pertaine unto us. Of recreation I have spoke else-where: therefore it shall suffice now briefely to propound a caveat or two. Touching recreation, these caveats must be remembred. First of all, it must be moderate, otherwise it is a means to call and draw us from our callings. Secondly, it must be in things lawfull. Thirdly, it must be on the daies of labour: for labour is then onely commanded, and therfore recreation which is a surceasing from labour for a time, and serveth onely to make us more able to continue in labour, must be on the sixe daies, and not on the Sabbath: at which time, because we must abstaine from ordinary labours of our callings, we are much more to abstaine from our accustomed recreations: for where that which is most necessary and principall is forbidden, there the lesse necessary is forbidden also: but labour is the more necessary and principall, and recreation serves for labour. This being so, it is a notable abuse of many, to make the Lords day, a set day of sport and pastime, which should be a day set apart for the worship of God, and the increase in duties of religion. And this is specially the fault of housholders, which having imployed their servants to labour sixe whole daies together, give them the seventh day, which is the Lords, for recreation.

A third vacation is in time of necessitie, when men are disabled by reason of sickness, age, imprisonment, or any other just impediment. And the ordinance of God is, that such persons as have the trembling hand (as *Moses* speaketh, *Levit.* 23. 35.) should be maintained with such things as be necessary to life and health, by the labour of other mens callings. This thing must not be marvelled at, for the goods we have are not our own, but the Lords: we are but keepers and stewards of them. And it is Gods will that the poore should have title to a part of every mans goods: and for this cause it is a shame if they have not releefe without roving, begging, or crying.

And here two questions are to be scanned, that are much spoken of, and often mooved. First, whereas it is a generall dutie to visit our neighbours in time of sickness, it is demanded, whether it is lawful at all to surcease from this duty in time of plague or pestilence? I answer, there may be and is a lawfull vacation from this duty, and that with good conscience for some time, & upon some occasion. For first of all, it is lawfull to maintaine our own lives, so it be without the hurt or hinderance of the lives of other men: now to flie in time of contagious pestilence, is to preserve the life of some without the hurt of any. Secondly, in common dangers, as in time of famine, fire, and sword, men for their safetie may flie from their neighbours, and therefore by like proportion, we may flie in the time of contagious sicknes. Thirdly, in the Church of the Iewes the Lepet was put apart from the societie of men: and that in effect, was as much, as if all the Iewes had withdrawne themselves from his societie. And therefore now it is not simply unlawfull to flie in time of contagious pestilence. It is alleaged, that to flie is a flat distrusting of God, as though he would not preserve and defend us. I answer, that distrusting of God is not a fault in the action of flying, but in the persons that flie. Men that labour for meate and drinke, doe many times distrust the goodnesse of God, yet the fault is not in the labour it self, but in the parties that endure the labour. Secondly, it is alleadged, that to flie is to forsake those to whom we are united in the bond of neighbourhood, which is unlawfull: I answer, when the parties visited have sufficient helps appointed by the Magistrate, both for their bodies and soules, then to flie is not to forsake, and in such cases, parties visited are not to desire the presence of their neighbours. It is alleadged, that *David* never fled away when the people were smitten with the plague. *Answer.* There be speciall reasons thereof. First, that plague was sent by God upon a sudden. Secondly, his very sinne was the cause of the said plague upon the people. Thirdly, *David* had no cause to flie, because hee then was assured that himselfe should escape. Thus then the visiting of neighbours and friends, though it be a needfull dutie, sometimes admits vacations, in which we may with good conscience goe aside and seeke the safetie of our owne selves, and those that belong unto us: if so be necessary helpe be otherwise provided for the sicke.

The second question is, whether the Ministers of the Gospel may flie in time of persecution? I answer, they may, if they be freed from the bonds of their callings, whereby they are tied to their charges. Thus *Moses* fled to Midian, and *Paul* out of Damascus: and our Saviour Christ from among the Iewes. Secondly, I adde, that Ministers not freed from their callings, may by the consent of their people, for a time goe aside, for their owne safety, & the further good of men, till the brunt of the persecution be over: specially if they in particular be aymed at. When *Demetrius* had raised a tumult in Ephesus about *Diana*, and the people had caught *Pauls* companions, *Gaius* and *Aristarchus*: *Paul* mooved with zeale, would have entred into the midst of the prease; but as Saint *Luke* saith, certain brethren overruled him, and would not suffer him to enter, but caused him to withdraw himself. Thus then it is manifest, that in common dangers, publike callings admit their vacations in sundry causes. Thus much of vacations, now I come to changes. Acts 19. 31.

A change of calling, is a lawfull going from one calling to another. It is not the Apostles meaning to barre men to divert from this or that calling, but he gives them an *item* to keepe

them from changing upon every light conceit, and every ſuddaine occaſion. And that changes may lawfully be made, it appeares thus: *Amos* by calling was firſt a Heardman, but after a Prophet, the Diſciples were firſt fiſher-men, and after Apoſtles. Our Saviour Chriſt himſelfe was by calling a Carpenter, in his firſt and private life, till hee was thirty yeares old: yet after his baptiſme, he ſhewed himſelfe to be the Meſſiah, and Saviour of the world. Nevertheleſſe, a change may not bee made, but upon urgent and weighty cauſes, and they are two eſpecially; *Private neceſſity* and the *common good*: *Private neceſſity*, is when men cannot maintaine themſelves and theirs by the callings in which they are; for then they may betake themſelves to other callings. Thus a Merchant man may become an husbandman, and an husbandman, a Merchant. Thus a Phyſitian may become a Miniſter of the Goſpel. And *Paul* an Apoſtle, upon private neceſſity, returned to the calling of a Tent-maker: yet ſo as he performed his miniſtery, when occaſion was offered.

The ſecond cauſe of making change lawfull, is *the publike good*. Thus may a private man become a Magiſtrate. And it muſt be remembred, that ſo oft as we change, it muſt be to better & more excellent callings, in which we may glorifie God more, and bring greater benefit to the Church and Common-wealth. Thus *Paul* biddeth the Corinthians to ſeeke for the beſt gifts, which might ſerve for the beſt callings. And here the fault of ſome is to be reprooved, that having notable gifts of nature and learning, becauſe they would attaine to worldly wealth, make themſelves Merchants, or Factors to Merchants, or Servingmen to great perſons: whereas for their gifts, they might doe God better ſervice in the greateſt callings of the Church. And thus much of conſtancy.

1 Cor. 14. 1.

The conſideration of this, that we are bound to be conſtant in duties of our particular callings, muſt teach us much more to be conſtant in the generall duties of Chriſtianity. And therfore let us all be careful, not onely to profeſſe the true religion for the preſent time, but to continue conſtant in this profeſſiō unto the end. Our generall calling admits no vacation nor change as our particular callings do. Well then, in that we profeſſe our ſelves to be members of Chriſt; in theſe our happy daies of peace let us arme our ſelves againſt the evill dayes to come, that we may be faithfull to the end.

Againe, in the generall calling, every man is bound in all good conſcience, to obey God in all his commandments: here alſo muſt our cōſtancy appeare, ſo long as we live, that we may ſay with *Paul*, 2 *Tim.* 4. 7. *I have finiſht my courſe, I have fought a good fight.* And with *Hezechias* on his death bed. *Iſa.* 38. 3. *Lord remember how I have walked before thee, with an upright heart, and have done that which is acceptable in thy ſight.* God hath made a moſt mercifull

A promiſe of life everlaſting, which is the comfort of all comforts, and without which, the caſe of Gods children were of all moſt miſerable. And this promiſe is made to them that continue faithfull unto the end: theſe are they on whom God will beſtow the Crowne of life. And thus much for continuance in our callings.

The laſt point to be conſidered, is *the good ending thereof*. And herein are two things required: the *Reſignement, and the Account*. In the parable of the rich man, the Lord calleth his ſteward, and biddeth him give an account of his ſtewardſhip, for he can be no longer ſteward: where we ſee, beſides the reſignement of our callings, there muſt an account be made of our B doings therein. Of theſe two in order. *The Reſignement of a calling*, is nothing els, but the laying down of the ſaid calling, by ceaſing to put in execution the workes and duties thereof. In the reſignement of callings, two things muſt be conſidered. Firſt, *the time when*. Secondly, *the manner how*. *The time* is not left in our own choice: for we may not leave our callings when we pleaſe; but the preſcribing thereof belongs to God: like as in the field, the ſouldier may not leave his ſtanding when he will, untill he have a warrant from the Captaine. For as the caſe ſtands in one kinde of calling, ſo by proportion in the reſt. Now in one particular calling, namely, in the office of the Levite, the entrance into it, the continuance, and the ending C of it, is in the will of God, who preſcribes the time when he muſt enter, namely, at the age of thirty yeares: and how long he muſt continue, twenty yeares: and when he muſt end, namely, at fifty yeares. And therefore the preſcribing of particular ſeaſons and times of laying downe other callings, is not altogether without the wil of God. Hence it followes, that no man is to lay downe the calling wherein he is placed, till he can ſay by ſome warrant in his conſcience, that it is the good will and pleaſure of God, that hee ſhall then reſigne and ceaſe to doe the duties thereof any longer.

Numb. 8.

This rule hath his truth in all things whatſoever, whether pertaining to the Church or D common-wealth. And by it we may judge on the contrary, what may be thought of reſignements of callings, both civill, and Eccleſiaſticall upon no other ground, but the very wils of men, for the attainment of greater wealth, pleaſure, and preferment.

To goe yet further in this point. Callings are of two ſorts: changeable, and perpetuall. Changeable callings are ſuch as are impoſed for a ſeaſon: as for a yeare or two, or longer: and ſuch callings are to be reſigned, according to the appointment of them that impoſed them. But in perpetual callings, the caſe ſtands otherwiſe, and other conditions are required. Nevertheleſſe, there be foure ſpeciall times, in which ſuch kind of callings may be reſigned. Firſt, when men are utterly diſabled, either by age, or by any uncurable diſeaſe of body or

minde,

minde, or by want of gifts: then indeed whatsoever the calling be, either publike or private civill, or Ecclesiasticall, it may be laid downe. When *Moses* was stricken in yeeres, and saw the end of his daies at hand, hee called the whole congregation, and tels them; that being an hundred and twentie yeeres old, he was no more able to goe in and out before them: that is, doe the office of a Iudge, and Prince: and therefore resignes his office to *Iosuah*, who judged the people in his stead. Deut. 31. 2. 7.

The second time of resignement is, when any man is lawfully deposed for a crime or offence committed. Thus the Priests that offered sacrifice before the Lord, if they fel away to idolatry, were deposed from the office of the Priesthood, and ever after were imployed in some service in the Temple. Ezec. 44. 13.

The third time of resignement, is the time of death: for when Gods cals us from this life, we then receive a discharge from our particular callings: for after this life, the children of God cease from their labours, and in their death, begin their perpetual & eternall Sabbath. For the time of this life, by Gods commandement, we rest every seventh day, and labour in the sixe: but after, we shal continually without ceasing, doe that, which now for substance, we doe on the Sabbath day: that is, honour, and praise, and glorifie the name of God, in everlasting joy.

The fourth time of resignation, is at the last day of judgement, to them that shall be then alive: that is the generall time of all resignements: for as S. *Paul* saith; Christ Iesus must then resigne his kingdome up into his fathers hands, and put down all humane rule and authority & power: for then civill, Ecclesiasticall, and œconomicall states and callings, in regard of government, must have an end. Yea, Christ himselfe, in regard of the manner of his regiment, must give up his kingly office; and the execution both of his priesthood, and propheticall office, must then also have an end, though the vertue and fruit thereof shall abide for ever. Then there shall be no more prince, nor people; magistrate, nor subject; master, and servant; parents, and children; but God shall be all in all to the elect. Thus we see the time of resignements: the manner followes.

*The manner is*, to resigne them, in, and with the testimony of a good conscience: which is, when our consciences beare witnesse, that we have in the workes of our callings, kept our selves unblameable and have indeavoured in all things, to do the will of God. Examples we have of this in the Scripture. When *Samuel* was no longer able to judge the people, he called the whole congregation of the Israelites, protesting unto them, that he had not taken any mans oxe or asse, received any bribes, or done any man wrong, but in all things, kept a good conscience. And answerable to this protestation was the peoples testimony. And S. *Paul*, when hee drew neere to the end of his daies, saith; he had now fought a good fight, and kept the faith; and that now it remained onely, that God should give him a crown of righteousnesse, laid up for all those that love the appearing of the Lord Iesus. Now in the day of judgement, it shall not suffice, that men and women are found in the workes of their callings (though that is farre better, then to be imployed in the works of ungodlinesse) I say, it shall not suffice: for at the last day, two shall be in the field, in the works (no doubt) of their callings; yet the one shall be taken, the other refused: two women shall be grinding at the mill, the one shall be taken, the other refused. Therefore, besides the practice of a lawfull calling, care must be had to keepe a good conscience to the end, both before God and man. And thus much of resignements. 1 Sam. 12. 3. 2 Tim. 4. 7, 8. Math. 24. 40, 41.

The second and last point is, *the Account* that every man must make of the works of his calling. Now, that such an account is to be made, it appeares in the parable of the rich man. And S. *Paul* saith; *Every man must go to judgement, and give an account for himselfe*. And *Salomon* tels the yong man, roving in his own waies, that *for all this he shall come to judgement*. Few are truly perswaded of this last and great account, because it is deferred: but we ought to be of better resolution, and prepare our selves for it. Rom. 14. 10, 12. Eccles. 11. 9.

Touching this *Account*, two things must be considered. First, what is the account. Secondly, how it is made. The giving of an account, is nothing else, but an action of the reasonable creature, especially of man, wherein he must be answerable and accountant to God for all his actions, both of his generall, and of his particular calling. And by the law of nature, we are bound to this: yea, if inferiour officers in the Common-wealth, become accountable to the highest Magistrates for all their doings, then much more must every creature become accountable to God his Creator, for the duties of his calling, wherein he doth him homage and service.

There are foure things required in this account. I. The presentment of every mans person before God. II. The manifestation of all the works that they have done. III. The examination of them all. IV. The giving and rendring to every man according to his works. For the first: the presentation of all persons, before the tribunall of Christ, shall be brought to passe by the power of God: for as in the beginning every creature had his beeing by the word of God, so shall it be in the day of judgement: God shall but speake the word, and all reasonable creatures, living and dead though many thousand yeers before, shal present themselves before him, to give account of all the actions done in this life. Secondly, when all men and Angels are set before the presence of Christ, then shall every worke that they have done, be made manifest, even the most secret workes of all, as Ecclesiastes saith: *God will bring every secret thing to light*. And if any thinke it strange, wee must know, that God hath bookes of Eccles. 12. 14.

record, wherein all mens thoughts, and words, and deeds good or bad, ſecret or open, are inrolled. And of theſe ſpeaketh *Daniel* when he ſaith: that he *ſaw the Ancient of daies, and the bookes laid open.* Dan. 7. 9. 10. We may not imagine that theſe be materiall bookes like to the Regiſters of men, or the bookes of Captaines in the field, wherein are ſet downe the names of their ſouldiers, and their expences. But by theſe bookes we muſt underſtand: firſt of all, the infinite knowledge and providence of God: ſecondly, the conſciences of men, to teſtifie of our doings, and bee as a thouſand witneſſes. The third thing that is done in this account, is the triall of every mans worke, in reſpect of obedience, or diſobedience. The triall ſhall be made by the will of God, revealed partly in the law, and partly in the Goſpel, which is the rule to diſcerne good and evill workes. The fourth and laſt action, is the giving of reward to every man, according to his workes. Hee that hath bin a faithfull ſervant, ſhall heare the voice of Chriſt, ſaying unto him; *Matth.* 25. 21. *It is well done, thou good and faithfull ſervant, thou haſt beene faithfull in a little, enter into thy maſters joy.* But he that hath beene unfaithfull, or unjuſt in the workes of his calling, ſhall heare the ſame voice of Chriſt, ſaying; *Take him, bind him hand and foot, and caſt him into uter darkeneſſe.* And thus we ſee what this account ſhall be.

Now then, let us a little ſearch how we may be able to make a good account before God at the laſt day. For the doing whereof, we muſt take a fore-hand reckoning of our ſelves, in the time of our life. For in common experience we ſee, that ſuch as deſire to make juſt reckonings with others, doe reckon firſt with themſelves. In this fore-hand reckoning, three things muſt be done. Firſt, we muſt draw out the bill of our receipts and expences. The bils of receit are framed thus: we muſt call to remembrance, what graces, bleſſings, and gifts, we have received of God, whether temporall, or ſpirituall. For temporall bleſſings, we muſt throughly bethinke us of our peace, health, wealth, libertie and good name, and all things of this kinde. For things ſpirituall, we muſt conſider what knowledge, faith, hope, love and repentance God hath beſtowed upon us: as alſo what gifts we have received for the diſcharge of our callings: yea, of all other things that we have enjoyed, we muſt take a full and juſt receit; for they are the talents of our Lord, and he looks for a reckoning. This done, we are next to frame our bils of expences: which are nothing elſe, but large conſiderations of our owne ſinnes, calling them all to our remembrance, as much as we can, whether committed againſt God or man, with all the abuſes of our gifts, all our ignorances, negligences and frailties whatſoever. Tradeſmen, for their temporall eſtates, keepe in their ſhops bookes of receits and expences: ſhall not wee then much more doe the like for our ſpirituall eſtates? *Iob* ſaith, *Iob* 9. 3. *If he diſpute with God, he cannot anſwer one word for a thouſand*; whereby he inſinuates thus much, that hee had looked into the whole courſe of his life, and had found even thouſands of ſinnes in himſelfe. When the Prophet *David* ſaith, *Pſal.* 19. 12. *Who knoweth the errours of his life?* he ſignifieth that he had exerciſed himſelfe in ſearching out his owne offences and tranſgreſſions. *Ezra* could not have ſaid, that *his ſinnes, and the ſinnes of the people, were as an huge mountaine*, but that he firſt tooke a narrow account of his own life, and of the lives of the people. And ſo muſt every one of us doe for all the things that ever wee did. The conſideration of our earthly matters, makes us know our worldly eſtate: and ſo will the conſideration of our daily offences, and our ſpirituall eſtate, give us ſome light and knowledge, how the caſe will ſtand with us, when we ſhall appeare before the great God of all the world, to give up our account. Ezra 9. 6.

Now, when theſe two bils of our accounts are made, we muſt conſider in the next place, whether wee be able to make an even reckoning with God, or no. Thus doing, we ſhal find that our reckonings will be farre ſhort of that, which God requireth at our hands. Few there be that thinke on theſe things: for men commonly perſwade themſelves, that all ſhall goe well with them at the day of judgement, and that they ſhall make a ſhort and eaſie reckoning, becauſe God is merciful. It is hard to find men whoſe hearts are touched, or their eyes open, to ſee and beleeve: Firſt, that they muſt make an account: And ſecondly, that they are utterly unable to doe it; as *Iob* was, that could not excuſe one of a thouſand of his offences before God. Let us therefore labour to ſee our uneven and skant reckonings, and to ſhake off that ſpirituall drowſineſſe which poſſeſſeth our minds, that we cannot ſo much as ſay; what have I done? and how ſtands the caſe betweene God and mee? and when we have attained to this knowledge, that we are unable to make a juſt reckoning with God: in the third place, we muſt cleave to our ſuretie Chriſt Ieſus, the onely ſonne of God, God and man: and for the time of this life, we muſt humble our ſelves before God and pray unto him, that he would accept the onely ſatisfaction of Chriſt in his death and paſſion, as a ſufficient payment for all our ſinnes and wants whatſoever: for thus we are taught to pray; *Forgive us our debts.* Matth. 6. 12. And wee muſt not onely be hearers of theſe things, but doers alſo. And the better to perſwade us to the practice of theſe three duties, let us conſider, that this account at the laſt day, ſhall be a ſtrait account: for as Chriſt ſaith: *We muſt give an account for every idle word.* Matth. 12. 36. And S. *Paul* ſaith, *The law is an hand-writing of condemnation*: Col. 2. 14. that is, a bill of our owne hand againſt us: for by the law, we are debters to God; and either wee muſt fulfill the juſtice thereof, or elſe, according to the tenour of the

law

law, undergoe eternall judgement, unleſſe we be acquitted by the obedience of a Mediator. If we thinke to eſcape this account, by abſenting our ſelves, we are deceived: for then, not ſo much as one man in all the world, ſhall be wanting. Many ſhall then wiſh with all their hearts, that hils and mountaines would fall upon them, and grind them to powder, that they might be hid from the preſence of the Lord. But that will not ſerve. All, without exception, A must needs come to this account, not one ſhall be freed. And we may not thinke, that Chriſt will either not know, or remember our particular offences. Wee uſe to make faire weather with men, and to keepe cloſe our doings from the eyes of the world; but the Lord will deſcry our moſt ſecret ſinnes: in him is no want of knowledge or diſcerning: he can finde out *Adam*, though he be in the thicket of paradiſe, and deſcry him in the middeſt of his figleaves. At this great day of account, every ſecret thing ſhall be made manifeſt. What ſhall we then doe? Some doe plead, that they are no great ſinners, they are no whoore-mongers, no adulterers, nor blaſphemers, nor theeves: and therefore they hope to make an account good enough. But (alas) this is a fond and a poore excuſe; for the wages of the leaſt ſinne, is death. And he that breaketh the law but once, and that in thought onely, is guiltie of eternall condemnation: and therefore it will not goe for payment to ſay, we are not great ſinners, as other men be. What then ſhall we ſay? that we have walked in our callings, and alwaies had a good meaning, and did no man hurt; and therefore we hope that God will bee mercifull? Thus indeed is the common excuſe, but it is not ſufficient payment with God: for as *Iohn* ſaith, *Matth.* 3. 10. *The axe is laid to the roote of the tree*; and B he ſaith not further, that every tree ſhall ſtand, which bringeth not forth bad fruit; but, *every tree that bringeth not forth good fruit, ſhall be cut downe, and caſt into the fire.* In a word, let us deviſe what we can, it will not ſerve the turne. Wilt thou make up thy reckoning with almes-deeds, and good workes, according to the opinion of many, that looke to bee ſaved by their workes? but they are no currant payment in this account; becauſe one breach of the law, marres all the good workes we doe. And hee that will be juſtified by workes, is bound to fulfill the whole law, in the rigour thereof. Beſide this, the beſt workes we doe, are in themſelves defiled in the ſight of God. What then ſhall we doe? ſhall we undergoe the curſe of the law? Some of a deſperate minde ſay, if the worſt come, there is but one out of the way: but farre be it from us, thus to thinke or ſpeake: for the curſe of the law, C and the wrath of God, is moſt horrible and eternall, without reſt or eaſe. All the fire in the world, is but ice, in regard of that ſpirituall and eternall fire of hell. Thus then, having turned our ſelves every way, and finding no helpe in any thing, we muſt flie unto our ſuretie, Chriſt Ieſus, who was content to ſtand in our roome upon the Croſſe, and there to ſhed his blood for the redemption of our ſinnes.

D Thus in this life, while the day of grace remaineth, are we to make a fore-hand reckoning with our ſelves, in our owne perſons, never reſting, till we have aſſurance in our conſciences, that the bookes in heaven are cancelled, and that God is content to account of Chriſt his ſatisfaction, as a payment for our ſinnes. And this being done, we ſhall be able to make a good account before the Lord, at the laſt day of judgement.

FINIS.

Δόξα τῷ θεῷ.

Body: Christs body glorified remaines a true body, 30 2 b. mans body by creation considered, 251 2 c. 152 2 c. uses there from. 153 1 c. what the body received by Adams fall, 21 2 c. the state of the dead body of Gods child, 492 2 b. mans body glorified, 320 1 a
Boldnesse in prayer, 135 2 d. 486 1 c
Bonds and obligations allowed, 535 1 d
Bookes divine and their authority, 122 1 b. Ecclesiasticall and their authority, ibid c. Gods three bookes, 284 1 c
Bowing to a chaire of estate allowed. 711 1 a
Bread, what it signifies, 339 2 a. bread in the eucharist made an idoll, 680 2 b. Breaking of bread, a part of Church-service, 713 2 a
Buggery condemned. 58 2 d
Buriall of the dead a duty. 571 a. 228 2 b. of cost at burials, 230 1 a. Christs buriall. 228 1 b. the manner of it. 229 2 c. uses of it. 231 1 b
Burning in the flesh, 582 c
Busie bodies reproved, 764 1 a
Buying and selling of offices reproved, 760 1 d. and of Church livings, ibid. 2 a. just dealing in buying and selling. 642 d

## C

Calling to grace effectually, 77 1 d. 362 1 b. 436 1 a. the parts and means of it, ibid. and 78 2 b. temptations about it, with resistance and remedies. 86 1 d. uneffectuall calling, and the degrees of it. 105 2 d. how it differs from effectuall, 350 2 b
*Of calling outward or civill.*
A calling described, 748 1 a. a calling necessary for every man. 643 a. 152 1 a. 755 1 d. God is the author of callings. 724 1 d. how God calleth men. 751 1 a. generall rules for every calling, 751 1 a
Parts and kinds of calling. 752 2 c
Generall calling. ibid. d. foure maine duties thereof, ibid. and 753 1 a
Personall or particular calling, 758 2 d. it is necessary for every one, 152 1 a. 755 1 d. the practise of it must be joyned with our generall calling. 756 2 c. A particular calling gives place to the generall. 757 2 d. A comfort to them that live in base callings. 757 1 d. ibid. 2 a. sorts of personall callings. 758 1 b. how to choose our calling. ibid. 2 b c. of choice of callings for children, 759 1 b. how to know a lawfull calling 758 2 c. how to know our selves, called of God, 481 1 b 760 1 b. how to make good entrance into a calling, ibid. 1 a. whether a man may offer himselfe into a calling, whether a man may enter into two callings at once. 763 2 a. what they must doe that enter corruptly. 762 1 b. whether their actions bee nullities. 765 1 b. what calling the restorers of religion had. 706 2 c how God cals extraordinarily into his Church. 761 1 a. how to discerne of such. ibid. 1 d. the present calling of our ministers, 763 1 b c. of good continuance in a calling. 762 2 d. how to doe the workes of our callings in a good manner. 481 1 d. 766 1 c. how to sanctifie the workes of our calling. 45 2 d. 766 2 d vices to be eschewed therein. 767 2 a. vertues to bee practised. 772 1 b
Whether one may goe from one calling to another, 775 1 d
The good ending of our calling. 776 2 a
Care two-fold, 481 2 a. a moderate care for this life taught, 134 1 a. 136 1 b
Catechizing may be without handling a text of Scripture, 121 1 b
Censurers reproved. 66 2 b
Ceremonies, whither they belong, 81 1 c
Certainty, divers kinds thereof, 479 1 c. 540 2 c
Certainty of salvation, see Salvation.
Master Chambers of Leicester his death. 418 2 d
Charmes condemned. 444 1 b. 483 1 b. 506 1 b
Chastisement of Gods child, 134 1 c.
Why they remaine after pardon. 466 1 b
Chastity described. 60 2 b. how it is perserved, ibid c. and 89 2 c. Chastity in single life and wedlocke. 62 1 a
Cherubins, why painted with wings, 17 1 b
Chicken 3. dispositions in a chicken which wee must take. 743 1 c
Children. The manifold acceptations of the word, 698 1 a. 745 1 d
Childrens asking of blessing approoved, 50 1 a. 415 2 d. How the Anthenians made triall of the childrens gifts, 759 1 c. Notes of a childe fit for learning, ibid. d
How children of faithfull parents be within the covenant, 73 2 c. How they be justified and saved. 127 2 c 485 2 b. The child of God: His duty, 133 1 d. and 134. His prerogatives. 135 1 b
Christ what this name signifies. 168 2 c. Iesus the sonne of Mary is the Christ, 171 1 b. He is the Son of God, 427 2 c. And true God, 171 1 d. 173 1 a. 242 1 b. God of himselfe, 142 c. 171 2 d. Why Christ must be God. 173 2 a.
Christ incarnation, 242 b. 176 1 b. his two natures, 24 2 b. union of both natures. 25 1 d. 181 d. why hee must bee God and man. 42 c. 24 2 b d. 173 2 a. 177 2 a
What manner of Man Christ was made. 177 1 d. how Papists destroy his manhood. 618 2 d. 673 1 d. Vses of his personall union. 182 1 a. Distinction of his natures. 26 2 a. 181 2 a. his manhood is not every where, 246 2 b. unto the place where it is, must we direct our worship, 700 2 d
Christs conception, 25 2 a. 179 1 b. his sanctification therein. 25 2 b. 180 1 a
Christs nativity and circumstances thereof, 26 2 c. Duties thence. 83 1 d. His infirmities. 251 b. His circumcision and Baptisme. 271 a. His office of Mediatour, and exercise of it 42 c. 271 b d. As Mediatour he hath no vicegerent. 27 1 d. 607 2 b. see Mediatour. Christs Annointing. 27 1 c. Benefits thence, 169 2 d. our duties thence, ibid. 2 d. His offices as Mediator. 420. 27 2 a. 169 1 d. How Papists annihilate them. 618 2 a. 673 2 c
Christs priesthood, 42 c. 27 2 a. 218 1 a. Papists rob him of it five wayes, 673 2 c
Christs satisfaction, 27 2 b. It is perfect, 242 1 d. it is onely for the elect. 415 1 d
Christs arraignment and use thereof. 188 2 b. parts of it, 189 1 b. Apprehension, ibid. inditement before Caphas, 195 1 c. Examination, 196 1 a. His inditement before Pilate, 198 1 b. accusation, ibid. examination, 199 2 c. Condemnation, 203 2 c. Execution. 205 1 c Crucifying, and why, 207 2 c. uses of it, 108 1 d
Christs sacrifice: see Sacrifice.
Christs death. 215 1 d. properties of it, ibid 2 a. power of it. 628 2 b. How farre Christ suffered the second death, 215 1 d. and 2 a
Comforts thence, 215 2 c. Duties, 216 1 d. our communion with Christ in his death, 665 2 b
Christs buriall: see Buriall.
Descent into hell, 291 c. 231 2 b. Resurrection, see Resurrection, &c. Exaltation, 301 d. and 234 2 b. His kingly office, 51 c. 30 1 d. 608 2 a. parts of it, 301 b administration of it, 256 1 a. Vses of it, 199 2 d how Papists degrade him of it, 674 1 c. His prerogatives Royall, 311 b
His propheticall office, 51 c. 301 a
His fulfilling the law, 292 a. whether he fulfilled it for himselfe, 811 d. 599 1 b
How Christ is to be adored. 701 1 d. how he is made an idoll. 673 1 d
Christians, whence so called, 169 2 d How one is made a true Christian, 381 1 b. State of a Christian, 474 1 a perswasions to Christianity, 378 2 b. Satan conflicts with a Christian, 404 1 d, &c. Two sorts of Christians, 742 1 d
Saint Christopher an emblome, 697 2 d
Church: Catholike Church described, 277 1 b the wicked are no true members of it, 308 2 b. Why it is called Catholike. 308 1 c. Christ the alone head of it, 301 1 d. No salvation out of it, 301 2 b
Church triumphant described, 301 2 d

Church militant described, 30 2 d. it may erre, 302 2 b. 471 1 c. her authoritie inferiour to Scripture, 303 2 a. parts of the Church militant, 303 2 d.

State of it { Hidde, / visible, } 303 2 a

Gods hidden Church is in the Romish Church, 616 2 b. where our church was before *Luthers* dayes, 616 2 d. Visible church described, 303 2 d. members of it, 304 1 a. How to discerne particular visible churches to be found members of the Catholice church, 304 2 c. our church defended against the Brownists, 307 1 b. 766 1 a. Each one should further the church, 753 1 b. churches libertie for dayes of fasting and rejoycing, 462 d

Civilitie must not be despised, 644 1 a. what it is without grace, 458 1 d. 482 2 c. 648 2 b

Cogitations of the heart of three sorts, 169 2 c. which are sinnes, 69 2 a

Combates unlawfull, 542 b. combates within a man of three sorts, 191 1 a. combate of the flesh and spirit, 374 2 d. in the minde, 470 2 d. in the will and affections, 471 2 a. cause of this combate, 471 2 b. in whom it is, 473 1 a

Comforts for afflicted consciences, 115 1 c. 409 2 d. 501 2 c

Commandements of God of three sorts, 775 1 d. commandements impossible to us are not vaine, 731 1 b. God may justly command that we cannot doe, 706 1 c 731 1 c

How Papists reverse Gods commandements, 619 2 b.

1. Commandement expounded, 32 2 c. Duties required, 33 2 d. Sinnes forbidden, 34 1 c. 459 1 c. how Papists repeale it, 400 1 d

2. Commandement expounded, 35 2 a. Sinnes forbidden, 362 b. 459 2 b. Duties commanded, 44 2 d. how Papists repeale it, 400 2 a

3. Commandement expounded, 42 1 c. Sinnes forbidden, 422 b. 400 1 a. Duties commanded, 442 d. how Papists repeale it, 400 1 d

4. Commandement expounded, 462 b. duties required, 461 d. Sinnes forbidden, 482 c. 460 1 d. Papists repeale it, 401 b. 623 1 b

5. Commandement expounded, 49 1. Affirmative part, 501 c. Negative, 522 d. 460 2 a. how Papists repeale it, 401 1 c. 623 1 b

6. Commandement expounded, 53 1 c. Negative part, 532 b. 460 2 c. Affirmative, 561 a. how Papists repeale it, 401 1 d

7. Commandement expounded, 582 b. Negative part, ibid. c. 461 1 c. Affirmative, 602 b. how Papists repeale it, 401 1 a

8. Commandement expounded, 62 1 d. Negative part, ibid. c. 632 b. Affirmative, 642 a. Papists repeale it, 401 2 d

9. Commandement expounded, 662 c. Negative part, ibid. c. 462 1 b. Affirmative, 7 2 d. Papists repeale it, 401 2 d

10. Commandement, 69 1 b. 461 1 d. how Papists repeale it, 401 2 d. 623 1 d

Communion of properties in Christ, with rules thereof, 261 2 a. 182 1 a

Communion of Saints described, 308 2 b. parts of it, ibid. d. how we communicate Gods graces to our brethren, 309 2 d. communion in temporall things, 310 2 d. communion of the living with the dead, 312 1 a. duties from the communion of Saints, 311 1 d

Companie of the godly is beneficiall to the wicked, 360 1 c companie of the wicked is grievous to the godly, 493 2 d

Concealing of things in { whole, / or / part, } 450 2 a

Concupiscence forbidden. 69 2 a. It is a sinne after baptisme, 474 2 a. how farre forth it remaineth; ibid.

Condemnation of reprobates, 112 2 c. 265 2 d. see Damnation.

Confession of faith, 127 1 d

Confession of sinne; to whom it must be made, 614 1 c. 462 2 a. when it must be made to men, 463 1 a. 502 2 d. abuses about confession, 616 1 a. when Auricular confession was first injoyned, 616 1 c. Sacramentall confession confuted, 500 1 a

Confidence in God, 704 2 d. in the creature, 34 2 c

Confirmation of grace, 737 2 a

Conflicts of Satan with a Christian, 404 1 d. with a strong Christian, 406 1 a. with a weake Christian, 407 1 c

Conformitie with Christ in spirituall things, 619 1 a. in morall duties, 619 2 a. in his sufferings, 665 2 a

Conscience described, 517 2 a. The seate of conscience, ibid. 1 b. The reason of the name, 518 1 b. and 2 a What it is to binde conscience, 519 1 c. what binds it properly, 519 2 a. how mens lawes binde conscience, 525 1 d. 528 2 d. conscience not bound where understanding discernes not, 534 1 a. The dutie of conscience in giving testimonie, 518 1 b. in giving judgement, 519 1 a. how conscience giveth judgement, 535 1 c. how it accuseth and condemneth, 535 2 d. how it doth excuse and absolve, 536 2 c. what stroke conscience hath in mens actions, 537 1 a. the sanctitie of conscience, 84 1 c. kinds of conscience, 531 1 c. Remnants of Gods image in the conscience after the fall, 30 1 d. Impuritie of conscience by sin, 111 a. the increase thereof, ibid. c. Evill conscience a hell, 379 2 d. 549 2 b. Dead conscience with the causes of it, 549 2 d. conscience benummed, 550 1 b. seared, ibid d. conscience stirring, ibid. 2 b. conscience regenerate, 538 1 b. the duties of it, 548 1 c. conscience afflicted, how comforted, 247 2 c. 409 2 d. 664 2 c. popish religion cannot doe it, 396 2 c. how to get a good conscience, 551 1 b. how to keepe a good conscience, 553 1 c. 2 d. impediments of a good conscience, 553 1 d

Consent with sinners three waies, 22 2 d

Consecration of creatures by Papists, 44 2 a

Consubstantiation confuted, 70 1 a

Constancy in our calling, 773 1 d

Contentation described, 764 2 b. 768 1 c. grounds of it, 147 2 b. 157 2 d. 183 1 a. 768 1 d

Contrition, wherein it standeth, 27 1 b. It is two-fold, 614 1 a. abuses about contrition, 468 2 d. 615 1 d

Conversation of a christian, 85 1 c. 291 2 c. a generall rule for it, 93 2 c. A dissolute conversation condemned, 44 2 c

Conversion of a sinner containes three things, 224 2 c. beginnings of conversion of two sorts, 638 1 b. how God acceps thereof, 627 1 c. conversion passive and active, 613 2 d. converts differ in humiliation, 383 1 b. true converts draw on others, 223 1 c. how man wils his owne conversion, 559 2 a. motives to Conversion, 744 2 a

Cookes must keepe the Sabbath, 47 1 d

Corroboration, 378 1 d

Corruption of nature, how mortified, 188 1 a. 209 1 c. 216 1 b. why God will have the remnants of it in his children, 413 1 c

Covenant of God described, 31 2 a. It is two-fold, 32 1 a. covenant of works, 32 1 b. of grace, 76 2 a. 164 1 b. why called a Testament, 70 2 b. parties covenanting, 164 2 c. whether all be within this covenant, 73 2 a. 164 2 c. Ground of this covenant, 165 2 c

Covenant with Satan, 9 2 a

Covetousnesse handled, 62 2 b. 241 1 a. 767 2 a. Remedies against it, 89 1 b. 768 1 c. to cover, what it is, 69 1 d

Councels and Pope may erre, 203 2 d. 302 1 c

Counsels of perfection belong to the law, 622 2 b

Counsell of God, 240 2 a. The properties and parts of it, ibid. c d

Cranmers fall and death, 420 2 a

Creation described and handled, 162 a. 142 1, circumstance of time and matter, 142 1 c. 143 2 b. why ascribed to the Father, 140 1 c. properties of a faithfull Creatour, 145 2 a. creatures ought not to be abused, 43 1 a. how rightly used, 45 1 a 2 d. 415 2 c. spirituall use of the creatures, 539 2 a. recovery of our right in the creatures, 618 1 a. use of the creation, 146 2 c 144 1 b. the goodnesse of the creature, 15 2 b. 152 2 d

Creation of man, 110 2 d

Creede of the Apostles described, 121 2 c. why called Symbolum, 122 1 d. by whom penned, 121 2 a. Authority of it, 122 2 a. how popery is against it, 621 1 a.

Crescentius the Popes Legate in the Counsell of Trent, 12 2 b
Crosse, no instrument of our redemption, 684 2 a. Papists make it a God, 400 2 a. 695 2 d. whether the signe of it appeared to Constantine, 36 2 d
Crosses or afflictions should bring us to God, 223 2 c. of bearing crosses, 89 2 d. 194 1 a. 233 2 d. our conformitie with Christ therein, 629 1 b. They cease to be curses through Christ, 618 1 d
Crucifixes, when first used, 696 2 d
Cursing our selves or others unlawfull, 431 b. 444 2 b
Curse of God due to sinne, 4 1 d

D

DAy naturall and artificiall, 206 1 c
Daily bread, 340 1 b
Damnation described and handled, 8 2 d. 107 2 a. 379 1 c. 465 1 b. Gods decree of damnation is not absolute, 105 1 d
Dancing lascivious forbidden, 60 1 d. 539 1 c
Dangers, how to carry our selves in great dangers, 485 1 b
Deadnesse of heart in a Christian, 413 1 d
Death described, 489 1 c. Kinds of death, 490 2 a. difference of death in man and beast, 490 1 d. degrees of spirituall death, 490 2 b. how the soule can die the second death, 490 1 d
Death of the elect, 92 2 c. 628 1 d. from what miseries it frees them, 493 1 a. whether Gods child hath alwaies comfort in death, 468 1 a. why they die, having sinne pardoned, 317 2 b. what to judge of those that die raving and blaspheming, 290 2 c. 492 1 d. How a man may die well, 495 2 b. Popish preparation scanned, 500 1 a. right preparation, 501 1 c. good disposition in death, 508 2 d. meditation of death, 496 2 d. 497 1 b. how we must feare death, and how not, 512 2 d. preservatives against the evill feare of death, 92 2 d. 250 2 a. 317 1 b. 503 1 d. How death may be desired, 164 2 d. 513 2 a
Sudden death, 493 1 a. Death of reprobates, 112 1 a. Eternall death, ibid. 2 a. 465 1 b. strange deaths of the wicked, 511 2 c
Debt, our endlesse debt to Christ, 631 1 c. whether a man is bound to forgive all his debts, 342 2 d. why sinnes are called debts, 241 2 d
Decalogue described, 32 2 d. Rules for the understanding of it, 32 2 a
Decree of God described, 151 d. 140 2 a. it is the first cause of all, 152 c. 141 1 a. 294 1 d. it is immutable, 97 1 d. not conditionall, 295 1 c. not ordered by the prescience of faith or unbeleefe, 294 1 d. It imposeth not necessity on the will or on contingent second causes, 152 c. 141 1 d. It implyeth the use of meanes, 141 2 b How God decreeth sinne, or evill works, 152 a 141 1 b. The execution of Gods decree, 152 d. degrees thereof, 76 2 d
Defence: just defence against an adversary, 581 d. how Christ defends his Church, 257 1 d
Deniall of our selves, 129 2 c
Deprecation, 463 1 a
Deputies, how Christ hath deputies, 219 1 c
Derision, see Mocking.
Desertion described, 415 1 a. It is two fold, ibid. c. and 742 1 c. desertions of the wicked, 415 1 d. of the righteous, 194 2 b. 417 2 a. desertion in punishment, 419 1 b. in sinne, 419 2 a. three ends of desertions, 420 1 b. uses thereof, 420 2 c
Desire: true desire accepted for the deed, 185 2 d. 638 2 d how this differs from fleeting motions, 639 1 b. kinds of desire, 638 2 d
Desperation described, 536 2 b. it is a fearefull sinne, 378 1 b. how it differs from the sinne against the holy Ghost, ibid. c
Holy despaire, 365 1 a. 705 1 c. desperation of the godly, 490 1 a. Luthers despaire for three yeeres, 417 2 b. finall despaire, 158 2 c
Despaire in raving sicknesse not prejudiciall to salvation, 492 1 d
Divell, the prince of the kingdome of darknesse, 311 d. his fraud and malice, 159 2 d. he can worke marvels, 391 d. divels have faith, and how, 123 1 c
Dicing disallowed, 539 1 d
Diligence in a mans calling required, 572 1 c
Disobedience to superiours condemned, 522 a
Distinctions in Divinitie ought to bee grounded on Scripture, 594 1 d
Distresse: God is present therein three waies, 504 2 b
Distrust in God with the fruits of it, 34 2 b. 129 1 b. 341 1 c. 481 1 c
Divorce for adultery onely, 693 2 d
Donation of Christ to his Church, 34 2 a. donation of a sinner to Christ, and of Christ to him, 77 2 a
Doubtfull things must be taken in the best part, 68 1 b
Doubting of salvation, taught in Popery, 397 2 c. it must be striven against, 114 1 a. Remedies against doubting, 87 2 a. 412 a
Doulia and Latria vainely distinguished, 687 2 d. when it was first received, 696 2 d
Dreames of three sorts, 203 1 d. how we are to regard them, ibid. 2 a

E

EArth created, 147 2 d
Early rising on the Sabbath, 48 1 d
Eclips of the Sunne at Christs death, 235 2 a
Ecebolius a Philosopher, 357 1 b
Edification of our brethren, 93 1 c
Ejaculations, 347 2 c
Election eternall described, 241 b. 281 1 d. it is not of all universally, 108 1 a. 282 2 c. it is unchangeable, 281 2 d. The impulsive cause thereof, 281 2 b. foundation of election Christ, 241 d. 282 2 a. execution of election, 241 c. 283 1 a. The outward meanes thereof, 311 2 d
Elect described, 362 1 b. Their number, 282 2 c. they cannot perish, 283 1 a. Of the knowledge of election, 104 2 c. 113 1 a. 284 1 a. 429 1 a. The Schoolemens opinion, 429 1 d. How the Spirit of God gives testimonie hereof, 284 1 b. 429 2 c. How to discerne the testimonie from naturall presumption and Satans illusion, 284 1 d. 433 2 d. how mans spirit gives testimonie of election, 90 2 a
How the Gospel gives testimonie hereof, 430 2 a
Effects of election give testimonie of it, 431 2 a. Thirteene speciall effects, 433 1 a. How to support our weake faith herein, 433 2 b. The end of election double, 435 1 a
Enchantment condemned, 462 a. see Charming.
Endeavour accepted for the deed, 641 2 a. True endeavour a signe of grace, 421 2 c. 431 d
England: Gods mercie to it, 743 1 b. five notorious sinnes of England, 744 2 c
Enemies: how to come to love our enemies, 392 2 b. Christs dealing toward the enemies of his Church, 258 1 a
Envie described and forbidden, 66 1 d. 198 1 c. 751 1 a.
Ephialtes a disease, 285 1 c
Epicurisme described, 482 1 b
Equals: our dutie to them, 511 d. offences against them, 522 d
Errours concerning God, 34 1 d
Errours against faith { Destroying, / Weakning, } 304 2 c
Evill hath some respect of good with God, 161 c. 156 1 a. how God governeth it, 156 2 d. 161 b
Examination of the conscience for sinne, 458 2 b. a direction thereto, 459 1 b
Example of Christ for us, 628 2 d. it excels other examples, 629 2 d
Expounding of Scripture, see Scripture.

F

FAce of God, what it signifies, 33 1 d
Faires on the Sabbath unlawfull, 48 2 d
Faith in generall described, 123 1 c. sorts of faith, ibid. 1 b. Historicall, ibid. Temporarie, and the kinds thereof, 106 1 c 123 1 d
Faith of Miracles, 124 1 b. of reprobate, 358 1 b. justifying or saving faith, 51 d. 791 b. 362 1 d. 661 1 d. 124 2 c

How faith iuſtifieth, 641 1 c. 662 1 c. object of faith, 1245 d. ſeate of faith, ibid a
How it apprehends Chriſt, 125 1 a. 363 1 b. 478 2 a. faith is a particular aſſurance, 100 1 c. 542 1 b. 564 2 b. 570 1 d. 622 1 b
How faith is begotten, 791 d. 363 1 c. 365 2 a. 125 2 a. how rightly grounded, 476 2 c
Degrees of faith, 80 1 d. 125 2 d. 366 1 d. weake faith, 125 2 d. 366 2 a. it apprehends Chriſt truely, 113 2 a. 126 2 b. 386 1 b. 344 2 a. implicite faith, 126 2 c. 604 2 d. ſtrong faith, 80 2 c. 126 2 d. 367 1 d. it is alwayes imperfect, 127 1 b. aſſailed with doubting, 385 1 a. fruits and tokens of faith, 368 1 a. 386 2 a. 406 1 d. 434 2 d. the raigne of faith, 477 2 d. true faith is perpetuall, 431 1 d. whether iuſtifying faith be commanded in the law, 80 1 d
Faith and affiance differ, 125 1 c. how faith, love, and hope differ, 125 1 d. 393 1 a. faith and repentance poſſible to all that will in earneſt, 737 2 a
Faith with Papiſts, what it is, 95 2 d. 100 1 c. 396 2 a. 567 1 a. 606 2 b. a reprobate may have it, 396 2 a. Our conſent and difference with them about faith, 611 2 d
Falſe faith, 641 1 a. two kinds of it, 661 1 b
Fall of the reaſonable creature, 18 1 d. a falling into ſinne, 87 1 a. 376 2 a. the dangerous fall of a Chriſtian, 377 2 d. 389 1 c. child of God cannot fall away, 624 1 d
Of falling into the ſame ſinne, ſee Recidivation.
Farme: whether one may have two farmes at once, 763 2 d
Faſting deſcribed, 41 2 c. kinds thereof, 42 2 a. 556 2 a. a religious faſt, 596 2 b
The Church may appoint a day of faſting, 46 2 d. of ſet religious faſts, 596 2 d. who firſt made law for ſet faſts, 528 1 d. Popiſh ends of faſting, 598 1 b
Father, largely taken, 49 2 b. Father in Trinity deſcribed, 142 a. 133 1 a. his incommunicable property, 14 2 a. he is chiefe in regard of order onely, 132 2 b
Fatherhood aſcribed to the whole Trinity, 332 2 b. how it belongs to men, 1322 d
What it is to beleeve in the Father, 133 1 c. Vſes of this knowledge, that God is our Father, 1331 d. and 135
Fault in ſinne, what it is, 159 1 c
Feare threefold, 667 2 b. feare of God deſcribed, 341 a 372 2 d. 704 1 a. property of it, 704 1 b. want of it, the roote of all ſinne, 223 2 a
Servile feare, 357 1 a
Feaſts conſecrated to idols unlawfull, 37 1 d
Feeling followes faith, 240 2 d. it may be wanting where faith is, 212 1 b. how a Chriſtian is tempted for want of feeling, 735 1 a
Fellowſhip of man with God handled in three points, 318 2 b. Chriſtian fellowſhip, 711 2 a. fellowſhip with idolaters unlawfull, 693 1 a
Fidelity deſcribed, 273 2 c. 469 2 a
Fighting forbidden, 54 1 b
Figure-caſting unlawfull, 764 1 d. ſee Aſtrology.
Finde, what to doe with things found, 66 1 a
Flattery, 67 2 b. 447 2 a
Fleſh, what it ſignifieth, 469 2 d. it is like to Goliah, 388 2 a. 470 1 b. how it reſiſts the ſpirit, 374 2 d. 387 1 a. 470 2 a. when it foiles the ſpirit, and why, 472 1 c. how to weaken the fleſh, 388 2 b
Flight in perſecution, 93 1 a. 189 2 a. 775 2 c whether a man may flye in time of plague, 58 2 a. 775 1 c
Foreknowledge in God is not the cauſe of things, 15 2 b. 724 1 b. it depends on his will, 152 b. 724 1 b. and is joyned with it, 97 1 c
Forgiveneſſe of ſinne handled, 312 1 d. 342 1 a. whether man can forgive ſinnes, 312 2 b. 343 1 a. how to get aſſurance of Gods forgiveneſſe, 343 1 d
Fornication forbidden, 59 1 b
Forſake: how Chriſt was forſaken of God, 211 2 c ſee Deſertion.
Francis Spira, 290 2 b. 378 1 a
Free-will deſcribed, 558 1 a. 722 2 c. free will before the fall, 18 1 a. 558 1 b. what free will remaineth after the fall, 21 1 d. 558 1 b. 559 2 a. free-will to good by nature, confuted, 199 1 d. 472 2 c. it may ſtand with neceſſity, 558 2 a. 722 2 c. 740 1 b
Free-will in the regenerate, 736 1 d. Popiſh doctrine of free will confuted, 198 1 d. 338 2 b. 560 2 b. our conſent with Papiſts about free-will, 558 1 a. our diſſent, 559 1 a. 735 2 d
Forwardneſſe forbidden, 53 2 c
Frugality a vertue, 365 1 a. frugality in attire, 61 1 b
Fruits of the ſpirit nine, 274 1 c
Fundamentall doctrine, 363 1 d
Funerall ſolemnity, 57 1 c. and coſt, 230 1 c

## G

Gaine of uſury diſallowed, 63 1 d. Chriſt our gaine in life, in death, and after, 652 2 c. 653 2 a. how he is made our gaine, 653 2 a. 657 1 b. in what eſtate Chriſt is our gaine, 654 2 b
Galerius Maximus a perſecutor, 356 2 d
Gaming for gaine unlawfull, 63 2 d
Gangreene, a notable reſemblance of ſinne, 203 1 a
Genealogies of Matthew and Luke reconciled, 1842 d
Generation of the Sonne of God, 142 b. 171 1 d
Gentlemen may not ſpend their time in pleaſure, 756 1 a
Gentleneſſe, and the practice of it, 275 1 d
Saint George an Embleme, 697 2 d
Gifts of the holy Ghoſt, of two ſorts, 729 1 a. 638 1 d commen gifts five, 270 1 d. gifts proper to the elect 271 2 b
Gleanings for the poore, 57 2 a
Glorification deſcribed, 97 2 b. perfect glory, 95 2 a. whether there be degrees in glory, 310 2 d
M. Glover Martyr, 360 1 d. 419 1 c
God, that there is a God, 31 d. 11 1 c. 128 1 b. 518 1 d. what God is, 31 d. 11 1 c. 128 1 d. how many Gods there be, 21 a. 128 2 b. The nature of God, 11 1 d. 130 2 b. the perfection of his nature, 11 1 d. Simpleneſſe, 11 2 a. 118 1 d. his properties, 32 c. 128 2 a. immutability, 11 2 c. infiniteneſſe, 11 2 d. 128 1 d. incomprehenſibility and ubiquity, 11 2 d. life of God, 12 1 d. wiſedome or knowledge, 12 1 c. 155 2 b. hee is the ſearcher of the hearts, 12 1 a. Foreknowledge, 12 1 d. counſell, 12 1 d. 141 2 a. juſtice, 13 1 a. omnipotency, 12 1 d. 136 1 d. what God cannot bee ſaid to doe, 131 d. 136 2 c. 591 1 c. duties from Gods power, 137 1 a
Gods love, 12 2 b. 76 2 d. declaration of Gods love, 658 1 b. to infants, 77 1 a. to men of yeares, 77 2 d
Gods hatred, 122 c. 109 2 b. gentleneſſe, 13 2 c. anger, 13 2 c. Goodneſſe, mercy, 122 d
Gods glory or majeſty, 13 2 b. of the knowledge of it, 13 2 c. our high eſteeme of it, 333 2 d. Gods bleſſedneſſe, 13 1 d. whether there be affections in God, 742 2 b
Godhead of the Sonne and holy Ghoſt defended, 131 2 a. how the Godhead is Chriſts divine nature, 142 c
God miſconceived is an idol, 673 1 a. how wee muſt conceive of him, 31 b. 130 2 d. 689 1 a
Good, naturall and morall, 155 2 d
Goodneſſe in man, 275 2 a. it is wholly from God, 740 2 d
Goſpel deſcribed, 70 2 c. 521 2 c. how the Goſpel binds conſcience, ibid. whether it binde every one, ibid. benefits with the Goſpel, 742 1 b Difference of it from the law, 647 2 b. uſe and end of the Goſpell, 702 d The worke of it in a touched conſcience, 382 1 a. & 2 a How to apply it for comfort, 408 2 a. ſins directly againſt it, 462 1 d
Government: Gods government, and the manner of it, 155 2 c
Government of the Church by Chriſt, 311 b. 256 1 a. our duties to Chriſt for his government over us, 1 a
Governors of families ſhould teach their families, 1702 b
Grace; leaſt meaſure of ſaving grace, 280 2 c. it muſt increaſe or elſe it is counterfeit, 642 1 d. whether it be extinguiſhed by ſinne, 472 1 d. Saving grace cannot be loſt, 203 1 c. 135 2 b. 272 2 a. 378 1 d. 728 1 d. why God gave not Adam perſevering grace, 1603 a. how it was ſufficient, 742 1 b
Grace preventing, working, co-working, 736 2 d
Grace aſſiſting, and exciting, 737 2 b c. Renewing and reſtrai-

restraining, 638 1 d. 271 1 a

Distinction of grace into {sufficient and effectuall} discussed, 741 2 d

Wherein lyeth the efficacy of grace, 735 2 d

Grave, of Christs abode therein, 237 1 c

Guests we are all Gods guests, 241 2 d

Guilt of sinne, 159 1 c. 525 1 c. 635 1 c

H

Haire embrodered reproved, 255 1 b

Hallow: what it is to hallow, 334 1 d. how we hallow Gods name, 334 2 a. Popish hallowing of creatures reproved, 442 a

Hammers: Gods foure hammers to bruise mans heart, 78 2 d

Hatred, whether it be in God toward his creatures, 105 2 c. 109 2 b. 742 2 b d. hatred of God in man, 351 a hatred of Christ and his members ordinary, 195 2 d. hatred of sinne, 372 1 b

Hearing of the word necessary, 708 1 a. objections against it answered, 707 2 c. right manner of hearing, 373 1 d. 710 1 d. two kind of hearers, 260 2 c

Heart, hardnesse of heart, 35 1 b 334 2 d. what a fearefull sinne it is, 194 2 d. 258 1 b. how God hardens the heart, 741 1 a. how to get a good heart, 440 1 b signes of a good heart, ibid. c. how to keepe it pure, 440 1 d

Heathen gods of two sorts, 677 2 d. their images, 678 1 d

Heavens three-fold, 162 c. 146 1 a. whether the third heaven bee a creature, 146 1 c. where it is, 146 1 d. why God made it, ibid. 2 a. mans negligence to come to it, ibid. 2 c. 254 1 b. how to fit our selves for it, 149 2 d. whether the faithfull before Christ were in heaven, 249 1 b

Hell, whether Christs soule went thither, 29 1 c. 231 2 b

Hell fire, 266 2 a

Hellenisme for multitude of gods, 341 d

Herods entertaining of Christ, 201 1 b

Heresie described 482 1 c

Hierarchie of Rome condemned, 321 a

Hoffemaster his death, 511 2 d

Holy Ghost described, 151 a. Why is the third person so called, 278 2 a

His incommunicable property, 15 1 c. hee is very God, 268 2 c His proceeding, 269 2 b Benefits given by the holy Ghost, 270 1 b. How he is said to be sent, 250 2 b. Why he is compared to fire, 271 2 d. and to water, 272 1 a. why called the Comforter, 272 2 d

Holy-dayes to Saints are unlawfull, 47 1 b

Holinesse outward in reprobate, 106 2 a. parts of inherent holinesse, 83 2 c

Honour: What it is to honour, 491 d. 205 2 c. it is twofold, 686 2 c

Hope in God, 33 2 c. 842 a

House; the dedication of it, 539 2 b

Housholders duty in their families, 715 1 a. before they dye, 587 d

Household-service necessary, 714 1 d. parts of it, 714 2 b

Humility described and handled, 705 1 b. 34 1 b. it is a Christian vertue taught us, 137 1 a. 1501 b 178 1 b 185 2 c. how it is wrought, 397 1 b. motives to it, 705 1 d

Humiliation of Christ, 28 2 c. 185 2 a

Hypocrisie, with effects thereof, 38 2 a. 482 1 d. examples of grosse hypocrisie, 198 2 b. notes of hypocrites 421 1 d. & 2 d. 422 1 c

I

Iacobus Latomus a Papist, his death, 512 1 a

Idle body Satans shop, 748 2 b c. Idle speech condemned. 441 2 d

Idol, what it is, 35 2 c. 672 1 c. generall property of Idols, 672 2 c. kinds of idols, ibid. d. Any devised image of God is an idol, 35 2 c. 672 1 d. 675 1 c. idols erected 3 wayes, 673 1 a. how God is made an idol, 673 1 a. Christ made an idol, 673 1 d. Creatures 677 2 b Saints, 677 2 a. 679 2 d. 681 1 d. Sacraments, 680 1 a. workes, 680 2 a. Bread in the Eucharist, 680 2 b. how to keepe our selves from idols, 685 2 a whether Christians may goe to idol-temples, 692 1 a. The greatnesse of the sinne of idolatry, 694 1 d

Idolatry of the Papists, 627 1 a

Fellowship with idolaters unlawfull, 690 1 c. what society we may use with them, 692 2 a. Society of Amity with them is unlawfull, 693 1 a.

Iealous: how God is jealous, 63 1 c

Iehovah, what it signifies, 32 2 d

Ierusalem, her priviledges, 716 1 c. Nor City, nor Temple there now standing, 715 2 d. terrible destruction of it, 716 1 c

Iesting, how allowed, 448 1 c. jests of Scripture unlawfull, 442 b. 444 1 a. jesting to shew wit by quips unlawfull, 67 2 b. 448 2 c

Iesus a Saviour perfect and alone, 166 1 c. & d how Papists abuse this name, ibid 2 d. whom doth Christ save, 167 1 b. how, ibid. c d. uses of this title Iesus, ibid. 2 a. Iesus is the Christ. See Christ.

Ignatius his patience in cruell death, 270 1 a

Ignorance naturall, 20 2 a. ignorance of the true God, 34 1 c. wilfull ignorance, 497 2 b. ignorance of Gods Word dangerous, 537 2 d. admonitions to the ignorant and impenitent, 247 1 d. 248 1 c. 268 2 d. 273 2 d. 289 1 a. 519 2 c

Illumination from the Spirit, 85 2 d. 270 1 a. kinds and effects thereof, 86 1 a. difference of it in the godly and wicked, 61 2 a

Image of God what it is, 16 1 b parts of it, 151 1 a. Remnants of it in the minde, 20 1 d. In the conscience, 20 2 d. In the will, 21 1 d. Why man is called Gods image, 151 1 c. Why Christ is called Gods image, ibid.

Images, for what uses allowed, 587 1 c. 685 2 b. for emblemes, 697 2 d

Images of the true God are idols, 762 b. 672 1 d. 695 2 a. They are not to be made, 507 2 d. 622 2 b. nor worshipped, 589 1 a. 622 2 d. images of God in those shapes wherein he appeared, unlawfull, 588 2 c. 675 2 c. lively and lawfull images of God, 371 b. 587 2 c.

Image of Christ how lawfull: and when an idol, 675 2 c. 673 1 d

Image of Crosse and crucifixe unlawfull in Churches, 362 c

Images when erected in Churches and adored, 675 1 d. and 2 a. To worship images altogether unlawfull, 37 1 a. deceits in defence of images discovered, 588 2 683 2 d. 685 2 d. what Papists ascribe to images, 685 1 a

Image and idol not rightly distinguished, 588 1 c. images made idols, 683 1 c

Imitation of God, 133 2 d. imitation of Saints circumscribed, 702 1 b

Impatience in a mans calling with remedies, 773 2 d. & 774 1 a

Impenitencie, 468 1 c. The misery of the impenitent, 463 1 d

Imprecations unlawfull, 204 2 a. see cursing: whether imprecation may be made against our enemies, 332 1 b.

Imputation of mans sinne to Christ, 28 2 b

Imputation of righteousnesse taught and defended, 82 1 a. ibid c d. 101 2 b. 300 1 d. 402 1 d

Incarnation of Christ, see Christ.

Incest forbidden, 59 1 a

Inconstancie of our people in religion, 199 2 a

Indifferent things, how lawfull to all Christians, 539 1 a how rightly used, ib. 2 b. restrainers of this use, 540 1 a how they are made necessary; and how farre, 528 1 a 699 1 d

Inescation in temptation, 22 2 b

Infants how saved, 77 1 a. see Children.

Inferiours dutie to superiours, 501 c. how they sinne against them, 52 2 d

Infidels how they doe good workes, 732 1 d

Infirmitie in sinning, 23 1 c

Infirmities in Christ, 177 1 c. infirmities in others must be concealed, 67 1 d. when declared, 66 2 b

Ingratitude to God, 335 1 b

Injustice shewed in practices, 770 2 d. & 771. reasons against it, 660 2 d

Inne-keepers dutie for the Sabbath, 472 c

Inordinate living condemned, 632 a

Instruction ought to be in families, 714 2 b

Integritie of mans nature, 17 2 a

Intention; good intention makes not worship, 699 1 a.

Intercession of Christ handled, 26 2 b. 253 1 a. hee a-

lone is intercession, 254 1 a. 330 1 d. fruits of Christs intercession, 254 2 d. duties from it, 255 1 d.
Intercession of Saints handled and confuted, 603 1 d
what Papists give to Saints therein, 471 1 b
Invocation of Saints or any creature unlawfull, 391 b. 330 1 c. 601 2 d. 682 1 a. when it began, 696 1 b
Iobs wives counsell to her husband, 509 1 c
Ionas his story notably set downe, 387 1 d
Ioseph of Arimathea, 228 2 d
Iosuah, how called a Saviour, 166 2 b
Ioy described, 274 2 a. Ioy in the holy Ghost, 479 2 c
Iudaisme condemned, 342 a
Iudas his treason, 392 2 d. Iudasses in practice, 393 1 d. and 2 c
Iudge: how to judge our selves, 268 1 b. and others, ib. c. How to judge of our estate to Godward, 757 1 d
Iudge soveraigne in matters of religion, 204 1 b. church a ministeriall Iudge, ibid. c
Iudgement with sobriety, 447 1 b. rash judgement, ibid. c. and 662 b. unjust sentence in judgement, 67 1 a
Iudgements of God on the wicked, 379 1 a
Gods judgements ought to be regarded, 442 b. 226 2 a. and trembled at, 137 1 d
Last judgement proved, handled, 49 2 b. 259 2 a. when it shall be, 269 2 d. signes of it, 260 1 d. manner of it, 261 2 d. 658 1 c. Seven things then cease, 667 1 c. why on earth, 262 1 b. uses of it, 267 2 b
Iudiciall Astrologie: see Astrologie.
Iuggling forbidden, 40 1 d
Iulian the Apostata, 360 2 b
Iustice Legall and Evangelicall, 476 1 b. 659 1 c
Iust dealing declared, 67 2 d
Iustification described, 6 1 d. 82 1 d. 368 1 c. 567 1 b. it is by faith alone, 572 1 a. 650 1 b. 659 2 c. 662 2 b. how long faith justifieth, 662 1 d. parts of justification, 812 d. 567 1 c. benefits from justification, 386 2 b.
Iustification according to popish doctrine, 95 2 d. 291 1 c. 597 1 a. 571 1 d. 660 2 b. inherent justice the formall cause thereof, 101 1 b. confuted, ibid. & 569 1 b. Second justification held by Papists confuted, 101 2 d. 573 1 d
Iustification by works a naturall opinion, 398 2 d. it causeth trouble to the conscience, 398 1 c. it is confuted, 62 b. 101 2 d. 113 2 b. 290 2 d. 342 1 d. 473 1 a. 481 2 d. 573 1 a. 650 1 b
How farre works are required in Iustification, 572 2 b.

K

KEyes, the power of them in the Church, 525 2 c
Kill: who may kill, and when, 53 1 d
What to thinke of them that kill themselves, 49 1 b
Kingdomes upon earth are at Gods disposing, 746 2 a. stabilitie of kingdomes depends on obedience, 745 2 d
Kingdome of God {generall, / speciall, } 355 2 d
Kingdome of {grace, / glory, } 336 1 d
The lawes and subjects of Christs kingdome, 200 2 c. it is spirituall, 200 1 c. Spirituall kings in Christ, 170. 1 d. their dutie, 170 2 c
Kingdome of darkenesse, prince and members, 31 1 d. 335 2 c
Knowledge, mans knowledge by creation, 151 1 b
Knowledge two-fold, of faith and experience, 663 1 d. true knowledge of God, 630 2 a. it ought to bee sought for, 698 2 b. perfect knowledge of God, 329 1 d
Knowledge of our neighbour, 603 2 b. of our selves, 623 2 c
Knowledge of Christ crucified, 627 1 a
How to attaine unto it, 63 2 1 a. 656 1 b
Sixe mysteries in this knowledge, 651 c.
The fruit of this knowledge, 651 2 d.

L

LAbour without paine unto Adam, 151 2 d
Labourers wages must be paid, 63 2 c
Ladie of Lauretto, 678 2 c
Language of Canaan, 440 2 b
Latomus a Doctor of Lovaine despaired, 398 2 c
Latria: see Doulia. It may not be given to images, 701 2 c. when that began, 697 1 c
Laughter allowed, 448 1 d
Law described and divided, 519 2 d. parts of the law, 32 2 c
Morall law described, 32 1 c. The use of it in the unregenerate, 69 2 d. 381 2 d. 382 1 d. 384 1 a. How to apply the law for their humiliation, 408 1 d. use of it in the regenerate, 69 2 d. How Christs obedience frees us from it, 812 b. The power of the law over a sinner, 701 a. whether it can be fulfilled in this life, 103 1 d. 599 2 b. 624 2 b
How the morall law binds conscience, 519 2 d. In what case it admits a dispensation, 520 1 a
How popery abrogates the whole law, 400 1 b
Lawes mixt described, and how they binde, 532 1 a
Lawes judiciall described, 520 2 a. how they binde conscience, ibid. c. how to know judicials of common equitie, 520 2 d
Lawes ceremoniall described, and how they bind conscience, 521 1 d
Lawes humane, and how they binde, 525 1 d. 530 1 d. 531 1 b
Civill lawes, and how they binde, 531 2 a
Lawes meerely penall, &c. 532 1 c
Ecclesiasticall lawes described, and how they binde, 531 1 c
Going to law, how lawfull, 66 1 b
Lawyers sinne, 63 2 d
S. Lawrence fried, 370 1 b
League of amitie and concord, 620 2 a. 693 1 c
Leagues with the godly, 42 1 b
League in warre with infidels and Papists unlawfull, 37 2 c. 620 2 b
Lending freely, 65 2 c
Lent fast, whether necessary, 528 1 c
Libertie of will: see free will, and will.
Libertie of will is the condemnation of the world, 729 2 a
Libertie of a Christian, 538 1 b. parts of Christian libertie, ibid. b. Humane lawes cannot take it away, 529 1 b
Whether a man may use his libertie before the weake, 550 1 b
Life described, with the kinds thereof, 318 1 d. naturall life, 476 1 d. The maine end thereof, 643 2 b
Spirituall life, 318 1 a. wherein it stands, 478 1 d
The fountaine, meanes, and measures of it, 242 2 d
How temporall life is led by faith, 480 2 d. 474 2 c. unblameable, 757 2 c
Foure false rules in the ordering of it, 482 2 c
Godly rules of practice for it, 642 2 b
Life eternall described, 95 1 c. 379 2 d. 668 1 c. it hath three degrees, 330 2 b. & 493 1 d. wherein the first degree stands, 499 1 a. difficultie attaining to it, 667 2 b. three waies to it, 655 1 b. what things then cease to man, 667 1 b. things then enjoyned, 660 2 a
Long suffering, and the properties of it: 275 1 a.
Looseneſse of life, notes a childe of the divell, 425 2 c
Lord: Christ our Lord sundry waies, 656 2 c. Duties taught thence, 751 c
Lords Supper: see Supper.
Lots forbidden, 43 1 d
Love of God, with the notes thereof, 33 2 d. 274 1 c. the foundation and properties of it, 704 2 a. perfect love of God, 319 2 c
How a reprobate may love God, 358 2 d
Practice of love in our callings, 749 2 d. 772 1 d
Office of love, 564 2 a. 393 1 a. and 571 2 a
Lust forbidden, 58 2 d. 623 1 d. occasions of lust, 60 2 a.
Lusting of flesh and spirit, 483 1 d
Lutheran assemblies are true Churches, 306 2 a
Lying condemned, 67 1 d. 443 1 c. whether officious lies be lawfull, 443 1 c

M

Magicians members of Satans kingdome, 31 1 d. Their contract with Satan, 392 a. They have confidence in

the divell, 34 2 d. 483 1 b. consulting with magicians unlawfull, 402 c. 483 2 b
Magicke described, 49 1 d. foundation of it, 39 2 a. kinds of it, 40 1 a
Magicke used by Papists, 622 2 b
Magistrates: necessitie of good magistrates, 198 1 d. why called Gods, 49 2 a. 128 2 c. Their maine dutie, 764 2 d. they may use the sword for the Gospel, 194 1 c. their dutie when they die, 507 2 a
Man his estate by creation, 17 2 a. 251 1 d. how he is corrupt with sinne, 261 b. 382 2 c. his dutie to himselfe, 521 c. how he offends himselfe, 53 1 b. 55 2 d. his naturall course in sinne, 381 1 c
Manna, wonders in that food, 768 2 c
Marriage: childrens promise hereof without parents consent binds not, 534 1 b. marriage better then single life, 586 1 a. marriage bed must be sanctified, 45 2 d. Abuses thereof, 59 2 d. marriage with infidels and Papists unlawfull, 37 2 b. 678 1 a 610 1 c
Mary Christs mother a virgin till her death, 262 d. 184 2 b. how thee is to be honoured, 188 1 c. Papists make her a god, 400 1 d. and 678 2 b
Martyrdome, 91 2 c
Masse a compendium of all superstition, 691 2 b. Sacrifice of the Masse overthrowne, 219 2 c. of being present at Masse, 37 1 c. 691 1 b. 690 1 c. objections for it answered, 691 1 b
Masters of families dutie in teaching, 715 1 a. difference of it from ministers teaching, ibid. c. their dutie at their death, 145 1 d
Meanes ordinary must be used, 158 2 c. we must shew industry therein, 738 2 d. Satanicall meanes to doe strange things, 39 2 d
Meat and drinke must be sanctified, 45 2 d. 239 1 d. of mirth at meat, 447 2 d
Mediatour described, 177 2 c. See Christ. Three properties in a mediatour, Christ the alone Mediatour, 605. ibid.
Meditation: rules of meditation, 644 2 a. meditation on Christs passion, 632 2 a
Meekenesse and the practice of it, 275 2 d. 445 2 b. Christs meekenesse, 629 2 c
Melancholike passions, how they differ from sorrow for sinne, 365 1 c. and 536 1 c
Melchisedeck, wherein a type of Christ, 595 1 a
Members of Christ diversly distinguished, 781 c
Memory sanctified, 84 1 b
Merit described, 574 2 c. Christs merits described, 627 1 c
Merit of { person, / workes, } 574 2 d.
Popish doctrine of merits, 574 2 d. their grounds of merit examined, 651 2 b
Merit of works, to be confuted, 103 2 c. 187 2 c. 249 1 a 341 1 d. 623 2 b. 648 1 b. 650 1 a. Conditions in a meritorious worke, 101 1 a. 575 1 d
Merit of { Congruitie confuted, 576 1 b. and 100 1 b / and 567 1 c / Condignitie, 96 1 d 103 2 c }
Minde or understanding, how corrupted, 20 2 a. remnants of Gods image therein, 20 1 d. increase of sin therein, 20 2 c. the minde sanctified, 83 1 d
Ministery of the word defended to be no delusion, 645 2 c. our dutie to God for it, 746 2 b. our ministery defended against Brownists, 766 1 a. Ministers impietie doth not nullifie Gods ordinance to the worthy, 71 2 c. their sinnes against their flocke, 55 1 a. 193 1 a. they should have gifts for the ministery, 240 1 c. and grace, 193 1 b. upon what occasion they may be absent from their flocke, 55 2 c. Their dutie at their death, 245 2 a. 507 2 c
Miracles, Satan cannot worke a miracle, 39 1 d. of judging doctrine by miracles, 688 2 d. 602 1 b
Misery of man, 463 2 c
Mocking, a kinde of persecution, 45 1 b. the danger of mocking Gods children, 149 2 c. 211 1 d. Our behaviour being mocked, 210 1 d
Modestie described with the exercise thereof, 60 2 d. 445 1 d
Molock what heathen god, 677 2 d
Monasticall life disallowed, 205 2 d. 586 1 d
Monks in old time not like popish Monks, 516 2 d
Monuments of Idolatry must be destroyed, 37 2 a
Morall law: see Law.
Mortification described, 83 1 b. meanes of it, 841 b. 188 1 a
Mothers should nurce their children, 53 1 a
Murther may not be pardoned, 542 b
Musicall consort, allowed for recreation, 58 1 b. not in divine worship, 381 c

N

NAamans fact in going to the house of Rimmon, 37 1 d. 691 1 b
Nakednesse becomes shamefull by sinne, 214 1 b. why Christ suffered naked, ibid. a
Name of God what it signifies, 42 1 d. 334 1 d. It may not be used carelesly, 43 1 b
How to get a good name, 68 2 b. whether a man may change his name, 445 1 b. of naming children, 168 1 c. 441 2 d
Nature, in the Godhead what it signifies, 130 2 b
Necessitie: kinds of necessitie, 723 1 b
Necromancie forbidden, 40 1 b
Neesing: of saying (*Christ helpe*, to them that neese, 445 2 d
Neighbour, who is our neighbour 49 1 c. sinnes against our neighbour in heart, 53 2 c. in words. How we are to speake of our neighbours good or evill, 441 1 c. sinnes against him in countenance, 54 1 b. in deeds, ibid. sinnes against his soule, 54 2 c. duties to our neighbours person, 56 1 a. to his body, 57 1 a. To his soule, 57 2 c
Nobles their dutie, 181 1 a
Nocturnall pollutions, 601 a
Non-residencie deciphered and disallowed, 55 1 b. In what cases it may be permitted, ibid. 2 c
Newnesse of life, 479 2 c. parts thereof, ibid. d. motives thereto, 187 2 d

O

OAth: The matter, forme and end of an oath, 45 1 d. Nature of an oath, 533 1 b. kinds of oathes, 45 1 d. 526 1 b. the taking of an oath, 45 1 b. 449 2 b. A private oath when lawfull, 45 2 a. of the performance of an oath, 45 2 c. An oath by the creatures unlawfull, 648 1 c. How an oath binds and when, 133 1 c. & 534 1 d. whether the oath of Infidels binde their conscience, 531 1 d. Popish dispensation from binding oaths disallowed, 533 1 d
Whether an oath endamaging binde to keeping, 533 1 c. Whether an oath gotten by fraud binde, ibid. d. whether gotten by feare doe binde, ibid.
Obedience to Gods commandements from faith, 478 1 b. it must be voluntary, 720 1 b. New obedience a token of adoption, 266 1 a. qualities of new obedience ibid d. Christs obddience is made ours, 605 2 d. his active obedience a part of his passion, 612 d. both active and passive required to our justification and salvation, 567 1 c. and 568 1 c. and 186 2 b
Offences to be avoided { active / or / passive, } 691 2 d
Offices bought and sold, a great disorder, 760 1 d
Oyle for annoynting what it signified under the Law, 169 1 a. and 2 d. who were annointed, ibid 1 b and 168 1 b
Operation of God, 15 2 d. Operative permission, 16 1 a
Originall sinne: see Sinne.

P

PAlmistry unlawfull, 43 2 d
Passion of Christ declared, 27 2 d. handled at large in 7. points: viz. cause, matter, &c. 186 1 c. How could Christ being righteous suffer for us, 186 2 d
How could his sufferings temporall free us from eternall, 187 1 a
Vse of Christs passion, 187 1 d. parts of Christs

passion

passion,205 1 c. Excellency of it,217 1 d. benefits by meditating thereon, 630 1 a. how to meditate in it, 632 1 a
Papists rob Christ many waies, 201 2 c. They are like the heathen in idolatry, 688 1 b. what to judge of our forefathers that lived under the papacie, 290 2 a. See Rome.
Pardons: Popes pardons overthrowne, 486 1 d
Parents: their dutie to their children, 250 1 c. 459 1 b. how they prolong their childrens lives, 49 2 d
Whether parents faith save their children, 127 1 b 485 2 e
How holy parents beget sinfull children, 163 1 a
Paschall Lambe Christ, 217 1 b
Grounds of true patience, 33 2 b. 134 1 c. 704 2 d 722 2 c
Preservatives of patience, 901 b. 233 2 d. 292 2 d 321 2 b
How patience is said to be in God, 744 2 a
Gods patience, {universall, 744 2 d / particular, ibid. d}
Vse of Gods patience, ibid. 1 d
Peace of God in five branches, 627 2 a
Peace of conscience, 268 2 c. 479 2 a. difference of it, from spirituall slumber, 268 2 d
Peace with men, 274 2 b. the practice of it, ibid. d
Penance with Papists, 69 1 d. a reprobate may performe their penance, 396 1 b. it is no worke of satisfaction, 615 1 c
Penitencie in the reprobate, 106 1 a
Perfection two-fold, 103 1 b. 458 1 a. 574 1 a. what perfection we get in this life, 458 1 a
Parts of Christian perfection, 599 2 b
Popish state of perfection confuted, 205 1 d
Perjury, and the sinnes it containeth, 422 b. 443 2 d. Cases touching perjury, 532 1 c
Papists maintaine perjury, 619 2 b
Permission of evill in God, how, 161 b
Persecution, see Flight.
Perseverance in grace, a fruit of Christs intercession, 254 2 b. what is required in perseverance, 2 c. whether a man may be certaine of it, 562 1 b. it is a propertie of the elect, 417 1 b. foure causes of perseverance, 738 2 a
Person in the Godhead what it signifieth, 14 1 a. 132 2 d. distinction of persons, 14 1 b. 131 2 d. union and communion, 14 1 c. 13 1 b. number of persons, 141 d
Peters three-fold prerogative, 608 1 b. his supremacie confuted, 240 1 b. 608 1 d
Petition described, 91 1 a
Pharaoh, how God hardened his heart, 741 1 b
Philosophy approoved, 581 c
Phisicke allowed, 581 b. 505 1 b. how to use phisicke, 506 2 a. abuses in the practice of phisicke, 505 2 a
Phisicians speciall duties, 507 1 a
Pictures lacivious unlawfull, 601 b. pictures of Christ and crucifixes are fond things, 238 1 a
Pilates policies to save Christ, 201 1 a
Pilgrimages confuted, 332 2 d
Plague: whether a man may flie in time of plague, 582 a 775 1 d
Whether we be bound to visit our neighbour in time of plague, ibid.
Playes and Comedies disallowed, 601 d. 530 1 d
Pledges to be restored, and redeemed, 65 1 d
Plinius Secundus wrote for Christians to Trajanus, 359 1 b
Poligamie of the Patriarchs, 59 2 b
Policies beside the word proove foolish, 202 1 a. they make a breach in the conscience, ibid.
Pope of Rome is Antichrist, 530 1 b. hee is made a god, 679 1 d
Popery is contrary to it selfe, 402 1 a. it agreeth to our corruption popish superstitions, 38 1 c, 399 1 c
Povertie of Christ, 270 1 d. povertie in spirit, 705 1 b
Prayer described, 8 1 c. 329 1 c. parts of prayer, 911 a. Circumstances of prayer, as voice, gesture, &c. 347 1 d. rule of prayer, 329 2 d. to whom, 329 1 c. whether to any creature, as Saints, Angels, &c. 391 b. 330 1 c. 682 1 a. in whose name, 327 2 b. necessitie of prayer, 327. pag. 1 2 b. objections answered, ibid. 2 b. affections in prayer, 327 1 b. motives to earnest prayer, 328 1 c. whether faith be necessary, 327 1 d. reverence in prayer, 333 1 a. it is a christian exercise, 392 1 d. how a Christian prayeth, 374 1 c. preparation before prayer, 329 1 c. prayer for the dead confuted, 331 2 d. 607 2 c. prayers for all men, 331 2 c. and, 347 2 d. prayer on a booke allowed, 348 1 a. publike prayer, 714 1 b
Lords prayer our sampler, 328 2 b. it is a lawfull forme of prayer and to be used, ibid. c. the right use of it, 346 2 d
God heares our prayers two waies, 191 1 d. 204 2 b. 348 1 d. why God deferres to heare his children, 348 1 d. difference of Gods hearing the godly and the wicked, 358 1 a
Preaching and hearing necessary, 708 1 a. objections against it answered, ibid. 2 c. preaching the Gospel a lively image of Christ crucified, 37 1 b. The excellencie of this ordinance, 200 1 b. 310 2 c. whether ministers may preach privately, 196 1 d
Predestination described, 16 1 d 284 1 c. order of Gods predestination, 280 2 d. it is of both elect and reprobate, 96 2 d. it is not of foreseene workes, 97 2 d. 280 2 c. 294 1 d. 438 1 a. all are not predestinate to life, 97 1 a. it is to the meanes, as well as to the end, 283 1 a. 435 1 a. how mankinde is to be considered the object of predestination, 113 1 a
How a man may discerne his owne predestination, 113 1 a. uses of predestination, 113 2 b
How Christ is said to be predestinate, 105 1 d and 282 2 a. 435 2 c
Popish doctrine of predestination, 95 1 c
Their errours declared, 97 1 c
Another erronious plat-forme displayed, 107 2 d. 293 1 d
Presence of God in his creatures, 181 1 a
Presumptuous sinning, 23 1 d. 35 1 d
Presumption and good conscience how they differ, 548 1 a
Pride described and condemned, 35 1 c. 334 2 c. The height of pride, 35 1 d. pride in apparell a vanitie, 210 1 d. 60 1 c
How the Lord kils pride in his children, 420 1 a
Priests, what priests we have in the new Testament, 219 1 b
Priesthood: see Christs priesthood.
Princes dutie to their subjects, 51 2 c
Profession of God: parts of it, 35 2 b. the continuall profession of Christ, 91 2 d. profession in time of danger, 91 2 d
Promises of Gods word distinguished, 477 1 a. how to confirme our faith therein, 139 2 c
Promises to men how they should be made, 448 1 a. they must be performed, ibid & 65 1 b
Propagation of sinne, how, 20 1 c. 162 2 a
Prophecy, a common gift of the spirit, 270 2 c
Prosperitie is a misery to the wicked, 464 1 a
Providence prooved to be, 3 2 d. 155 1 a. & 340 1 a. & 518 2 d. objections against it answered, 155 1 a. what it is, parts of it, 155 2 b. ibid.
Kinds of it, {generall, particular.} 157 1 d
Vses of it, 157 1 b
Provision for time to come lawfull, 340 2 a
Psalmes of imprecation how to be used, 332 1 c
Punishment of sinne three-fold, 23 2 a. 159 2 a. it hath God for the author, 485 2 a. & 156 1 d
Three workes in every punishment, 485 1 d. it remaines not after pardon, 624 1 a
The holy manner of punishing the guiltie, 52 1 a
Purgatory, how farre acknowledged, 607 1 b. popish doctrine thereof confuted, 224 2 b. 607 1 d
Pythonisme, 40 1 d

Q

Questions curious reprooved, 143 1 a
Quips and girds unlawfull, 67 1 a

R

Raving: see Death.
Reading the Scripture a Christian exercise, 391 2 d. it

should be with prayer, 471 1 b
Reall presence in the Sacrament handled, 589 2 d. see transubstantiation.
Rebaptizing not tolerable, 74 2 d
Receiving the Sacrament: see Sacrament.
Recidivation, with cases thereof, 406 2 d. 467 1 d
Reconciliation with God apprehended by faith, 478 1 d. Two parts of it, 627 1 c. foure benefits from it, ibid 2 a
Reconciliation with men, 507 1 c
Recovery of mans right in the creatures, 300 2 b
Recreation approoved, 58 1 a. 539 2 b. The right manner of vsing them, 230 2 a. & 539 2 b
Redemption excels the worke of creation, 183 2 a. 632 1 b
Reformation of life, how rightly made, 755 2 b
Regeneration described, 271 1 d. Its an immediate worke of the holy Ghost, 608 1 c. wherein it stands 736 2 d. How the regenerate sinne, 473 1 d. How they doe good, 473 2 d
Regiment spirituall, 172 1 d
Rejoycing at our neighbours good, 67 2 d
Reliefe of the poore handled, 92 1 a. 374 1 a. 393 1 d. 711 b. The excellency of this worke, 612 2 b. Motives unto it, 394 1 b. 712 2 a
Religion, how to know true religion, 716 1 c. who may maintaine it with the sword, 194 1 c. why there are so many opinions in religion, 417 1 a
Reliques of idols should be abolished, 372 b. how they are made idols, 683 1 c. True reliques, 61 1 c
Remission of sinnes described, 81 2 d. 627 1 c
Rempham, what heathen god, 677 2 d
Renovation of faith and repentance, 501 2 b
Repentance described and handled, 85 1 a. 372 2 a. 455 1 a
Causes of repentance, 456 1 d. Degrees whereby it is wrought, 457 1 a. Parts of repentance, 457 1 d
Repentance { Ordinary, / Extraordinary, } 458 1 b
Whether it goe before other graces, 455 1 d. How it followes sanctification, 372 2 c
Practice of repentance, 408 1 b. motives to it, 144 2 c. Legall motives, 463 1 d. Evangelicall, 465, 2 b. Time of repentance, 466 1 d. Against deferring of repentance, 214 2 d. 379 2 a. 496 1 d. Signes of repentance, 7 1 b. 89 2 b. 376 2 c. It may bee without teares, 467 2 d. Sundry cases of Repentance, 466 2 d. Errours concerning repentance, 468 2 c. 614 2 d. Counterfeit repentance, 468 1 d. Repentance in a reprobate, 357 1 d
Repetitions in Scripture have a double use, 650 2 d
Reports of evill must not bee beleeved, 68 1 c. Shamelesse reports against Christians, 197 1 c
Reprobation described and handled, 105 1 a. 106 1 b 287 1 c. Ground or cause of reprobation, 110 1 d 287 2 a. It implies no cruelty in God, 109 2 d. 287 1 c. The foundation of the execution of reprobation, 288 1 c. The execution of it, 288 1 c
Kinds of reprobates, 105 1 c. How farre a Reprobate may goe in Christianity, 357 1 a 416 1 d, &c. Of giving peremptory sentence of any ones reprobation, 113 2 b. 289 2 c. State of a reprobate in death, 113 2 c. After death, 113 1 a. A reprobate sense, 30 2 c 107 2 c
Reproofe and the execution of it, 310 1 b. 446 2 b
Restitution how necessary in repentance, 467 2 b. Cases of restitution, 508 1 c
Resurrection of Christ, 30 2 b. 235 1 d. Five points handled therein. ibid: 663 2 a. Hee came not thorow the stone, 236 1 d. Eight effects of Christs Resurrection, 604 1 a. The vertue of Christs Resurrection, 628 2 b. 663 2 d. How to attaine unto it, 244 2 c. Vses of Christs Resurrection, 241 1 b
Resurrection of mankind proved, 314 1 d. The cause of it, meanes, manner, &c. 315 2 d. Vses of it, 316 1 d
Revenge in affection must be avoyded, 205 2 a. Preservatives against it, 88 2 d. Christian carriage in regard of revenge, 394 1 d
Reverence to superiors, 50 1 c
Reverence in speech to { God, 443 2 a / Man, 444 2 d }
Revolt: whether a revolter in religion may repent, 466 2 d
Reward two-fold, 569 1 b. It implyes no merit in man, 104 2 d. 320 2 a
Rich: they may be Gods servants remaining rich, 229 1 a
Riddles approoved, 58 1 b
Robbery condemned, 46 1 b. Three famous sorts of robbers, ibid.
Rod of Christ, and of his Apostles differ, 527 1 d
Rome no true Church of Christ, 305 2 a. 617 1 a. The whore of Babylon, 556 2 c. 692 2 c. Her false gods, 678 2 b. Her maine sinnes, 618 1 a. her vile idolatry, 618 2 d. 684 2 c. 688 2 a. 694 2 c
Romish religion abolisheth Christ, 625 2 a. 673 1 d. Teacheth wickednesse, 657 1 d. it raceth the grounds of religion, 305 2 a. It revives Pelagianisme, 732 1 b. Its agreeable to our corrupt nature, 398 2 d. Their worship is devised, 618 1 d. 699 2 b

S

Sabbath commanded, 181 b. 462 b. how it is sanctified, 481 d. how polluted. ibid. 2 c. what workes may be done thereon, 471 b. recreations or sports thereon unlawfull, 491 a. how it is ceremoniall, 47 2 c. how morall, 481 b. why it was changed to the eight day, 242 1 b. by whom, 48 1 b
Sabellius his heresie, 34 2 a
Sacrament described, 72 a. 71 1 d. author of it, ibid. parts of a Sacrament, 72. 72 1 d. end of it, 83 1 a. holy use thereof, 72 2 d. 373 2 c. how they confirme faith, 390 1 c. 610 2 d. and conferre grace, ibid. 1 a. difference betweene the Sacraments of the new and old Testament, 73 1 b. number of Sacraments, 72 b. 73 1 c. how they are necessary to salvation. 72 1 b.
Sacramentall phrases. 72 1 c. change of the signe is respective onely. 71 2 d. union of the parts, 72 1 a. Sacramentall communion. 590 1 c
Sacraments made idols. 680 2 b. when first adored, 697 1 c. Nine Popish wonders in the Sacrament, 593 1 a. How Sacrament and crucifixe differ. 73 2 b
Sacrifice of Christ, 281 d. 2172 d. the fruit of it, 220 1 a. how to apply it. 2201 d. uses of it, 220 2 d
Sacrifice taken two wayes. 593 2 a
Spirituall Sacrifices, 1701 d. 221 1 b. & 619 1 a
Sacrifice of the Masse confuted, 219 2 c. & 594 1 c
Saints no intercessors for us. 265 1 a. 603 2 c
They know not our hearts by communication, 602 1 c. 682 2 c. how they are to be honoured, 39 1 c. 600 2 d. worshipped, 702 1 a
How Papists worship them, 601 1 d. make them patrons of countries, 689 1 a. make them idols, 679 2 d. 676 1 d
Salt in sacrifices what it meant, 221 1 b
Salvation in heaven described, 95 1 b. whether a man may be certaine of his salvation, 540 2 b. 542 1 c. 564 1 d. how this certainty is wrought, 565 1 b. Objections against it answered, 543 1 d
Whether one mans faith may save another, 485 2 c
Salvation and the formes of it, 445 2 c
Sanctification described, 62 c. 84 1 a. 370 1 b. parts of it, 83 1 b. 370 1 c. efficient cause, 83 2 a. 370 1 c. Effects of it declaring election, 1131 c. It is not perfect in this life, 342 1 c
Sanctification of the mind, 370 2 a. Memory and will, ibid d. Affections, 371 1 b. of the body, 472 1 d
Sanctification of our workes, 767 1 b. and of Gods creatures and ordinances to us, 45 2 d
Sanctuaries Popish disallowed, 542 c
Satan Gods Ape. 9 2 c. His conflicts with a Christian, 404 1 d
Satisfaction civill and Ecclesiasticall graunted. 577 1 d. A threefold satisfaction in repentance allowed. 641 1 d.
Popish Supplementall satisfaction confuted, 209 1 b 342 1 b. and 469 1 b and 577 2 c. and 616 1 d. Their threefold workes of satisfaction, 580 1 b
Saturne, 678 1 c
Saviour: see Iesus.
Scripture: The body of it described, 111 a. The scope of it, 484 2 a. perfection of it for direction in all actions, 537 1 a. and for salvation, 582 2 b. whether any bookes of Scripture bee lost, ibid 2 b. Soveraigne

expounder of Scripture, 301 c. How to know them to be Gods word, 71 d. 479 1 a
Security or ſpirituall ſlumber, 249 1 b. 383 2 d. 482 1 d. occaſions of it, 266 1 a
Senſe a falſe rule of life, 482 1 c
Separation from our Church, for the wants thereof, not lawfull, 196 2 b. Their cenſure againſt us as paper ſhot, 307 1 b. When a man may lawfully ſeparate from a Church. 307 1 a
Sermons of the Prophets and Apoſtles are abridged in their bookes, 121 2 d
Servants duty to their maſters. 50 1 c. &c. ſinnes againſt them. 52 2 b. In what caſe a ſervant may flye from his maſter, 734 2 d
Serving men ſhould doe more then wait onely, 733 1 b
Service of God, ſee worſhip.
Shame deſcribed, 536 1 c
Sicke mans duty, 562 1 d. ſtrange event in ſickeneſſe, 592 1 d
Silence: The excellency and exerciſe of it, 450 1 d
Single life in what reſpect better then marriage, 586 1 a
Sinne deſcribed, 41 a. 281 d. 1591 b. whether ſinne be a thing exiſtent, 28 1 d. 472 2 d. whence it hath his beginning, 724 2 a. whether God be the author of ſin, 1601 d. 218 1 a. how God willeth and decreeth ſin, 141 1 a. how he governeth it, 561 a. parts of ſin, 18 2 a. kinds of ſinne, 4 1 a. 19 2 d. originall ſin, 20 1 a. the true forme of it, 562 2 a. the feare of it, 162 1 d. the propagation of it, 162 2 a. it is the roote of all ſin, 63 2 a. how farre it remaineth after baptiſme, 98 2 c. 561 1 b. popiſh opinion confuted, 561 2 a. All are equally corrupt, 20 1 b. 163 1 b. 458 2 b. actuall ſinne, 21 2 d. 163 2 d. kinds of actuall ſinne, 22 1 a. degrees in ſinne of commiſſion, 22 2 a foure things in every actuall ſinne, 721 2 a. the contagion of ſinne, 361 2 c difference of the wicked in ſinning, 372 2 c. conſiderations to keepe us from ſinning, 149 2 b. 711 a. 216 2 d. 217 2 b
Sinne againſt the holy Ghoſt handled, 106 2 c. It differs from deſpaire, 78 1 c
Slandering forbidden, 67 1 a. Impudency of ſlanderers, 199 1 c
Slothfulneſſe condemned, 729 2 c
Sobriety in diet, with the rules thereof, 61 2 b. Sobriety in judgement, 447 1 b
Society with infidels: branches of it, 37 2 b. How farre lawfull, 691 2 a. when unlawfull, 37 2 b. 693 1 a
Sodomy condemned, 59 1 b
Sonne in the Trinity deſcribed, 141 b Hee is God of himſelfe, 142 c. 171 1 d why called the onely Son, 173 2 c. why called the Word, 141 d. 172 1 c. His property, 151 a
Soothſaying condemned, 401 a
Sorrow for ſinne, 52 d. Godly ſorrow, 284 2 d 376 2 d how it is wrought, 187 2 c
Souldiers carriage againſt their enemies 395 1 c
Soule of man, 152 2 d. it is immortall. 153 2 d. How it is ſaid to dye, 153 2 d. whence it hath it beginning, 155 1 b. whether the ſoule of the child come from the parents, 153 1 a. ſtate of the ſoule ſeperate from the body, 317 2 c. Difference of mans ſoule from beaſts, 153 1 a. Difference of mans ſoule from Angels, 253 1 b
Speech: the matter of our ſpeech, 440 2 b. the manner of it, 448 1 b when to ſpeake and when not, 197 1 b grace to be ſhewed out herein, 441 1 b
Spirit: ſee holy Ghoſt. Three principall motions of the ſpirit in the regenerate, 272 2 b. Divers acceptations of the ſpirit, 469 2 c. How the ſpirit ſtrives againſt the fleſh, 375 1 b. 470 2 c. when it prevailes, 472 1 a
Starres: of their force upon inferiour things, 441 a
Steale: what it is properly, and generally, 62 2 c
Stepfathers and mothers muſt bee obeyed, 492 c
Stewes tolerated by Papiſts, 619 1 b
Strife forbidden, with the occaſions of it, 542 d
Students duties, 469 1 a 479 1 d
Subjection to God evangelicall, 484 2 b. 703 2 a. How it is practiſed, ibid. d. or ſubjection to magiſtrates, 527 1 c
Suggeſtions of Satan: when they become our ſinnes, 691 b
Suits in law how to bee uſed, 342 1 b. Delayes in diſpatching ſuits reprooved, 195 2 c
Superiours duty to inferiors, 511 a. their ſinnes againſt their inferiors, 522 d. Superiors muſt be reverenced, 501 c. and obeyed, 502 c
Supper of the Lord, what is done therein, 812 a neceſſity of receiving, 713 2 a. right manner of it, ibid. c. of receiving privately being ſicke, 500 2 a how the Lords ſupper is a ſacrifice, 593 3 b
Superſtition in the workes of Gods providence, 431 d
Supremacy in cauſes Eccleſiaſticall handled, 607 2 d
Suretiſhip how to be uſed, 652 a
Suſpitions evill forbidden, 66 2 d
Swearing: ſee oathes: ſundry kinds and formes of ſwearing forbidden, 42 2 c d
Sword, who may uſe the ſword, 1941 c

T

Table-talke ought to edifie, 62 1 b
Tale-bearing, and ſorts of it, 447 1 b. 61 2 d
Teaching in families differs from publike miniſtery, 715 1 b
Temperance, and the practiſe of it, 276 1 b
Temporizing, 428 1 c
Temptation, and the parts of it, 222 a. b. 86 1 d. 344 1 c the tempter, 35 2 b. Satans fraud in tempting Eve, 159 2 d. Sixe ſpeciall temptations of a Chriſtian, 374 2 d reſiſtance in temptation, 85 2 c. preſervatives in temptation, ibid. 862 b 871 c, Temptations about effectuall calling, 861 d About faith, 87 1 c. The fall herein and remedy, 87 1 c. Temptation about ſanctification 88 1 b Reſiſtance thereto with preſervatives, 88 2 b Tempting of God, 34 2 b. How God is ſaid to tempt, 344 2 a
Teſtament old and new: ſee Covenant.
Thankſgiving deſcribed and taught, 902 d
Thankfulneſſe to our ſuperiors, 511 c
Theeſe on the croſſe converted, 223 1 b. fruits of his converſion, ibid 2 a. Theft and the puniſhment thereof, 642 a
Theology what it is, 11 1 b
Thirſt ſpirituall declared, 639 2 a
Thomas his unbeleefe, 240 2 a
Thoughts: mans evill thoughts, 22 1 a
Thriftineſſe. 642 c
Time-ſervers reprooved, 519 2 c
Titles of God how to be uſed, 442 d
Tongue, what the government of the tongue is, 440 2 a A rule for the ordering of it, 197 2 b. Parts of this government, 440 2 d. An exhortation to keep the tongue 451 1 d. ſtrange judgements for the abuſe of the tongue, ibid 2 c
Trade: whether one may have two trades at once, 763 1 a
Tradeſ-men of forrein faſhions reprooved, 764 2 a
Traditions deſcribed, 580 1 a. how farre wee allow traditions, ibid. 2 b. what traditions the Church may preſcribe, 581 1 a. Traditions unwritten are uncertaine, 699 2 c. Popiſh traditions diſallowed, 38 2 d
Trafficke with infidels, how unlawfull, 37 2 d
Tranſubſtantiation confuted, 75 2 d. and 179 2 b. and 238 1 a. and 402 2 c. and 590 2 d. and 614 2 a. of what antiquity it is, 597 1 c. how it differs from conſubſtantiation, 306 2 d. Ancient Fathers againſt Tranſubſtantiation, 592 1 a
Travaile into Popiſh countries ſcanned, 620 2 c
Treaſury of the Church of Rome a dotage. 178 1 c. and 654 2 d
Tree of life, 18 1 a. 152 2 a. the tree of the knowledge of good and evill, 161 a. Trinity in Vnity, and Vnity in Trinity, 130 2 a. 141 c. why it muſt bee held, 132 1 c and 230 1 b
Triumph of Chriſt upon the Croſſe, 221 2 d
Truces for peace lawfull, 542 c
Truth in ſpeech, 442 2 d
Truſt in God, ſixe conditions thereof, 477 1 c

V

Vaile of the Temple, what the rending of it meant, 225 2 b
Vanity of mind, 202 b
Vbiquity of Chriſts manhood refuted, 251 2 b. and 252 1 c. It overturnes many articles of faith, 106 2 c

Vocation in a calling. 951 2 c.
Veneration and worship how they differ. 702 2 c
Veniall sinnes none, 259 2 c
Victory of Christ over spirituall enemies, 246 2 b
Visit: how God doth visit, 36 1 d
Vivification, 83 1 d. 457 1 c meanes of vivification, 83 1 d. 664 1 d. parts of it, 457 2 c
Vnbeliefe and the parts of it, 128 1 c. Its a grievous sin, 240 2 d
Vnderstanding described, 517 1 a. the parts of it, ibid. b the actions of it, 518 1 b
Vnion of Christs Godhead and manhood at large, 25 1 d. 180 2 c. uses thereof, 180 2 b. union with God, 33 2 a union of Christians with Christ or mysticall union, 78 1 d. 299 2 a. 368 1 b. benefits from this mysticall union, 299 2 b. our duty in regard of it 301 1 c
Vniversall grace confuted, 182 2 c. 395 2 c. Vniversall vocation, 111 1 c. 297 1 d. Vniversall election, 293 1 c. Vniversall redemption, 108 1 d. It is no comfort to the afflicted conscience. 108 1 a
Vnthankfulnesse containes two grievous sinnes. 721 1 b
Vocation: see Calling.
Vow described 583 2 c. A vow of the new Testament, 412 a. 531 2 c vowes generall speciall. 576 2 d. 577 1 b. rules for vowing 41 2 b. 584 2 b. and 583 2 d. three kind of vowes, 528 1 b. How vow binds conscience, 528 2 b a vow is no part of Gods worship. 585 1 b. papish doctrine of vowes, ibid. vow of continency, 585 2 b. of poverty, 576 1 d. whether these vowes bind conscience. 528 2 b. vow of regular obedience. 587 1 c
Vprightnesse: seven notes thereof, 428 2 c
Vrbanity allowed with certaine rules, 447 2 c
Vrim and thummim, 218 2 b
Vsury handled. 63 2 b. How a man may take above the principall, 63 2 c

W

Way of life full of impediments, 667 1 b
Warfare: Christian warfare at large. 65 1 d
Wealth, how much a man may seeke for, and what is to be judged sufficient. 746
Wedlocke: see Marriage.
Wife, her duty in the family. 715 1 b
Will described, 517 1 b. 722 2 c
Will of God which for his Word, 329 2 c. 725 2 a. 294 2 b. 723 2 a. will of Gods good pleasure. 723 2 a. Gods signifying will described. 724 2 d. how it is propounded unto us. 725 1 a. it is the rule of our obedience, 746 2 d. Gods secret will is not the rule of our actions 724 1 b. soveraignty of Gods will. 723 2 c. It is the first cause of all things. 742 2 c. Applying or depending will in God confuted. 742 1 d. Mans will in the estate of innocency, 722 2 d. liberty of it, ibid. mutability of it, ibid. 2 d mans will in the estate of corruption. 728 2 c. the weakenesse of it. 719 1 d. liberty of grace is lost. 729 2 d. objections against it answered, 731 1 b. remnants of Gods image in it. 25 1 d. what it received by Adams fall 21 2 a. practice of mans will stands in five things. 727 1 c. will and power in man differ, ibid 1 d
Whether a man can doe a naturall worke morally good, 508 1 & 731 2 c
Whether a naturall man by the power of his will can overcome a temptation, 731 2 c
Whether he can observe the law in substance, 733 1 b
Whether corrupted will can dispose it selfe to his owne conversion. 733 1 b
Whether a naturall man can will his owne conversion, 99 2 d
Whether the act of will bee converted, or the worke of Gods conversion goe before, 734 1 a
Whether the will by naturall strength bee any cause of his owne conversion. 735 1 a. how it concurres with Gods grace therein, 930 1 c
The power of will in the state of regeneration, 736 2 d. A three fold liberty thereof. 730 1 d
Whether will renewed have any stroke in the first regeneration of a sinner, ibid 2 a. the order of Gods grace and mans will in regeneration, 637 2 b. whether will renewed bee able to bring forth good workes of it selfe, 737 2 b. It cannot doe a good worke perfectly, 738 1 c
Whether the reliques of corruption can quench the spirit in the renewed will. 738 1 d.
Whether renewed will can persevere in doing good, 738 2 c
How farre it depends on Gods will 739 1 a
How God governes the will of the righteous, 740 1 d
How of the wicked, ibid.
Harmony and consent betweene Gods will and mans 739 1 d. liberty of will glorified, ibid 1 b
Will or Testament, the making of it necessary, 507 1 d. rules for the making of it, 508 1 b
Wisedome, true wisedome, 479 2 d
Wisedome in our speech, 442 1 c
Witches more then deluded persons, 40 1 c
Witnesse, false witnesse bearing condemned. 661 b
Witnesses must be wary what they report, 167 2 a
Word of God how revealed. 301 b. divers acceptations of it, 142 1 b. the power of the Word preached. 192 2 b. how the elect receive it. 361 1 a. how to apply the word to the soule, 408 2 c. who they be that faile herein, 409 2 c
Workes, three things required in a good worke, 373 1 b the necessity of good workes, 614 2 a. 649 2 d. how they have a reward, 94 1 b. 649 2 b. how they are acceptable with God. 252 2 c. 480 1 b. whether and how they justifie: see Iustification. Workes of grace merit not, 103 2 c. 649 1 d. 651 1 a. speciall properties in workes meritorious, 104 1 a. 649 2 b. workes of supererogation onely in Christ, 599 1 a. workes made idols, 680 1 a
World described, 16 2 c. see creation, world distinguished into foure ages, 522 1 b. worldly lusts, with remedies against them, 89 1 b
Worship of God described, 238 1 a. foundation of worship, 698 1 b. rule of Gods worship. 698 2 a. end of worship, 699 2 d. ordinary meanes or worship, 41 1 c what persons are to worship God, 700 1 a. holy use of Gods worship by ministers and people, 411 c. furtherances to Gods worship. 41 1 d. comelinesse in Gods worship. 702 2 b. whither our worship must bee directed. 700 2 c. properties of worship. 701 1 c. it differs from veneration, 702 2 c. worship civill, 601 1 a. worship of society, 681 2 c. worship divine, or of religion, ibid. kinds of divine worship, 702 2 d. principall worship described, 703 1 a. properties of it, 703 1 c. parts of it, ibid. 2 a. lesse principall or outward worship, 700 2 c. worship of God in the Church, 707 2 d. in the family, 714 1 d. by private persons, 715 2 c. worship of divels, 39 1 d. worship of God in images, 399 1 a. 688 2 a. two parts of the worship of Idols, 686 2 a. false worship of God makes an idol, 674 2 c
Worship misapplyed makes an idol, 689 2 d
Wounds: whether Christs wounds remaine in his body glorified, 234 2 d
Writing: direction in the right manner of it, 450 1 b

Z

Zeale of Gods glory, 371 1 d. it must be kept within the compasse of our calling, 941 b.

# A Table of choice places of Scripture, explaned or vindicated from the Adversary, in this Volume.


| Chap. | verſ. | pag. |
|---|---|---|
| *Geneſis.* | | |
| 1 | 28 | 150 2d |
| 2 | 9 | 151 2d |
| | 17 | 489 2c |
| 3 | 15 | 164 2b |
| | | (516 2d |
| 4 | 7,8 | 258 2d |
| | | (727 2d |
| | 14 | 714 2d |
| 6 | 2 | 715 2b |
| | 6 | 11 2c |
| 8 | 21 | 219 2b |
| | | (559 2b |
| 14 | 18 | 219 1a |
| | | (595 1d |
| | 24 | 693 1d |
| 17 | 1 | 598 1a |
| | 10 | 72 1d |
| 18 | 1,13 | 588 2b |
| 20 | 6 | 551 1a |
| 22 | 1,12 | 165 2a |
| 30 | 1,2 | 677 2b |
| 31 | 54 | 555 2d |
| 32 | 28 | 377 2b |
| 55 | 2 | 715 1a |
| 45 | 5 | 741 1c |
| | 8 | 694 1b |
| 48 | 16 | 603 1a |
| 49 | 91 | 178 2b |
| *Exodus.* | | |
| 3 | 5 | 586 1d |
| | | (684 2a |
| | 13 | 11 2d |
| 4 | 16 | 128 2c |
| | 21 | 711 1c |
| 7 | 3 | 344 1d |
| 8 | 1 | 745 2b |
| 9 | 27 | 732 1d |
| 12 | 8 | 364 2a |
| | 11 | 72 1d |
| | 23 | 617 2d |
| 20 | 4 | 683 1c |
| 28 | 12,21 | 218 1d |
| | 30 | 218 2b |
| | 36 | 218 2d |
| 29 | 7 | 218 1c |
| | 33 | 169 1d |
| 32 | 4,5 | 589 2c |
| | | (672 2a |
| | 13 | 603 1a |
| | 25 | 449 2c |
| | | (210 1a |
| | 32 | 282 1c |
| *Leviticus.* | | |
| 2 | 13 | 221 1b |
| 4 | 00 | 579 1b |
| 16 | 29 | 597 1a |
| 18 | 5 | 103 2b |
| 25 | 10 | 220 2b |
| | 35 | 775 1b |
| *Numbers.* | | |
| 21 | 14 | 582 2d |
| 23 | 23 | 246 1d |
| *Deuteronomie.* | | |
| 4 | 2 | 581 1c |
| | 15,16 | 35 2c |
| | (400 2b | 675 1d |
| 6 | 7 | 715 1b |
| 16 | 2 | 595 2d |
| 17 | 12 | 525 1d |
| 18 | 17,18,20 | 708 1a |
| 20 | 5 | 539 2c |
| | 23 | 207 2d |
| 30 | 14 | 99 2b |
| | | (731 2a |
| *Ioshua.* | | |
| 5 | 15 | 684 2a |
| *Iudges.* | | |
| 10 | 13 | 745 2d |
| 14 | 4 | 633 1b |
| | 12 | 474 2d |
| 17 | 5,13 | 675 1c |
| *1 Samuel.* | | |
| 7 | 2 | 733 2c |
| 9 | 12 | 595 2d |
| 10 | 9 | 359 2c |
| 22 | 9 | 447 1d |
| 28 | 11,13 | 40 1b |
| *2 Samuel.* | | |
| 12 | 11 | 157 1b |
| | | (743 1c |
| 16 | 10 | 741 1b |
| | 11 | 175 1b |
| 21 | 8 | 745 1d |
| 23 | 15,17 | 47 2a |
| 24 | 1 | 175 2b |
| | | (241 1c |
| *1 Kings.* | | |
| 6 | 27 | 588 2a |
| 13 | 6,8 | 692 1c |
| 17 | 1 | 157 2c |
| 22 | 23 | 722 1b |
| *2 Kings.* | | |
| 4 | 29 | 446 1b |
| | 34 | 626 2b |
| 5 | 17,18 | 37 1d |
| 20 | 7 | 505 1c |
| *1 Chron.* | | |
| 3 | 16 | 715 1d |
| *2 Chron.* | | |
| 11 | 4 | 157 1b |
| *Ezra.* | | |
| 7 | 10 | 733 2c |
| 10 | 3 | 692 2d |
| *Heſter.* | | |
| 3 | 2,3 | 673 2d |
| *Iob.* | | |
| 1 | 6 | 173 2d |
| 2 | 9 | 509 1c |
| 9 | 3 | 778 2a |
| | 20 28 | 543 1c |
| 29 | 25 | 178 2c |
| *Pſalmes.* | | |
| 2 | 7 | 171 2c |
| | | (243 1c |
| 6 | 4,5 | 431 1d |
| 7 | 8 | 104 2a |
| | | (573 1b |
| 8 | 6 | 151 2c |
| 15 | 0 | 428 2b |
| 16 | 7 | 470 2c |
| | | (546 1a |
| 23 | 6 | 367 2b |
| 22 | 1 | 377 2a |
| 32 | 1 | 397 2d |
| 37 | 25 | 713 2c |
| 39 | 4 | 497 2b |
| 40 | 6 | 200 2c |
| | | (473 2b |
| | 7 | 223 1d |
| 45 | 7 | 160 2b |
| | | (273 1a |
| | | (436 2a |
| 50 | 15 | 982 1a |
| 51 | 5 | 862 1b |
| 69 | 28 | 282 1b |
| 78 | 17 | 155 1b |
| 76 | 11 | 585 1d |
| 77 | 2 | 706 1c |
| 82 | 1 | 49 2a |
| | 6 | 128 2b |
| 90 | 12 | 497 1b |
| 91 | 11 | 150 1d |
| | | (751 2b |
| 99 | 5 | 589 1d |
| | | 701 1b |
| 185 | 15 | 740 2c |
| 106 | 31 | 573 2c |
| 110 | 4 | 218 2d |
| 112 | 3 | 769 2c |
| 119 | 1 | 102 1a |
| | | (& 573 2d |
| | 49,50 | 485 1c |
| 130 | 1 | 327 1c |
| 132 | 14 | 745 2d |
| 133 | 2 | 169 2b |
| | | (& 218 2c |
| 143 | 6 | 327 2a |
| 145 | 3 | 11 2d |
| *Proverbs.* | | |
| 8 | 24 | 271 2b |
| 16 | 6 | 712 2c |
| | 23 | 442 2c |
| 19 | 11 | 275 1a |
| 24 | 16 | 361 2b |
| 28 | 14 | 544 2b |
| 29 | 18 | 210 1b |
| *Eccleſiaſtes.* | | |
| 3 | 19 | 315 2c |
| 7 | 3 | 485 1a |
| | 31 | 727 2b |
| 9 | 1,2 | 293 1a |
| | | (& 543 2a |
| *Canticles.* | | |
| 1 | 67 | 304 2a |
| 2 | 0 | 375 2a |
| | 35 | 704 2b |
| 3 | 0 | 240 1a |
| 4 | 0 | 376 1b |
| | 16 | 240 1d |
| 5 | 0 | 376 1d |
| 6 | 0 | 301 2c |
| *Iſay.* | | |
| 1 | 16,19 | 737 1c |
| 2 | 4 | 722 1c |
| 5 | 4 | 742 1a |
| 6 | 10 | 746 1d |
| 7 | 14 | 178 2c |
| | | (& 184 1d |
| 8 | 20 | 581 1d |
| 9 | 6 | 329 2b |
| 10 | 5 | 740 1c |
| 11 | 2 | 272 2a |
| | 6,7 | 74 2b |
| | | & 309 2b |
| | | 722 1d |
| | 9 | 722 1c |
| 13 | 3 | 740 2c |
| 19 | 18 | 534 1d |

| Chap. | verſ. | pag. |
|---|---|---|
| | 21 | 565 1 c |
| | | (683 1 b |
| 26 | 3 | 478 2 b |
| 28 | 15 | 467 2 a |
| 29 | 13 | 59 2 c |
| 30 | 21 | 549 1 a |
| 32 | 2 | 661 1 c |
| 38 | 1 | 746 1 a |
| | 17 | 313 1 a |
| 40 | 18,21 | 588 1 b |
| 42 | 3 | 605 2 c |
| | | (638 2 b |
| 44 | 15, 16 | 688 2 a |
| 45 | 7 | 490 1 a |
| 49 | 4 | 751 2 a |
| 53 | 11 | 271 2 c |
| | | (606 2 b |
| 56 | 4 | 600 1 c |
| | *Ieremy.* | |
| 17 | 9 | 547 2 a |
| 32 | 40 | 653 1 c |
| 35 | 6 | 584 2 b |
| | | (597 2 d |
| | *Ezechiel.* | |
| 14 | 9 | 741 1 b |
| 18 | 23 | 211 1 a |
| | 32 | 741 2 b |
| 26 | 20 | 732 2 a |
| 33 | 11 | 295 2 a |
| | | (489 2 a |
| 36 | 26 | 741 2 b |
| | | (738 1 d |
| 37 | 4, 7, 10, | 233 2 a |
| 43 | 8 | 687 1 c |
| | 24 | 221 1 b |
| 47 | 8, 11 | 221 1 d |
| | *Daniel.* | |
| 4 | 24 | 102 2 c |
| | | (579 2 c |
| 5 | 26, 28 | 746 2 b |
| 7 | 9, 10 | 588 2 c |
| | | (777 2 d |
| 9 | 24 | 182 1 c |
| 10 | 3 | 598 1 a |
| | *Hoſea.* | |
| 2 | 6 | 257 1 c |
| | 16 | 674 2 d |
| 6 | 6 | 702 2 d |
| 13 | 2 | 37 1 b |
| | 9 | 288 1 c |
| | *Amos.* | |
| 4 | 13 | 144 2 c |
| | *Obad.* | |
| | 21 | 166 2 c |
| | *Ionas.* | |
| 3 | 4 | 746 1 a |
| | *Habak.* | |
| 2 | 5 | 476 1 a |
| | 18 | 679 2 a |
| | *Zeph.* | |
| 1 | 6 | 663 1 b |
| | *Haggai.* | |
| 2 | 4 | 220 2 d |
| | 7 | 226 2 c |
| | 10 | 220 1 d |
| | *Zach.* | |
| 7 | 5 | 597 1 b |
| | *Malach.* | |
| 1 | 11 | 596 1 a |
| 2 | 7 | 701 2 c |
| | 20 | 109 2 a |
| 3 | 17 | 135 1 d |
| | *Matthew.* | |
| 1 | 12 | 185 1 b |
| | | (745 2 a |
| | 20 | 789 1 b |
| | 21 | 166 1 c |
| 2 | 23 | 584 1 d |
| 3 | 2 | 579 2 d |
| | 11 | 271 2 d |
| | 16, 17 | 132 2 d |
| 4 | 4 | 724 1 c |
| | 10 | 682 1 b |
| 5 | 6 | 605 2 c |
| | | (639 1 d |
| | 48 | 568 1 a |
| 6 | 12 | 313 1 a |
| | | (564 1 b |
| | 22 | 763 2 d |
| 7 | 1 | 66 1 b |
| | 15 | 597 1 a |
| 9 | 25 | 597 1 a |
| 10 | 29 | 739 2 c |
| | 30 | 140 2 b |
| | 33 | 467 1 b |
| | 41 | 291 2 a |
| | 42 | 365 2 b |
| 11 | 19 | 334 2 b |
| | 27 | 269 1 a |
| | 26 | 629 2 c |
| | & | (704 1 c |
| | 30 | 737 2 a |
| 12 | 40 | 232 2 c |
| 13 | 21 | 360 2 c |
| | 30 | 194 2 c |
| 15 | 9 | 529 1 c |
| | 22 & | 377 2 c |
| 16 | 18 | 126 1 c |
| | 19 | 525 2 c |
| 17 | 20 | 638 2 b |
| 18 | 6 | 485 2 c |
| | 10 | 146 2 c |
| 19 | 12 | 586 1 c |
| | | (600 1 d |
| | 21 | 600 2 a |
| | 24 | 229 1 b |
| | 28 | 262 1 a |
| 20 | 10 | 321 1 b |
| | 26 | 509 1 d |
| 21 | 3 | 771 2 b |
| 23 | 2 | 720 2 d |
| | 4 | 526 1 a |
| | 37 & | 702 2 d |
| 24 | 14 | 368 2 a |
| | 30 | 291 1 c |
| 25 | 32 | 263 1 a |
| | 34 | 264 2 d |
| | 37 | 102 2 b |
| | 40 } | 267 1 b |
| | 41 } & | 1 c |
| | 42 } & | 1 d |
| 26 | 3, 4, 5 | 191 2 b |
| | 28 | 72 1 d |
| | 60 | 448 2 c |
| 27 | 12 | 15 2 a |
| | 15, 16 & | 202 2 a |
| | 18 | 198 1 c |
| | 19 | 203 1 d |
| | 25 | 204 2 a |
| | 44 | 211 1 c |
| | 46 | 211 2 c |
| | 51 | 226 1 b |
| 28 | 9, 10 | 238 1 c |
| | 19 | 240 1 a |
| | 20 | 246 2 a |
| | *Marke.* | |
| 2 | 4 | 168 1 b |
| | 5 | 485 2 a |
| 10 | 37 | 251 2 d |
| 11 | 25 | 321 2 d |
| 14 | 6 | 699 1 c |
| | 12 | 595 2 c |
| | 35 | 190 2 a |
| | 58 | 179 1 d |
| | 60 | ibid. 2 a |
| | 62 | 198 1 a |
| 15 | 10 | 203 1 c |
| | 23 | 206 1 c |
| 16 | 16 | 114 1 d |
| | *Luke.* | |
| 1 | 35 | 379 2 c |
| 3 | 27 | 185 1 b |
| 7 | 47 | 597 1 d |
| 8 | 13 | 123 2 c |
| | (& | 477 1 d |
| 9 | 23 | 206 2 d |
| 10 | 4 | 446 1 d |
| | 20 | 283 2 d |
| | 30 | 731 1 d |
| | 34 | 505 1 c |
| 11 | 4 | 312 2 a |
| | 21 | 343 2 d |
| | 41 | 712 2 d |
| 13 | 24 | 249 2 c |
| 14 | 26 | 742 2 c |
| 16 | 9 | 10 2 b |
| | (& | 712 2 d |
| | 16 | 521 2 c |
| | 27 | 904 1 d |
| 17 | 9, 10 | 600 1 a |
| 18 | 10 | 797 2 d |
| 20 | 4 | 761 2 b |
| | 36 | 664 2 a |
| 21 | 36 | 262 1 c |
| 22 | 19, 20 | 72 1 d |
| | | (592 2 b |
| | 14, 15 | 201 2 b |
| | | (491 1 d |
| 23 | 8 | 201 1 a |
| | 14, 15 | 201 2 d |
| | 27 | 207 1 a |
| | 33 | 206 1 b |
| | 39 | 211 1 a |
| | 43 | 231 2 d |
| | 44 | 225 1 b |
| | 46 | 213 1 c |
| | 40, 51 | 229 1 a |
| 24 | 4 | 148 1 c |
| | 11 | 238 2 b |
| | 15 | 238 2 d |
| | 30, 31 | 238 2 d |
| | 32 | 239 1 c |
| | *John.* | |
| 1 | 12 | 564 2 d |
| | 13 | 731 1 a |
| | 29 | 217 1 b |
| 3 | 6 | 636 1 a |
| | 13 | 172 1 a |
| | 14, 15 | 572 1 b |
| | 19 | 296 2 b |
| | 18 | 256 2 c |
| | 33 | 477 2 d |
| | 34 | 169 2 a |
| | | (438 2 d |
| 4 | 20, 21 | 747 2 d |
| | | (677 1 c |
| | 24 | 703 1 b |
| | 41 | 604 2 d |
| | 53 | ibid. |
| 5 | 24 | 299 2 c |
| | 25 | 243 1 b |
| | 35 | 577 1 d |
| 6 | 51 | 72 1 c |
| | | (296 2 d |
| | 55 | 592 1 d |
| | 92 | 243 1 b |
| | 63 | ibid. |
| | | 282 1 d |
| 7 | 17 | 479 1 c |
| | 37 | 243 1 d |
| 8 | 42 | 14 2 b |
| | 44 | 135 2 c |
| | 47 | 636 1 b |
| | 58 | 26 1 b |
| 10 | 14 | 432 1 b |
| | 27 | 163 2 c |
| | 16 | 250 2 b |
| | 28 | 172 2 a |

| Chap. | verse | page |
|---|---|---|
| 15 | 2 | 331 2c |
| | 22 | 522 1d |
| 16 | 7 | 250 2b |
| | 9 | 523 1a |
| | 13 | 302 2d |
| 17 | 3 | 271 2c |
| | | (606 2c |
| | 9 | 296 1b |
| | 19 | 220 2a |
| 18 | 22,23 | 198 2d |
| | 36,37 | 199 2c |
| | (204 | 212 2a |
| 19 | 14 | 206 1c |
| | 26,27 | 199 2c |
| | 28,29,30 | 212 2a |
| 20 | 19 | 239 2b |
| | 21 | 526 1d |
| | 22 | 240 1c |
| | 25,26 | 240 2a |
| | 27 | 237 2d |
| | | (241 1a |
| | 28,29 | 241 1d |
| | | (661 2b |
| | 31 | 581 1d |
| 21 | 16 | 241 2a |
| | 16 | 526 2c |

*Acts.*

| | | |
|---|---|---|
| 1 | 9 | 246 2d |
| 2 | 24 | 233 2b |
| | | (663 2b |
| | 27 | 232 2d |
| | 36 | 252 2a |
| 10 | 25 | 693 2a |
| | | (307 2a |
| 15 | 10 | 737 2a |
| | | (526 1a |
| 18 | 18 | 585 1d |
| 19 | 26 | 676 1c |
| 20 | 28 | 26 1c |
| 26 | 22 | 582 1a |

*Romans.*

| | | |
|---|---|---|
| 1 | 5 | 477 1b |
| | 9 | 700 2b |
| | {17} {18} | 596 1d |
| | 28 | 471 1b |
| 2 | 14 | 558 1d |
| 3 | 24 | 573 1a |
| | 25 | 661 1c |
| | 28 | 573 1a |
| 4 | 13 | 109 1c |
| | 20 | 564 2a |
| | | (664 1b |
| 5 | 2 | 663 1a |
| 1 | 3 | 705 2c |
| | 12 | 19 2d |
| | 19 | 558 2c |
| 6 | 3 | 231 |
| | | (1b |
| 45 & | {578 1c 241 2c} | |
| | 6 | 209 1b |
| | 13, | 170 2a |
| | 23 | 159 2a |
| 7 | 15 | 375 |
| | | (1d |
| | 1 | 561 2b |
| | 18 | 319 1a |
| | 19 | 472 1b |
| 6 | 1 | 483 |
| | | (1a |
| | 2 | 733 2a |
| | 5 | 272 1b |
| | 7 | 738 1b |
| | 9 | 271 2b |
| | 14 | 272 2d |
| | 15 | 430 1b |
| | | (478 2a |
| | | (565 1b |
| | 16 | 100 2b |
| | | (269 1b |
| | 24 | 102 2c |
| | | (517 2d |
| | 26 | 225 1a |
| | | (437 2a |
| | 29 | 12 1d |
| | 9 | 278 2a |
| | 3 | 282 1b |
| | 13 | 742 2c |
| | 20 | 110 2c |
| | 21 | 111 1a |
| | 22 | 743 2d |
| 10 | 8 | 731 |
| | | (2a |
| | 9 | 124 2a |
| 11 | 6 | 402 |
| | | (1b |
| | 12,& 15 | 297 |
| | | (1a |
| | 32 | 296 1c |
| 12 | 1 | 706 |
| | | (2a |
| | 19 | 746 2b |
| 13 | 2,& 5 | 526 1a |
| | 10 | 586 2b |
| 14 | 10 | 268 |
| | | (1c |
| | 15 | 297 2a |
| 15 | 4 | 583 2c |
| | 16 | 221 2a |

*I. Corinthians.*

| | | |
|---|---|---|
| 1 | 30 | 172 2b |
| | | 654 1a |
| 2 | 2 | 626 1a |
| | 12 | 562 2d |
| | 14 | 559 2d |
| 3 | 16 | 271 2b |
| | 22 | 627 2d |
| 4 | 34 | 543 2d |
| | 21 | 527 1d |
| 5 | 5 | 360 1b |
| | 7 | 72 1c |
| | 10, & 11 | 692 |
| | | (2a |
| 6 | 2 | 262 1a |
| 7 | 13, & 14 | 360 |
| | | (1d |
| | 21 | 759 2c |
| | 25 | 600 2b |
| | 31 | 200 1d |
| 8 | 4 | 672 2b |
| 9 | 19, 16 | 600 |
| | | (2c |
| | 18 | 689 1c |
| 10 | 3 | 591 2c |
| | 14 | 690 2c |
| | 17 | 72 1c |
| | 20 | 690 2d |
| | 22 | 691 1a |
| 11 | 1 | 702 1c |
| | 2 | 926 2d |
| | 3 | 172 2b |
| | 4 | 169 2a |
| | 10 | 150 1b |
| | 24 | 72 2d |
| | 31 | 298 1a |
| 15 | 17 | 242 |
| | | (2a |
| | 20 | 237 1a |
| | 24 | 172 2c |
| | 29 | 230 1b |
| | 31 | 499 2a |
| | 40, & 41 | 320 |
| | | (2d |
| | 44 | 320 1b |
| | 45 | 316 1b |
| | 47, & 48 | 179 |
| | | (2a |
| | 50 | 316 2c |
| | 55, & 56 | 464 |
| | | (2b |
| 16 | 19 | 714 2a |

*II. Corinthians.*

| | | |
|---|---|---|
| 1 | 22 | 541 2d |
| 4 | 4 | 128 2c |
| | 6 | 665 2d |
| | 17 | 102 2d |
| | | (650 2a |
| 6 | 14 | 772 2c |
| | 21 | 568 2a |
| | | (569 1d |
| 6 | 14 | 666 1b |
| 7 | 1 | 234 2b |
| | 9, 19, 11 | 89 2a |
| | (& 284 | 2b |
| | (& 387 | 2b |
| | (580 | 1a |
| 9 | 6 | 712 2b |
| 11 | 21 | 441 2b |
| 12 | 15 | 486 2b |
| 13 | 5 | 284 1a |

*Galatians.*

| | | |
|---|---|---|
| 2 | 20 | 498 2d |
| | | (570 1d |
| 3 | 1 | 209 1a |
| | 11, 12 | 461 2c |
| | 16 | 277 2d |
| 4 | 9 | 442 1b |
| 5 | 1 | 209 1a |
| | 2,4 | 102 1c |
| | 3 | 573 1d |
| | 13 | 772 2d |
| | 17 | 272 1d |
| | (& 285 | 1b |
| | (& 374 | 2d |
| | 22,23 | 247 1b |
| | 24 | 109 1c |
| | 29 | 274 1c |
| | 1 | 546 2b |
| | 14 | 227 2d |

*Ephesians.*

| | | |
|---|---|---|
| 1 | 4 | 281 2a |
| | | (458 1b |
| | 9 | 294 2b |
| | 16, 20 | 348 |
| | | (2b |
| | 19 | 138 2c |
| 2 | 1 | 731 1a |
| | 56 | 78 2d |
| | 8,9 | 563 1b |
| | | (651 1a |
| | 10 | 438 1b |
| | | (739 2d |
| 3 | 10 | 602 2a |
| | 12 | 125 1c |
| | 14,20 | 349 1d |
| 4 | 8 | 247 1b |
| | 11 | 608 1a |
| | 18 | 151 2a |
| | 30 | 276 2a |
| 5 | 9 | 681 1b |
| | 8 | 730 2b |
| | 30 | 300 1c |
| | | 631 1b |
| 6 | 2,3 | 50 1b |
| | 14,16 | 85 2a |

*Philippians.*

| | | |
|---|---|---|
| 1 | 9,11 | 350 1c |

| Chap. | verse | page |
|---|---|---|
| | 23 | 302 1 d |
| 2 | 5 | 629 2 d |
| | 9,10 | 271 d |
| | 12,13 | 992 c |
| | | (560 1 c |
| | | (737 2 d |
| 3 | 1 | 479 2 b |
| | 2,5 | 647 1 a |
| | 79 | ibid. |
| | 10 | 1392 b |
| | | 2442 c |
| | 15 | 5982 b |
| | 19 | 6811 b |
| | 20 | 2492 a |
| | 21 | 3201 a |
| 4 | 11,12 | 7681 c |

*Coloss.*

| | | |
|---|---|---|
| 1 | 9,13 | 3501 c |
| | 15 | 1722 d |
| | 18 | 2362 c |
| | 24 | 2062 d |
| | | (4862 b |
| 2 | 8 | 6862 d |
| | 14,15 | 2271 b |
| | 19 | 6991 d |
| 3 | 1 | 781 c |
| | | (2451 a |
| | 16 | 7102 a |
| 4 | 6 | 4421 a |

*1. Thess.*

| | | |
|---|---|---|
| 1 | 4 | 2821 a |
| 5 | 20,21 | 7101 a |
| | 23 | 7301 a |

*2. Thess.*

| | | |
|---|---|---|
| 1 | 6 | 1041 d |
| 2 | 34 | 2602 a |
| | | (6092 b |
| | | (6171 c |
| | 11 | 3441 d |
| | | (7411 b |
| | 15 | 5821 c |

*1 Timoth.*

| | | |
|---|---|---|
| 1 | 20 | 7402 a |
| 2 | 1 | 6022 a |
| | 4 | 1082 a |
| | 15 | 6502 b |

| Chap. | verse | page |
|---|---|---|
| 3 | 1 | 7622 b |
| | 2 | 5272 b |
| | 9 | 2021 b |
| | 16 | 6551 c |
| 4 | 8 | 1662 a |
| | 16 | 1662 c |
| 6 | 10 | 1932 d |
| | 13 | 1792 c |
| | 19 | 7122 c |

*2. Timoth.*

| | | |
|---|---|---|
| 1 | 6 | 6422 b |
| | 12 | 1292 d |
| 2 | 10 | 4862 b |
| | 13 | 1362 c |
| | 19 | 2921 a |
| 3 | 8 | 5802 c |
| | 16,17 | 5812 b |
| 4 | 8 | 5771 b |

*Titus.*

| | | |
|---|---|---|
| 1 | 2 | 1362 c |

*Hebrewes.*

| | | |
|---|---|---|
| 1 | 3 | 6072 b |
| 2 | 5 | 6441 d |
| 3 | 12, and 13 | 1062 c |
| 4 | 8 | 1662 b |
| | 19 | 792 d |
| 5 | 7 | 1911 c |
| | 8 | 6661 c |
| | 12 | 5831 b |
| 6 | 45 | 1062 a |
| | | (3581 d |
| 7 | 3 | 1841 b |
| | 16 | 7031 b |
| | 17 | 2182 d |
| | 24,25 | 2191 b |
| 9 | 25 | 5942 c |
| 10 | 10 | ibid. 1 c |
| | 26 | 4672 b |
| | 38 | 4772 b |
| 11 | 1 | 5462 b |
| | 7 | 7721 b |
| 11 | 7 | 1341 c |
| | 21 | 5802 c |
| 13 | 5 | 7681 c |

| Chap. | verse | page |
|---|---|---|
| | *Iamet.* | |
| 1 | 14,15 | 222 a |
| | | (4702 a |
| 2 | 19 | 1231 c |
| | | (3611 c |
| | 21 | 1022 d |
| | 22 | 6502 b |
| 4 | 12 | 5291 a |
| 5 | 14 | 5021 d |
| | 16 | 4852 a |

*I. Peter.*

| | | |
|---|---|---|
| 1 | 1, and 2 | 2822 b |
| | 3 | 2422 c |
| | 12 | 6022 a |
| 2 | 11 | 2501 a |
| | 13 | 5302 b |
| 3 | 19 | 2322 c |
| | 21 | 1662 a |
| 4 | 1 | 1872 d |

*II. Peter.*

| | | |
|---|---|---|
| 1 | 5 | 7022 a |
| | 10 | 4371 c |
| 2 | 1 | 1092 d |
| 3 | 8 | 2202 d |
| | 9 | 1082 d |

*I. Iohn.*

| | | |
|---|---|---|
| 1 | all | 423 |
| 2 | all | ibid. 2 b |
| | 1 | 3272 c |
| | 2 | 109 1 c |
| | 6,7 | 3111 c |
| | 20 | 2702 b |
| | 27 | 1692 c |
| 3 | 3 | 1471 c |
| | 7 | 4371 a |
| | 9 | 4702 d |
| | | (4781 a |
| | 14 | 5712 b |
| | 20 | 1142 b |
| | 23 | 5232 d |
| 4 | all | 4262 a |
| | 2 | 1661 a |
| | 4 | 1382 c |

| Chap. | verse | page |
|---|---|---|
| | 7 | 432 2 d |
| | 10 | ibid. 1 c |
| 5 | all | 4271 d |
| | 3 | 7372 a |
| | 8 | 2172 b |
| | 18 | 1471 d |
| | 21 | 672 1 a |

*II. Iohn.*

| | | |
|---|---|---|
| | 10 | 4461 b |

*Iude.*

| | | |
|---|---|---|
| | 9 | 5802 d |
| | 20 | 7102 c |
| | | (7532 b |

*Revel.*

| | | |
|---|---|---|
| 3 | 4 | 5771 b |
| | 20 | 7312 d |
| 5 | 89 | 6032 a |
| | | (6041 c |
| 7 | 3 | 4322 d |
| | 9 | 3041 b |
| 8 | 3 | 2542 d |
| 11 | 8 | 7461 c |
| 13 | 1 | 6951 a |
| | 11 | 6951 a |
| | 15 | 391 a |
| 14 | 9 | 381 a |
| | 13 | 4932 b |
| | | (6701 d |
| 15 | 2,3 | 1852 d |
| 16 | 14 | 7221 b |
| 17 | 6 | 5501 c |
| | 18 | 6942 d |
| 18 | 4 | 5561 a |
| 19 | 10 | 6812 a |
| 20 | 12 | 2642 b |
| | 14 | 2322 a |
| 21 | 3 | 3182 b |
| | 6 | 6392 a |
| | 8 | 2042 b |
| | 22,23 | 3191 b |
| 22 | 2 | 3191 b |
| | 11 | 1022 d |
| | 12 | 5762 c |


FINIS.